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CENSUS OF INDIA, 1911

VOLUME I

INDIA

PART II.—TABLES

CX-9-
41a

AGENTS FOR THE SALE OF BOOKS

PUBLISHED BY THE

Superintendent of Government Printing, India, Calcutta.

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Province, State or Agency.	Serial No. of Report.	Number of Volumes.	Remarks.
India	I	2	Usually each report is in two parts, each—Part I.—Report, paper, bound in blue, and Part II.—Tables, bound in red. In the case of the smaller units both parts are bound together in a blue cover. In the case of Bengal, Bihar and Orissa there is a single report for both Provinces, and a separate Tables Volume for each. Part II contains the Bengal Tables and Part III those for Bihar and Orissa. The third volume for the Punjab contains some lengthy Appendices to the Imperial Tables.
Andamans and Nicobars	II	1	
Assam	III	2	
Baluchistan	IV	1	
Bengal, Bihar and Orissa	V	3	
Calcutta City	VI	2	
Bombay	VII	2	
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N.-W. Frontier Province	XIII	1	
Punjab	XIV	3	
United Provinces	XV	2	
Baroda State	XVI	2	
Central India Agency	XVII	1	
Cochin State	XVIII	1	
Hyderabad State	XIX	2	
Kashmir State	XX	2	

INTRODUCTION.

Previous censuses.

A FULL description of the arrangements for taking the census and tabulating the results has been given in a series of volumes compiled for the guidance of the Provincial Superintendents and their subordinates.* These have not been published, as they are too technical and elaborate for the general reader. But he will probably wish to know in broad outline how the work was done, and I propose, therefore, to repeat briefly the information on this subject which I gave in the Report on the Census of 1901.

In several provinces the custom of making periodic estimates of the population is of very old standing, but the first attempt to take a general census was made between the years 1867 to 1872. Even then, many of the Native States were left out of account. The enumeration, moreover, was non-synchronous; the arrangements for it were seldom very elaborate, and in some of the more remote tracts it was admittedly carried out in a very rough and imperfect manner. The experience gained, however, was valuable, and it paved the way for the first regular census on the modern system, which was carried out on the 17th February 1881. On this occasion the operations were extended to all parts of the Indian Empire as then constituted, except Kashmir and various small remote tracts. The count was a synchronous one, except in certain remote and jungly tracts where the Enumerators were unable to move about at night. In these tracts the final revision of the record was either carried out in the daytime or dispensed with altogether; and in some parts a simplified schedule was employed. Where there was no final revision, the schedules showed the persons ordinarily residing in each house and not, as elsewhere, those actually present on the night of the census.

The second general census of India was taken on the 26th February 1891. The general procedure was the same as before, but more elaborate arrangements were made to ensure completeness; the non-synchronous area was smaller; and Upper Burma, which had meanwhile been acquired, was included in the operations, as well as Kashmir and Sikkim. The third census followed on the 1st March 1901. Its operations embraced for the first time a large part of the Baluchistan Agency, the Bhil country in Rajputana, the settlements of the wild Nicobarese and Andamanese, and certain outlying tracts on the confines of Burma, the Punjab and Kashmir. The non-synchronous area was again reduced; and even where it was not found practicable to effect a final revision, the enumeration was ordinarily carried out on the standard schedule. In some of the newly added areas, however, no detailed enumeration was possible, and the population was estimated with reference to the ascertained number of houses or the returns of the tribal headmen.

The Census of March 10th, 1911.

The fourth general census was taken on the night of the 10th March 1911, or ten years and nine days after the previous one. The date was chosen, partly with the object of enabling the census staff to go about their work by moonlight, and partly in order to avoid, as far as possible, religious

* [illegible] Part I—the Taking of the Census, Part II—the Tabulation of the Results; Classi-

festivals and fairs and the dates regarded as auspicious for marriages or for bathing in the sacred rivers. Unfortunately there was a serious recrudescence of plague, which interfered considerably with the enumeration in some parts of the country, and caused a large temporary decrease in the population of certain towns, such as Nagpur, Gaya and Indore, many of whose inhabitants had temporarily gone away. This census included within its scope the whole of Baluchistan, the Agencies and tribal areas of the North-West Frontier Province, and several remote tracts in Burma which had not previously been dealt with. In a few tracts where the previous count had been non-synchronous, a synchronous census was effected, and in a few others an actual enumeration took the place of an estimate.

The Enumeration procedure.

The standard procedure to be followed was laid down by the Census Commissioner for India in a Code, on the basis of which the Provincial Superintendents prepared their local instructions with such modifications in matters of detail as were needed in order to meet local requirements. The general scheme provided for the division of the whole Empire into blocks, each of which (except in the non-synchronous tracts where they were larger) contained from thirty to fifty houses and was in charge of an Enumerator. Above the block came the circle, comprising from ten to fifteen blocks, or about 500 houses, under a Supervisor, who was responsible for the work of all the Enumerators in his circle. Circles were grouped according to tahsils, taluks or other recognized administrative divisions, into charges under Charge Superintendents, who exercised general supervision over the operations and tested a large proportion of the work of their subordinates. The total strength of the census staff was about two millions.

An Indian census is beset with special difficulties owing to the long lines of railway, the big rivers on which boats travel, sometimes for days, without coming to the bank, the forests to which wood-cutters resort, often for weeks at a time, and the numerous sacred places which, on occasion, attract many thousands of pilgrims. It would be tedious to describe the arrangements which were made in these and similar cases, but they were all carefully provided for. In the case of railways, for instance, all persons travelling by rail who took tickets after 7 P.M. on the night of the census were enumerated, on the platform if there was time, and if not, in their train. Those alighting at any station during the night were enumerated there, unless they could produce a pass showing that they had already been counted. All trains were stopped, and every carriage visited, about 6 A.M. on the following morning, in order to include any travellers who up till then had escaped notice. At one large junction alone, sixty special Enumerators were engaged for the census of travellers by rail.

In Europe the census schedules are usually filled in by the head of the family, but this is impracticable in a country where the great majority of the people are illiterate. As a rule, therefore, the schedules were filled in by the Enumerators. But as it was impossible for them to enter all the required particulars for all the persons in their blocks in the course of a few hours on the night of the census, and as owing to their generally low standard of

census officers was trained by some officer of a higher grade. A rough draft of the census record was prepared by the Enumerators, a few weeks before the census, for all persons ordinarily residing in their blocks. This was carefully checked by the Supervisors and other superior officers, after which it was copied into the schedules. On the night of the census, the record was brought up-to-date by striking out the entries relating to persons no longer present and filling in the necessary particulars for new-comers. Some errors, of course, remained, but, on the whole, thanks to the careful preliminary training and the subsequent examination of the schedules, the work was well done. The entries, at any rate, were, as a rule, more accurate than those made by the limited number of private persons (chiefly Europeans) who filled in the schedules for themselves and their families. In the latter, owing to failure to read the instructions, numerous errors came to light. A High Court Judge, for instance, included in his schedule a relative away on a short visit, who was thus enumerated twice over. Many persons in hotels entered 'none' or 'traveller' as their means of subsistence, and the head of a large Government department was content to describe himself as a 'doctor.' The superiority of the work done by trained Enumerators over that of individual house-holders is now so well established that the tendency is to discourage the issue of private schedules, even to Europeans, and, as far as possible, to get the whole record prepared by the Enumerators.

The provisional totals.

On the morning of the 11th March the Enumerators of all the blocks in a circle met the Supervisor at a place previously arranged, and filled in a form showing the number of occupied houses and of persons (males and females) in each block. The Supervisor, after testing these figures, prepared from them a summary for his circle, which he transmitted to his Charge Superintendent. The latter dealt similarly with the figures for his charge. The charge summaries were added up at the district head-quarters, and the result was telegraphed to the local Provincial Superintendent and the Census Commissioner for India. Careful arrangements were made for checking the additions at each stage and for preventing the omission of the figures for any unit. The organization was so thorough that the results for the whole of India were received complete on the 19th March, *i.e.*, within nine days of the census, and were issued in print next day with an explanatory note and details of the variations since 1901, not only for Provinces and Agencies, but also for the individual districts and States and the principal towns. The returns for many tracts came to hand much sooner. Within four days of the census, the figures had already been reported for a population of 134 millions, while on the sixth day they had been ascertained for 238 millions, or nearly four-fifths of the total population. The record was broken by two Native States (Rampur and Sarangarh), where, by dint of working all night, the local officers were able, with the aid of mounted messengers and other means of conveyance, to get the figures for all parts of the State to head-quarters in time for the telegram reporting the result to reach me in Calcutta by 8 A.M. on the following morning.

Apart from the extreme celerity with which this work was accomplished, which is not approached even in the smallest European States, the accuracy of the provisional totals is also noteworthy. The net difference in the whole of India between them and those arrived at after detailed tabulation was only

·04 per cent*; and for nearly half of this, a mistake in one district in Burma was responsible. The nearest approximation to the final results was obtained in Ajmer-Merwara, the Central Provinces and Berar, Madras, Hyderabad and Mysore, in all of which the error was less than ·01 per cent.

The information collected.

The information collected at the census included, as usual, sex, age, religion, civil condition, education, language, birthplace, caste or race, occupation (including subsidiary occupations and the means of subsistence of dependants) and certain infirmities. Sect was recorded for Christians, and in some provinces for other religions also. In a few provinces the sub-caste was entered as well as the caste. A novel feature of the present census was the introduction of a separate schedule for the collection of particulars regarding persons working in factories and other industrial undertakings in which not less than twenty hands were employed. Special returns were also obtained of the number of persons working on railways and canals and in the postal and telegraph departments on the date of the census.

The tabulation of the results.

Prior to 1901 the information contained in the schedules was extracted on abstraction sheets, one for each final Table, which were divided by lines into spaces corresponding to the headings of the Table concerned. A separate sheet was used for each Enumerator's book of schedules, and a tick was made in the appropriate column for every entry therein. When the whole book had been abstracted, the ticks were counted and totals struck. These were posted in tabulation registers of which there was one for each tahsil or other administrative unit. In 1901 this method was abandoned in favour of the slip system, which was invented by Herr von Mayr in connection with the Bavarian census of 1871. The system being new to India, a great deal of latitude was allowed to Provincial Superintendents in the manner of applying it. At the present census, in the light of the experience then gained, an uniform code of procedure was drawn up by the Census Commissioner for India, on the basis of which the Provincial Superintendents prepared their local codes. The required particulars were transcribed from the schedules on to small forms, or slips, measuring $4\frac{1}{2}'' \times 2''$, a separate slip being prepared for each individual. Religion was denoted by the colour of the slips, and sex and civil condition by symbols printed on them. The selection of the proper slip from a rack in front of him thus rendered it unnecessary for the copyist to make any entry on account of the above particulars. The amount of writing required for the other entries was reduced by means of abbreviations; and each man was thus able, on the average, to prepare about 500 slips a day. The completed slips were compared with the original entries in the schedules, and their total number checked with reference to the Enumerator's abstract; if any difference was found the slips were again compared with the schedules. Those for each village were then sorted by sex and religion, and the results were recorded in the "village census tables," a volume compiled solely for purposes of district administration. The slips of the same sex and religion were then thrown together for the tahsil or other unit, and sorted and re-sorted for the different Tables into pigeon-holes labelled with the appropriate headings. This method of work is not only much simpler and more expeditious than the one which it superseded, but it is also more accurate, and can more easily be tested. Moreover, by sorting at once for a comparatively large unit, the laborious process of posting and adding up the

* The population of Kharan in Baluchistan has not been taken into account. For political reasons, the enumeration of this State was postponed until some months after the general census; and it was thus necessarily omitted from the provisional totals.

figures for individual villages is dispensed with. The system is especially advantageous in the more complicated tables, such as those relating to language, caste and occupation. Thus, in the case of occupation, two-thirds of the people of India are employed in agriculture, and most of the remainder on some fifteen to twenty simple avocations. By labelling the pigeon-holes for these occupations and sorting into them the slips on which they are shown, the great majority can be disposed of at a single sorting. Those remaining can be dealt with at a second, third, and, if necessary, a fourth, sorting; and, their number being comparatively small, much more attention can be devoted to their proper classification than would otherwise be feasible.

It may be asked why the Hollerith machine, or some similar mechanical device, has not been used. The answer is that in a country like India, where the lower kinds of clerical work are very cheap, while the supply of highly trained men is limited, the slip system is not only more economical than that of electrical tabulation, but also more reliable. There is more room for error in the perforation of the complicated cards which are a necessary adjunct of that system than in the preparation and sorting of our slips. It would, moreover, be difficult to apply the system of electric tabulation to our more complicated tables, such as those mentioned above.

The question whether it would not be expedient to dispense with the subsequent preparation of slips by taking the census on "*bulletins individuels*," or separate forms for each person, was considered, and decided in the negative for the following reasons:—

(1) In the course of sorting, there is always a danger of the forms being damaged, destroyed, lost or mixed up with those for other areas, either wilfully or by accident. This had actually happened in some cases in 1901. So long as the original schedules remain available, such accidents can be remedied, but not otherwise.

(2) It is useful to keep the original record intact for the purpose of reference where necessary. Doubtful entries can often be cleared up, if those for other persons in the same house or block can be examined.

(3) The *bulletins individuels* would be much more cumbrous to handle than our slips, on which there are no columns for name, sex, religion or civil condition, while the other items are for the most part entered in a very abbreviated form.

(4) The task of the Enumerator would be rendered more difficult, and the schedules would be twice as bulky, as one side only could be written on.

(5) The use of symbols and colours is of great assistance in preventing and detecting errors in the primary sorting by sex, religion and civil condition.

(6) The cost of preparing the slips in India is barely a shilling, or twelve annas, per thousand. After deducting the extra cost of paper, there would be very little economy in the alternative arrangement, and the sole advantage would be the saving of the time

taken up in slip-copying. This work, however, was completed in a few weeks, and even if the census were taken on *bulletins individuels*, at least ten days or a fortnight would be needed to get them ready for sorting.

The Cost of the Census.

The actual cost of the census operations to the Imperial Government was 20·3 lakhs of rupees (£135,000), or rather less than in 1901. This is not unsatisfactory, when it is remembered that there has been a marked rise in prices and wages during the decade, and that the population dealt with has increased by over 20 millions. The incidence of the cost per thousand persons enumerated slightly exceeded Rs. 5 in the Punjab, and it was less than Rs. 6 in Madras, Bengal, Bihar and Orissa and the United Provinces. The reduction in the total cost was due mainly to economies effected by the Provincial Superintendents of the Punjab, Burma, the Central Provinces and Berar and Madras. The Darbars of the Baroda, Cochin, Hyderabad, Kashmir, Mysore and Travancore States bore the whole cost of the census in their respective territories; in other States the cost was divided between the Durbar and the Imperial Government, the actual apportionment varying according to circumstances.

The Provincial Superintendents.

The work in each Province and in certain States was in charge of "Provincial Superintendents," who carried out the operations subject to the general control of the Census Commissioner for India, and I am glad to take this opportunity to acknowledge the ability and devotion with which they performed their arduous duties. Where all did so well, it may seem invidious to single out any for special notice, but I cannot refrain from mentioning a few names. Mr. O'Malley had an exceptionally difficult task, owing to the territorial redistribution which was announced by His Majesty the King-Emperor at Delhi. This involved the separation, at a late stage of tabulation, of the statistics of the new province of Bihar and Orissa, and the amalgamation of those of the rest of Bengal with the statistics of the Eastern Bengal districts, which had been compiled at Dacca by Mr. McSwiney, Superintendent of the defunct province of Eastern Bengal and Assam, whose own report refers only to the resuscitated Chief Commissionership of Assam. Mr. O'Malley has written a single report for the two provinces of Bengal and Bihar and Orissa taken together, but has published the Tables relating to each in a separate volume. These changes necessarily caused some delay in the completion of the work. Mr. O'Malley's Report, which reached me in May last, is full and interesting, and contains, in addition to a careful analysis of the statistics, a very valuable account of the system of caste government and other matters of ethnographic interest to which the special attention of Provincial Superintendents had been directed. Amongst

Province, etc.	Name of Provincial Superintendent.
Andamans and Nicobars	Mr. R. F. Lowis.
Assam	Mr. J. McSwiney, I.C.S.
Baluchistan	Mr. D. deS. Bray, I.C.S.
Bengal and Bihar and Orissa	Mr. L. S. S. O'Malley, I.C.S.
Bombay	Mr. P. J. Mead, I.C.S. Mr. G. Laird MacGregor, I.C.S.
Burma	Mr. C. Morgan Webb, I.C.S.
Central Provinces and Berar	Mr. J. T. Marten, I.C.S.
Madras and Coorg	Mr. J. C. Molony, I.C.S.
Punjab	Rai Bahadur Pandit Hari Kishan Kaul, C.I.E.
N.-W. Frontier Province	Mr. C. Latimer, I.C.S.
United Provinces	Mr. E. A. H. Blunt, I.C.S.
Baroda State	Rao Bahadur G. H. Desai.
Central India Agency	Major C. E. Luard, I.A.
Cochin State	Mr. C. Achyuta Menon.
Hyderabad State	Mr. Abdul Majeed.
Kashmir State	Maulvi Matin-uz-zaman Khan.
Mysore State	Mr. V. R. Thyagaraja Aiyar.
Rajputana and Ajmer-Merwara	Mr. E. H. Kealy, I.C.S.
Travancore State	Mr. N. Subramhanya Aiyar.

other reports deserving similar commendation, may be mentioned those of Mr. Blunt for the United Provinces, Rai Bahadur Pandit Hari Kishan Kaul, C.I.E. for the Punjab and Mr. Marten for the Central Provinces and Berar. Mr. Molony in Madras was highly successful in his arrangements for compiling the statistics, and his Report reached me complete early in July 1912, or more than five months sooner than any of those mentioned above; it is thus naturally less detailed, but it contains many shrewd observations, and is written with a humour and lightness of touch rarely met with in statistical publications. Mr. Morgan Webb, in spite of a very inferior staff, brought the work in Burma to a close in May 1912, with the issue of a Report which is not only of high statistical value, but also contains a great deal of interesting descriptive matter relating to the languages and marriage customs of the people of his Province. Bombay was unfortunate in losing Mr. Mead's services, owing to illness, after the work of tabulation had been commenced, but Mr. MacGregor, who succeeded him, brought it to a successful conclusion and, in collaboration with Mr. Mead, wrote an eminently readable report, which includes a very good glossary of the local castes and tribes. From a statistical point of view Baluchistan, with its scanty population, scarcely counts; but Mr. Bray's Report contains a mass of first-hand information of the highest linguistic and anthropological interest regarding the Brāhūī and other local tribes. Rao Bahadur G. H. Desai managed the operations in Baroda most successfully and published a very methodical and well-written report in less than a year from the date when the census was taken. In fine the work was done well everywhere, except in Hyderabad, where it has been unduly protracted. Several of the Imperial Tables were seriously delayed, owing to the non-receipt of the figures for Hyderabad, and the Report for that State has not yet reached me.

Census Report for India.

I have held the office of Census Commissioner for India from the commencement of the operations to the end, but since 1st April 1912, when I was appointed to a more responsible post, I have been able to devote to census work only such time as could be snatched from other engrossing duties. This has not only delayed the issue of the Report, though it still appears sooner than in 1901, but has also rendered it impossible to discuss certain questions as fully as I had originally intended. The latter consequence will perhaps be regretted by my readers less than by myself, but if omissions or other defects come to their notice, I would ask them to judge them leniently. Work of this kind demands a degree of concentration which it is difficult to bestow on a parergon. The present Report is in one respect more interesting than its predecessors, in that it contains a valuable analysis of the age statistics, and an estimate of the rates of mortality deduced from them, by Mr. T. G. Ackland, the well-known Actuary. On previous occasions similar actuarial reports were obtained, but, except in 1881, they were received too late for incorporation in the general Census Report.

In conclusion I have to express my obligations to Mr. Meikle, Superintendent of Government Printing, India, for the assistance which he has given by undertaking the printing not only of this Report, but also of several of those for individual Provinces and States; to Rai Mon Mohan Roy Bahadur, who was appointed my special assistant when I ceased to be whole-time Census Commissioner; and to my Head Clerk, Babu Anukul Chandra Mallik, on whom I have had to rely very largely for the detailed examination and checking of the statistical matter, and who has throughout performed his duties with the utmost zeal and efficiency.

E. A. GAIT.

REPORT

ON THE

CENSUS OF INDIA, 1911.

CHAPTER I.

Distribution of the Population.

Introductory Remarks.

Great diversity of physical features.

The remark that India must be regarded as a continent rather than a country may be trite, but it is essential to bear the fact in mind when dealing with the statistics of the census. Though geographically a part of Asia, its connection with that continent is recent as geology reckons time. Prior to the tertiary period, when the Himalayas were thrown up, the present peninsula of India was bounded on the north by the great central sea known to geologists as Tethys, while on the south it was joined to the ancient land area which stretched from Madagascar to the Malay Archipelago. And even now it is largely isolated from the rest of Asia. The Himalayas form a mighty barrier, which cuts off all access by man except for a narrow strip at the two extremities, and impedes the air movements to such an extent as to give to India a practically independent meteorology. But it is chiefly in respect of its size, equal to that of all Europe excluding Russia, its teeming population—a fifth of that of the whole world—and still more its remarkable diversity of physical aspects, climate, soil, and races that it claims recognition as a continent, or collection of different countries. No one who travels through India can fail to be struck with the extraordinary variety of its physical aspects. In the north rise the highest mountains in the world. Their summits are clothed in perennial snow and their lower slopes buried in dense forest. At their foot is an extensive plain, arid and sandy in the west and overlaid with luxuriant verdure in the east. Further south is a great central plateau, bordered on the west by the rugged outline of the Western Ghats and on the south by the rounded peaks of the Nilgiris. Between the plateau and the sea are narrow low-lying plains covered with tropical vegetation. Included within the Indian Empire as the term is now understood are, on the west, Baluchistan, a country of bare hills and rocky deserts interspersed by a few scattered oases, and the mountainous region bordering on Afghanistan; and on the east Assam and Burma, with their mighty rivers flowing rapidly through fertile valleys, their impenetrable jungles, and their well-wooded hill ranges.

Soils, flora and fauna.

2. From the point of view of geology India has been described as the land of paradoxes. The peninsula is one of the oldest formations in the world and the Himalayas one of the most recent. Every geologic epoch is represented in one part or another of the Empire. As regards soils, those of alluvial origin are the most extensive; their consistence ranges from loose drift sands to very stiff clays. In the Deccan trap formation they are thin and poor on the higher levels, while in the low lands the well known black cotton soil predominates. In the rest of the peninsula area the soils are derived in the main from crystalline rocks, but they vary greatly in appearance, depth and fertility.

The flora of India is more varied than that of any other area of the same extent in the Eastern Hemisphere, if not in the world; and the species of animals

far surpass in number those found in Europe. The climate is equally diversified. In northern India there are great extremes of temperature. In the cold season the minimum falls to, or below, freezing point, while in the hot weather there are many places where the maximum has exceeded 120°: there is also a very great diurnal range. Further east, the variations, though still well marked, are slighter. In the south the diurnal changes of temperature are comparatively small; there is no cold season, and the coolest time is during the rains. There are remarkable contrasts in the rainfall, which in some localities exceeds 300 inches, and in others is less than 5; and while most parts depend mainly on the moisture brought by the south-west monsoon, some receive more rain from the north-east monsoon, and others from cyclonic disturbances; others again get little except from land-formed storms.

ethnic types.

3. Nowhere is the complex character of Indian conditions more clearly exemplified than in the physical type of its inhabitants. To the foreigner all Chinamen appear very much alike, but the most inexperienced eye cannot fail to note the remarkable contrasts presented by the natives of India. No one could confuse the main types, such as Gurkhas, Pathans, Sikhs, Rajputs, Burmans, Nagas, Tamils, etc.: nor does it take long to carry the differentiation much further. As noted by the Abbé Dubois more than a century ago—"A good observer will remark, under all general points of resemblance, as much difference between a Tamul and a Telinga; between a Canara and a Mahrata, as one would perceive in Europe between an Englishman and a Frenchman, an Italian and a German." The typical inhabitants of India—the Dravidians—differ altogether from those of Northern Asia, and more nearly resemble the tribes of Malaya, Sumatra and Madagascar. Whatever may be their origin, it is certain that they have been settled in this country for countless ages, and that their present physical characteristics have been evolved locally. They have been displaced in the north-west by successive hordes of invaders, including Aryans, Scythians, Pathans and Moghals, and in the north-east by Mongoloid tribes allied to those of Burma, which is India only in a modern political sense. Between these foreign elements and the pure Dravidians is a border land where the contiguous races have intermingled. The Hindus of Bengal have been classed by the late Sir Herbert Risley as Mongolo-Dravidian, those of the United Provinces and Bihar as Aryo-Dravidian, and those of Bombay as Scytho-Dravidian.* Owing to their religion there has been less fusion between the Pathans and Moghals and the earlier inhabitants than there was in the case of previous invaders. There are numerous local converts to Muhammadanism, some of whom have intermarried with those of foreign extraction. But the better class amongst the latter have, to a great extent, kept themselves aloof, and have thus preserved their original physical type.

To these differences of race are superadded others due to environment. The brave and sturdy peasant of the Punjab, who is so marked a contrast to the cultivator of the steamy delta of the Ganges, owes his physical superiority, not only to his ancestry, but also to the arid climate and comparatively hard life which have hitherto characterized the land of the five rivers, and to the constant operation there of the law of the survival of the fittest. What changes will be wrought in his character and physique by modern conditions of assured peace and an artificial water-supply the future alone can show.

languages, creeds, customs.

4. The linguistic survey has distinguished in India about a hundred and thirty indigenous dialects belonging to six distinct families of speech. In the domain of religion, though the bulk of the people call themselves Hindus, there are millions of Muhammadans, Animists, Buddhists, Jains, Sikhs and Christians. Hinduism itself includes "a complex congeries of creeds and doctrines." It shelters within its portals monotheists, polytheists and pantheists; worshippers of the great gods Siva and Vishnu or of their female counterparts, as well as worshippers of the divine mothers, of the spirits of trees, rocks and streams and of the tutelary village deities; persons who propitiate their deity by all manner of bloody sacrifices, and persons who will not only kill no living creature but who must not even use the word "cut"; those whose ritual consists mainly of prayers and hymns, and those who indulge in unspeakable orgies in the name of religion; and a host of more or less unorthodox sectaries many of whom deny

* The above classification, so far at least as Bombay is concerned, must still be regarded as tentative.

the supremacy of the Brāhmans, or at least have non-Brahmanical religious leaders. So also in respect of social customs. In the north near relatives are forbidden to marry; but in the south cousin marriage is prescribed, and even closer alliances are sometimes permitted. As a rule female chastity is highly valued, but some communities set little store by it, at any rate prior to marriage, and others make it a rule to dedicate one daughter to a life of religious prostitution. In some parts the women move about freely; in others they are kept secluded. In some parts they wear skirts; in others trousers. In some parts again wheat is the staple food; in others rice, and in others millets of various kinds. All stages of civilization are found in India. At one extreme are the land-holding and professional classes, many of whom are highly educated and refined; and at the other various primitive aboriginal tribes, such as the head-hunting Nāgas of Assam and the leaf-clad savages of the southern hills who subsist on vermin and jungle products.

and political conditions.

5. The heterogeneity of political conditions is equally great. When the Aryans first came to India they found the country in possession of scattered Dravidian tribes. Their own early traditions show that they themselves were divided into a number of independent communities; and we know that this was still the case at the time of Alexander's invasion. After his departure Chandragupta established his rule throughout northern India. His grandson Asoka extended his sway over a considerable part of the peninsula, but when he died, his Empire fell to pieces. The kingdoms carved out by Samudra Gupta and Siladitya were less extensive and equally ephemeral. After the death of the latter, the whole country remained split up into petty States until the Muhammadans restored some degree of political cohesion. The rule of the Delhi Emperors was mainly confined to the open plains of northern India. Aurangzeb added to the Imperial dominions the Muhammadan kingdoms of Golconda and Bijapur, but he was successfully defied by the Marāthās; nor did he succeed in conquering Assam in the east or the Hindu kingdoms in the extreme south. It may thus be said that a united India in the national sense is the creation of the British. And even now there are marked local differences. The greater part of India is under direct British administration, but more than a third is ruled by mediatized Native Chiefs. The area under British rule is divided into seven provinces, each under a Governor or Lieutenant-Governor, and seven under Chief Commissioners. The provinces are all under the superintendence and control of the Governor-General in Council, but there are important differences in their status, local laws and land revenue systems. Four of the major provinces have an area exceeding that of the United Kingdom, and two of them a greater population. The Native States vary enormously in size, status and development. The 342 minor States of the Bombay Presidency have an average area of 85 square miles and a population of less than 10,000, while Hyderabad is nearly as large as Great Britain and has more than thirteen million inhabitants. Several of the larger States are in direct political relation with the Government of India; others are grouped together under an Agent to the Governor-General, and others again are in political relation with local Governments. Some Chiefs enjoy almost complete freedom in administering their internal affairs, but some are little more than zamindars with limited magisterial powers. Some have almost a constitutional form of government while others are still in the tribal or feudal stage.

Scope of Report.

6. It will readily be understood that in a Report dealing with the whole of India it is necessary to confine the discussion to the more prominent aspects of the census statistics. The area and population are too vast, and the local conditions too varied, for it to be possible to deal exhaustively with local peculiarities or with individual provinces and peoples. All that can be attempted is a presentation of the main facts and an examination of the conclusions to be drawn from them. For details the Provincial Volumes written by the local Census Superintendents should be referred to. So also with the statistical data. In the tables forming part II of this Report, the Province, State or Agency has been taken as the unit. The main figures for individual districts are given in a summary form in Table XIX; but for full details reference must be made to the corresponding Provincial Volumes, which also contain the more important statistics for the minor administrative units—tahsils, thanas or townships. In

addition to the statistics which have been prescribed by the Government of India, certain other tables have been prepared in each province for local use, including one showing the population by sex and religion of every village in the province. Such statistics, however, are of little general interest, and they are not included in the general series of Census Reports.

Climate and rainfall.

7. In a country like India where the vast majority of the people are dependent on agriculture, the meteorology is a matter of primary importance. Its main feature is the alternation of seasons known as the north-east and south-west monsoons. During the winter months the prevailing wind is from the north-east. Coming overland, it is usually dry, but above it is a return upper current of moist air. This is precipitated on the occurrence of storms, which usually originate in Persia. The result is heavy snowfall in the middle and higher Himalayas and rainfall in the adjacent plains. These storms are almost the only source of rain in Baluchistan. The winds of the north-east monsoon also give fairly heavy rain in the south of India where they precipitate the moisture gained in their passage over the Bay of Bengal. As the temperature of the land area rises, at the end of the cold weather, the north-easterly breezes are gradually replaced by winds from the south-west. While the change is taking place, the convective air movements give rise to thunder-storms or "norwesters," chiefly in Bengal and Assam. The rain from these storms is of considerable value for the tea and early rice in these Provinces.

But it is from the moisture-laden winds of the south-west monsoon that India derives nine-tenths of her rainfall. From June to September they extend over practically the whole of India, and the crops of at least five-sixths of the Empire depend on the amount and distribution of the precipitation during this period. The south-west monsoon reaches India in two currents, one from the Arabian Sea and the other from the Bay of Bengal. Part of the latter current is directed towards Burma, but the major portion advances up the Bay and gives rain to Assam, Orissa, and most of the Gangetic Plain. Though its volume is much smaller than that of the Arabian Sea current, it is more effective as a rain-distributing medium. The greater part of the latter current, on reaching India, meets with an almost continuous hill range rising abruptly from the coast and, cooling rapidly as it ascends, deposits most of its aqueous vapour. The rest of the current takes a more northerly direction, across the sandy plains of Western Rajputana, but gives little rain, except in the coast districts, until it reaches the Aravalli Hills. Deflected from Sind by the action of the earth's rotation, it passes on to the Eastern Punjab, where it intermingles with the current from the Bay, and combines with it to give rain in the east of the Punjab and Rajputana and in the Western Himalayas. Between the two currents, from Agra to Puri, is a trough of low pressure along which cyclonic storms forming in the north of the Bay tend to advance, giving heavy rain in the rice-growing districts of the Central Provinces.

During the latter half of September and the first half of October the south-west monsoon withdraws from Upper India, and in the following month from the Peninsula area, giving during the process moderate to heavy rain in the Deccan and South Madras coast districts. At this time cyclonic storms form in the Bay of Bengal and often advance across Upper India, bringing heavy rain in their wake.

Although the greater part of India depends mainly on the rainfall of the south-west monsoon, there are great local variations in the amount of precipitation and in the regularity of the supply. Where the yearly total exceeds 70 inches, deviations from the normal seldom do much harm to the crops, and excessive rain is often quite as injurious as a deficiency. Where the precipitation is more scanty, any irregularity becomes serious, whether it takes the form of a delayed start, a prolonged break, or an unduly early cessation; but on the whole it may be said that the rainfall of the second half of the monsoon period is of major importance. A cessation of the rains in August may destroy the whole of the autumn crops and prevent the winter ones from being sown.

Political divisions.

8. As already stated, India is divided into fourteen British provinces and a great number of Native States. In the British provinces and some of the

larger Native States the principal administrative unit is the district, in charge of a Collector or Deputy Commissioner. The total number of districts in British provinces is 275. The average area of a district is about 4,000 square miles, and the average population very little short of a million. As a rule each district is further sub-divided for revenue purposes into a varying number (usually from five to fifteen) of tahsils, taluks or townships. In Bengal and Bihar and Orissa, where, owing to the Permanent Settlement, these revenue sub-divisions do not exist, the thana, or police circle, takes the place of the tahsil for statistical and general administrative purposes. Except in Madras, the districts are grouped to form divisions. Each division contains from three to seven (in one case eight) districts, and is in charge of a Commissioner, who holds an intermediate position between the District Officer and the Government.

Natural divisions.

9. The partition of India into provinces, states and districts has been determined by political considerations, and does not always correspond to variations in the climate and soil, or the ethnic distribution of the people. The statistics of density and movement of population should therefore be discussed with reference both to the actual administrative units, which obviously cannot be ignored, and also to the "natural divisions." The latter must necessarily vary according to the criterion adopted. A distribution made on a purely ethnic basis will differ from one grounded on geological or geographical peculiarities, on the nature of the soil, or on meteorological conditions. Though there are many exceptions and limitations, in an agricultural country like India it is the rainfall, more than anything else, which determines the population that a given tract will support. There are places where no crops will grow owing to the poverty of the soil, the configuration of the surface, or the presence of the saline efflorescence known as *reh*; and there are others where the climate is so unhealthy as to be unfit for human habitation. But except where there is irrigation, the rainfall is ordinarily the most important factor. It was therefore decided at the census of 1901 to adopt a scheme of natural divisions (twenty in number), based chiefly on meteorological characters, drawn up by the late Sir John Eliot for use in the reports and maps showing rainfall and temperature, which are published daily for the information of the public. Experience has since shown that these divisions are not sufficiently well understood for practical use; and the scheme has been abandoned by the Meteorological department in favour of one based primarily on political divisions, which are sub-divided in cases where the climatic features require it.

The new "Rainfall Divisions" are as follows:—

Province or State.	Rainfall Division.
Andamans and Nicobars	1. Bay Islands.
Burma	2. Lower Burma.
„	3. Upper Burma.
Assam	4. Assam.
Bengal	5. Eastern Bengal.
„	6. Bengal.
Bihar and Orissa	7. Orissa.
„ „ „	8. Chota Nagpur.
„ „ „	9. Bihar.
United Provinces of Agra and Oudh	10. United Provinces East.
„ „ „	11. United Provinces West.
Punjab	12. Punjab, East and North.
„	13. Punjab, South and West.
Kashmir	14. Kashmir.
N.-W. Frontier Province	15. N.-W. Frontier Province.
Baluchistan	16. Baluchistan.
Bombay	17. Sind.
„	20. Gujarat.
„	26. Konkan.
„	27. Bombay Deccan.

Province or State.	Rainfall Division.
Rajputana	18. Rajputana West.
„	19. Rajputana East.
Central India	21. Central India West.
„ „	22. Central India East.
Central Provinces and Berar	23. Berar.
„ „ „	24. Central Provinces Wes
„ „ „	25. Central Provinces East.
Hyderabad	28. Hyderabad North.
„	29. Hyderabad South.
Mysore and Coorg	30. Mysore with Coorg.
Madras	31. Malabar.
„	32. Madras South-East.
„	33. Madras Deccan.
„	34. Madras Coast North.

10. The above rainfall divisions are too numerous to be dealt with individually in a comprehensive review of the statistics for the whole of India. I propose, therefore, to group them excluding the Bay Islands, the population of which is negligible, under the sixteen heads given below which Dr. Walker has kindly suggested to me :—

Natural Division.	Rainfall Divisions included.	Administrative Divisions or Districts included.
I Lower Burma	2. Lower Burma	Arakan, Pegu, Irrawaddy and Tenasserim Divisions.
II Upper Burma	3. Upper Burma	Magwe, Mandalay, Sagaing and Meiktila Divisions; the Northern and Southern Shan States; Pakokku Hill Tracts and Chin Hills.
III Assam	4. Assam	The Province of Assam.
IV Bengal	5. Eastern Bengal 6. Bengal.	The Presidency of Bengal (except Darjeeling) and Sikkim.
V Orissa and Madras Coast North.	7. Orissa 34. Madras Coast North.	Orissa Division with Orissa Tributary States; Districts of Ganjam, Vizagapatam, Godavari, Kistna, Guntur and Nellore.
VI Bihar and United Provinces East.	9. Bihar 10. United Provinces East	Patna, Tirhut and Bhagalpur Divisions, and the district of Darjeeling; Lucknow, Benares, Gorakhpur, Allahabad (except Jalaun and Jhansi districts) and Fyzabad Divisions, and the districts of Pilibhit, Shahjahanpur and Farrukhabad.
VII United Provinces West and Punjab East and North.	11. United Provinces West. 12. Punjab East and North	Meerut, Kumaun, Rohilkhand (except Shahjahanpur and Pilibhit districts) and Agra (excluding Farrukhabad district) Divisions; the districts of Jalaun and Jhansi, and the States of Rampur and Tehri Garhwal; Delhi, Jullundur, Lahore and Rawalpindi (except Shahpur and Mianwali) Divisions, and all Native States in the Punjab, except Bahawalpur.
VIII Kashmir	14. Kashmir	Kashmir.
IX The North-West Dry Area.	13. Punjab South-West 15. North-West Frontier Province. 17. Sind. 18. Rajputana West.	Multan Division (including the Biloch Transfrontier), the districts of Shahpur and Mianwali, and the Bahawalpur State; N.-W. F. Province; Sind with Khairpur State; Bikaner, Jaisalmir and Marwar.
X Baluchistan	16. Baluchistan	Baluchistan.
XI Rajputana East and Central India West.	19. Rajputana East 21. Central India West.	Ajmer-Merwara; all States in the Rajputana Agency, except Bikaner, Jaisalmir and Marwar; Indore and Gwalior Residencies, and the Agencies of Bhopawar, Malwa and Bhopal.

Natural Division.	Rainfall Divisions included.	Administrative Divisions or Districts included.
XII Gujarat	20. Gujarat.	Bombay Northern Division (except Thana); Cambay, Cutch, Kathiawar, and the Agencies of Palanpur, Mahikantha, Rewakantha and Surat; Baroda.
XIII Central India East, Central Provinces and Berar and Chota Nagpur.	22. Central India East 24. Central Provinces West. 25. Central Provinces East 23. Berar 8. Chota Nagpur	Bundelkhand and Baghelkhand Agencies; Central Provinces and Berar, and Chota Nagpur Division of Bihar and Orissa with Chota Nagpur States.
XIV The Deccan.	27. Bombay Deccan 28. Hyderabad North 29. Hyderabad South 30. Mysore with Coorg 33. Madras Deccan	Bombay Central Division; the districts of Belgaum, Bijapur, and Dharwar, the States of Akalkot, Bhor, Surgana, Kolhapur, S. M. Jaghirs and Savanur, and the Agencies of Khandesh, Satara, and Bijapur; Hyderabad; Mysore and Coorg; the Madras districts of Bellary, Kurnool, Anantapur and Cuddapah and the States of Sandur and Banganapalle.
XV Malabar and Konkan.	31. Malabar 26. Konkan.	The Madras districts of South Canara, Anjengo and Malabar (excluding Laccadives) and the States of Cochin and Travancore; Bombay City; the districts of Thana, Kolaba, Ratnagiri and Kanara, and the States of Janjira, Jawahar and Savantvadi.
XVI Madras South East.	32. Madras South East	Districts of Madras, Chingleput, Chittoor, North Arcot, Salem, Coimbatore, South Arcot, Tanjore, Trichinopoly, Madura, Ramnad, Tinnevelly, Nilgiris and the State of Pudukkottai.

11. The following brief description of the above natural divisions is based on notes which I have received from Mr. Hayden, Director of the Geological Survey, and Dr. Field, Officiating Director General of Observatories. **Natural divisions described.**

Lower Burma comprises the coast and deltaic districts of Burma from Arakan in the north to Mergui in the south. This tract falls geologically into three divisions, (*a*) the coastal strip of the Arakan Yoma, composed chiefly of Mesozoic and older Tertiary rocks, (*b*) the lower valleys and deltas of the Irrawaddy and Salween rivers covered by alluvium and soft beds of Upper Tertiary age, and (*c*) the high parallel ranges, composed of slates, schists and granite, of Tenasserim. The mean annual rainfall is a little below 150″; and of this over 95 per cent. occurs in the period from May to October. Humidity is high at almost all times of the year, while during the rains the atmosphere is very nearly saturated with moisture, even in the interior. The rainfall is very regular, the mean variability * being only 64 per cent. During the dry season the range of temperature is almost as great as in the Punjab, and the well-known unhealthiness of the climate may, in part at least, be due to this feature.

Upper Burma, or the rest of the province, falls readily into two parts, one on the west of the Irrawaddy, covered chiefly by the sandstones and shales of the Pegu and Irrawaddy series of the Tertiary system, and one on the east, including the Northern and Southern Shan States, and consisting of a great variety of sedimentary rocks, both Palaeozoic and Mesozoic, and a metamorphic series of gneisses and schists. The climate differs considerably from that of Lower Burma. The monsoon blows as a comparatively dry wind, with the result that the total rainfall received is not only much lighter than that in the region to the south but is also more irregular in its occurrence. The mean annual rainfall is 48″, and but little falls from December to March. Thunderstorms occur at intervals in April and frequently in May. The variability

* The term "variability" is here used to signify the difference between the highest and lowest annual rainfall expressed as a percentage of the average. Thus if the average at a given place be 60 inches, the maximum 85 and the minimum 40, the variability would be (85—40) × 100÷60, or 75. As a rule, the variability has been calculated on the observations made during a period of forty to fifty years.

Except in Kashmir and Baluchistan, where all stations have been classed together, the figures for places more than 3,500 feet above sea-level have been left out of account.

ranges from 53 per cent. at Lashio to 102 per cent. at Thayetmyo; and there is sometimes a partial failure of the crops.

Assam.—The central part of Assam is formed of a crystalline mass (gneiss and schist) forming the Garo, Khasi, Jaintia and Mikir Hills. Between this and the Tertiary fringe of the Himalayan foot-hills, the Brahmaputra valley is filled with a broad belt of alluvium. On the east and south, Tertiary (and possibly Cretaceous) shales and sandstones form the long parallel ranges of the Naga, Manipur and Lushai Hills. The most characteristic feature of the climate is the great dampness of the atmosphere at all seasons, combined with a moderately high temperature. In the cold weather months thick fogs prevail along the course of the larger rivers, and rainfall occurs from time to time during the passage of cold weather storms across north-east India. In the spring season thunder-showers are frequent, and in the first half of June merge imperceptibly into the monsoon rainfall which lasts until October. December is the driest month of the year. Excluding the hills above 3,500 feet, where there is in some parts extraordinarily heavy precipitation, that at Cherapunji being the highest registered anywhere in the world, the average rainfall is 92″, the highest being 125″ at Silchar and the lowest 63″ at Gauhati. The variability ranges between 55 per cent. at Dibrugarh and 99 per cent. at Silchar.

Bengal.—Almost the whole of this division lies on the deltaic alluvium of the Ganges and Brahmaputra. On the west, Bengal embraces the granites and other crystalline rocks and laterite of Bankura and Burdwan, as well as a portion of the Raniganj coal-field. On the east, the hills of Chittagong and Hill Tippera are composed of soft Tertiary sandstone and shale, and on the north the sedimentary rocks of the outer slopes of the Darjeeling Himalaya rapidly give place to the gneisses, schists and granites, of which the whole of Sikkim and the greater part of the Darjeeling district are composed. The climate of this tract, like that of Assam, is very damp during the major part of the year, and the dry hot westerly winds which sweep down the Gangetic Plain in the spring months are either not felt at all or only occasionally. The cold season extends from December to February, sea winds beginning thereafter to blow from the head of the Bay, and resulting during April and May in frequent thunder-storms and "norwesters." The monsoon rains proper begin in the second week of June and end with the last week of October. Mean annual rainfall increases from 55″ at Berhampore to 122″ at Jalpaiguri near the foot of the hills, the average for the division being 76″. The variability ranges from 81 per cent. at Calcutta to 116 at Saugor Island, and averages 94 per cent. for the whole division.

Orissa and Madras Coast, North.—This division, which includes the Tributary States, as well as the British districts, of Orissa and the coast districts of Madras from Nellore northwards, consists of Archaean schists and gneisses with a fringe of laterite and alluvium along the sea-coast. Small patches of sandstone and shale (Gondwanas) occur at Cuttack and in the small coal-field of Talcher. But little rain falls from December to February. Thunder-storms begin in March and give light to moderate rain in Orissa during the next two months, and in the southern half of the division in May. The south-west monsoon affects Orissa to a much greater extent than it does the north coast of Madras, so that while in the former locality rainfall diminishes considerably after September, on the Madras coast it is at its maximum in October. As most of the rainfall in this division occurs in connection with cyclonic storms, it is very irregular in its incidence, and severe droughts are of not infrequent occurrence, particularly in Ganjam. The annual rainfall of the whole division is nearly 50″, but it varies from 35″ at Nellore to 66″ at Sambalpur. Variability increases from north to south, and is highest at Waltair, where it amounts to 167 per cent.

Bihar and the United Provinces, East—Is bounded on the north by the Tertiary foot-hills of Nepal, and on the south and south-east by the Vindhyan sandstones of the Kaimur range in Mirzapur, the gneisses and granites of Gaya and Bhagalpur and the traps of the Rajmahal Hills. Otherwise the whole area is covered by the Gangetic alluvium. This tract lies within the influence of the winter storms, and receives occasional showers during the first two months of the year. Dry winds set in during March and continue

until about the middle of May. The current is, however, somewhat unsteady; damp easterly winds from the Bay penetrate at intervals well into the United Provinces and give rise to thunder-storms, particularly along the hills. The monsoon rains appear about the middle of June, and last till the end of September or the first part of October. The total rainfall received during the year over the division as a whole amounts to 47″, and of this nearly half falls during July and August. It is very uncertain in the northern parts of Bihar; and in Purnea the variability is as high as 168 per cent.

United Provinces West, and Punjab East and North.—The south-western half consists of plains of Indo-Gangetic alluvium, whilst the north-eastern embraces the parallel ranges of the Himalaya consisting of (*a*) the Tertiary outer ranges including the Siwalik Hills and extending from Kangra at the one end to Nepal at the other, next, (*b*) the metamorphic and unfossiliferous sedimentary belt of the Lesser Himalaya; behind this (*c*) the great Himalayan range on which lie the high peaks and which consists chiefly of granite and metamorphic rocks, and behind this again (*d*) the eastern part of the Zanskar range of highly fossiliferous sediments, interrupted here and there by masses of intrusive granite. From about the middle of December to the end of March this region is influenced by winter storms which give light to moderate precipitation, especially along the hills. Hot weather conditions appear in April and continue until the third or fourth week of June when the rainy season sets in. During the hot season thunder-storms and dust-storms occur at short intervals, and in the hill districts are sometimes accompanied by heavy rain. The rains are on the whole heavier, steadier and of longer duration in the eastern half of the division than in the western. Very heavy downpours are occasionally experienced in connection with cyclonic storms. In October and November dry weather ordinarily prevails. The annual rainfall varies between 14″ and 85″, and is subject to large fluctuations from year to year, particularly in the region around Sirsa, where the percentage of variability is 174.

Kashmir.—The Kashmir area embraces the western extension of the Himalayan system, the Zanskar and Ladakh ranges, the Hindu Kush and the Karakoram ranges. They consist of granite and metamorphic rocks, chiefly developed in the Hindu Kush and Karakoram, with a great fossiliferous sedimentary series in the Ladakh range, whilst the wide intervening plains of the Tibetan uplands (Ladakh and Changchenmo) are covered with sands and gravels. The south-eastern border of the area includes the sedimentary rocks and granites of the Pir Panjal, and is fringed by the Tertiary belt of the outer ranges of Jammu, Mirpur and Punch. As might be supposed from its topographical characteristics, the climate of Kashmir is by no means uniform; and while snow begins to fall on the higher ranges in October or November, it is only by the end of December that the snowline has descended to the level of the Srinagar valley. In some localities the snowfall is very heavy and almost continuous; in others spasmodic and light. Kashmir is not quite beyond the influence of the south-west monsoon; in some years moderately heavy rain occurs in the summer months, and, coupled with the consequent melting of snow accumulations, gives rise to disastrous floods. The total annual precipitation varies between 3″ at Leh and 78″ at Sonamarg. Its variability is least at Skardu (66 per cent.) and greatest at Leh (266 per cent.).

The North-West Dry Area includes the south-west of the Punjab, the North-West Frontier Province, Sind and the west of Rajputana. The greater part of this area consists of alluvial plains. In the extreme north, however, it embraces the Tertiary beds of the North-West Frontier Province and the older sedimentary, metamorphic and granitic rocks of the Hindu Kush. In Western Rajputana desert conditions prevail, the surface being covered with sand through which crop out small exposures of rocks of a great variety of ages. This is on the whole the driest and hottest of all the divisions of India proper. The average rainfall for the year is about ten inches, and of this nearly two inches are contributed by winter storms. Owing to the peculiarities in the distribution of pressure, even the summer monsoon rainfall in this region is intermittent and comparatively light; and as it occurs chiefly in connection with cyclonic storms, or with the changes in the position of the semi-permanent barometric depression over Sind, it is necessarily very uncertain.

The variability ranges between 156 per cent. at Khushab and 354 per cent. at Karachi, which is the highest in India.

Baluchistan extends from the Suleiman range on the east to the Persian frontier on the west and from the southern limits of Afghanistan to the Arabian Sea. The hills are composed mainly of younger Mesozoic and Tertiary rocks—the lower levels being covered by wind-blown deposits. Unlike Kashmir, Baluchistan is nearly beyond the influence of the monsoon, and depends for its rainfall chiefly upon the depressions of the winter season. The average yearly rainfall is less than 9″, and even this small amount is very uncertain. The variability, as determined from the data of the few stations available, is very high, and averages 160 per cent.

Rajputana East and Central India West.—This division lies between the Aravalli and Vindhya Hills and the Gangetic Plain. It is about 2,000 feet in elevation near the Vindhyas and Aravallis, but slopes north-eastwards and eastwards to the level of the Gangetic Plain. The north-west section consists of gneisses and granites with old schists and slates of the Aravalli range. The south-west portion is covered by basaltic lava-flows. Here, as in the Punjab, the year may be divided into three well-defined seasons. During the cold season, which lasts from December to March, light rain associated with disturbances of the cold weather type is liable to occur. Marked temperature changes usually precede and follow these cold weather storms; and occasionally very low temperatures are recorded. The hot season is characterized by the prevalence of very hot dry winds and severe dust-storms, particularly in the western parts of the division. The rains commence in the second or third week of June and last until the middle of September. October and November are as a rule dry months. The average rainfall is 25″, the highest being 33″, and the lowest 20″. With a mean variability of 149 per cent. the rainfall of this region is quite as fitful as in the Deccan or the eastern parts of the Punjab, while even during the monsoon it is of an intermittent character; and in a bad season such as that of 1899 is liable to fail altogether.

Gujarat.—This tract includes Gujarat, Kathiawar and Cutch. Geologically it consists of flows of basaltic rock surrounded by a fringe of alluvium. This is one of the driest parts of India and is liable to severe droughts. Scarcely any rain falls from November to May. The summer rains begin in June and last up to about the middle of September. Cyclonic storms from the Bay occasionally pass through Gujarat, and give deluges of rain, resulting in destructive floods. The mean annual rainfall varies between 14″ and 41″. Its average variability is 188 per cent., being greatest in Cutch; at Bhuj the measure of variability is 245.

Central India East, Central Provinces and Berar and Chota Nagpur.—This division consists largely of gneiss, schist and granite, covered on the west by basaltic lava-flows (Deccan trap), on the north by the old sedimentary rocks of the Vindhyan system, and in the centre and south-west of the division by sandstones and shales of the Gondwana system. Between Jubbulpore and Hoshangabad the valley of the Nerbudda is filled with alluvium of pleistocene age. The dry season commences about the middle of October and lasts until about the second week in June. During January and February occasional light rain is received from winter storms, and the succeeding three months contribute light showers. Central India, like the United Provinces, is swept during the spring months by dry westerly winds, which extend as far as Ranchi. The rains set in during the first fortnight of June and last to the end of September or the earlier part of October. During this period cyclonic storms from the Bay frequently advance through the northern half of the division, sometimes producing very heavy downpours of rain. The annual rainfall averages 47″. It varies considerably in amount, being heaviest at Ranchi in the east of the division, and lightest at Khandwa in the west. The variability is on the whole inversely proportional to the actual amount: it is least at Chaibasa (63 per cent.) and greatest at Akola (170 per cent.). The division is occasionally liable to a partial failure of the rains, due either to a weakness of the monsoon current or to its early withdrawal.

The Deccan.—This division comprises the Bombay Deccan, the Madras Deccan, Hyderabad and Mysore. The rocks consist of Deccan trap in the

northern and western half, with gneisses and schists on the east. In the southern part, the gneisses are associated with the schists of the Dharwar system, whilst an old series of pre-Cambrian sedimentary rocks is extensively developed in Cuddapah on the south-east. The winter rains of northern India do not, as a rule, extend southwards beyond the Satpuras, and the period from December to February is accordingly dry. In the Bombay Deccan the dry season is prolonged into May, but elsewhere spring showers occur, sometimes in March and April, and more frequently in May. The Bombay monsoon sweeps across this region from June to September, but having deposited much of its moisture on the western face of the Ghats it gives comparatively light rain. In October and November easterly winds from the Bay prevail and, in conjunction with cyclonic storms, occasionally lead to heavy though local precipitation. The west monsoon thus lasts longer than in northern India. The average rainfall for the year over the division amounts to 30″ but in the central parts, *i.e.*, round about Bellary, it is only 20″; in this area of scanty rainfall famine conditions are of frequent occurrence. The average variability of rainfall is 136 per cent., ranging from 90 per cent. at Belgaum to 195 per cent. at Sholapur.

Malabar and Konkan.—This division comprises the coast districts of Bombay from Thana southwards to the South Canara and Malabar districts of Madras and the Cochin and Travancore States. It is covered in the northern part by Deccan trap and laterite. To the south it consists of gneiss and granite, with a fringe of recent deposits on the coast of Malabar and Travancore. In Malabar there is but little rain from December to March. Sea breezes set in in April and give rise to frequent and heavy thunder-showers which last till early June, when the true monsoon rains begin. The rainfall of the monsoon, lasting until the end of October or the middle of November, is heavy all along the coast. The annual aggregate is greatest at Mangalore, where it averages 127″, and decreases rapidly southwards to 63″ at Trivandrum. The variability of rainfall is greatest at Trivandrum (92 per cent.) and least at Cochin (72 per cent.). In the Konkan, owing to the absence of spring showers, the dry season is much more protracted than in Malabar, lasting practically from the latter part of October to the end of May. The summer monsoon rains appear in the first week of June, and continue until the middle of October. The rainfall decreases northwards from 122″ at Karwar to 72″ at Bombay; this district, especially in its northern parts, is largely influenced by any weakness in the monsoon or by an early retreat. The variability of rainfall averages 106 per cent. for the whole division.

Madras South-East includes the Madras districts lying south and east of Mysore. It is composed of crystalline rocks (gneiss and charnockite) and Archaean schists belonging to the Dharwar system. Some shales and sandstones of Upper Gondwana age are found near Madras and laterite and sandstone of comparatively recent (pleistocene) age along the coast. The climate of this division differs in some important respects from that of other parts of the Peninsula. The dry season lasts from about the middle of December to the end of June, with occasional thunder-showers in April and May. Showers become more frequent and heavier during the succeeding four months, but the total quantity of rain received is by no means large. Heavier rain commences about the middle of October and lasts till the middle of December, when the wet monsoon withdraws finally from the Indian Seas. It is in this period that severe cyclonic disturbances appear over the Bay and occasionally cross into Madras to give heavy downpours of rain. The mean rainfall of the year is about 39″, and is subject to large vicissitudes, the measure of its variability being 135 per cent.

Area, Population and Density.

The scope of the statistics.

12. With the exception of a few sparsely inhabited and unadministered tracts on the confines of Burma and Assam, the statistics in these volumes cover the whole Empire of India, that is to say, the territories administered by the Government of India and the mediatized Native States. They do not include the Frontier States of Afghanistan, Nepal and Bhutan;

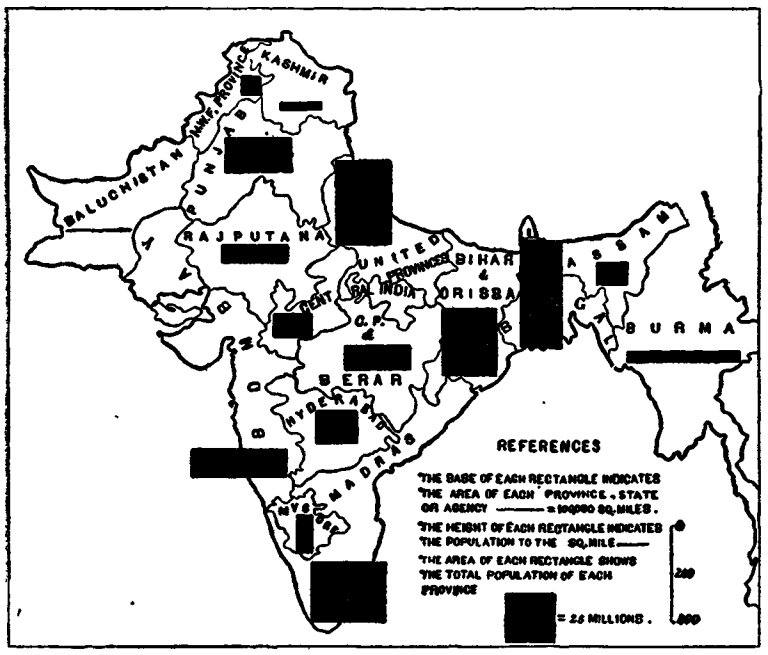
nor of course do they include the French and Portuguese Settlements. The area and population of these tracts are noted in the margin. The statistics for the French and Portuguese Settlements are based on a regular census, taken in the former case concurrently with that of British India, and in the latter, on the 31st December 1910.* The figures for Nepal are based on a pioneer census taken by the Durbar in March 1911. Those for Afghanistan and Bhutan are merely a very rough estimate on which no reliance can be placed.

State or Settlement.	Area in square miles.	Population.
Afghanistan .	250,000	4,600,000
Nepal . .	54,000	5,639,092
Bhutan . .	20,000	350,000
French Possessions	196	282,386
Portuguese „	1,638	602,564

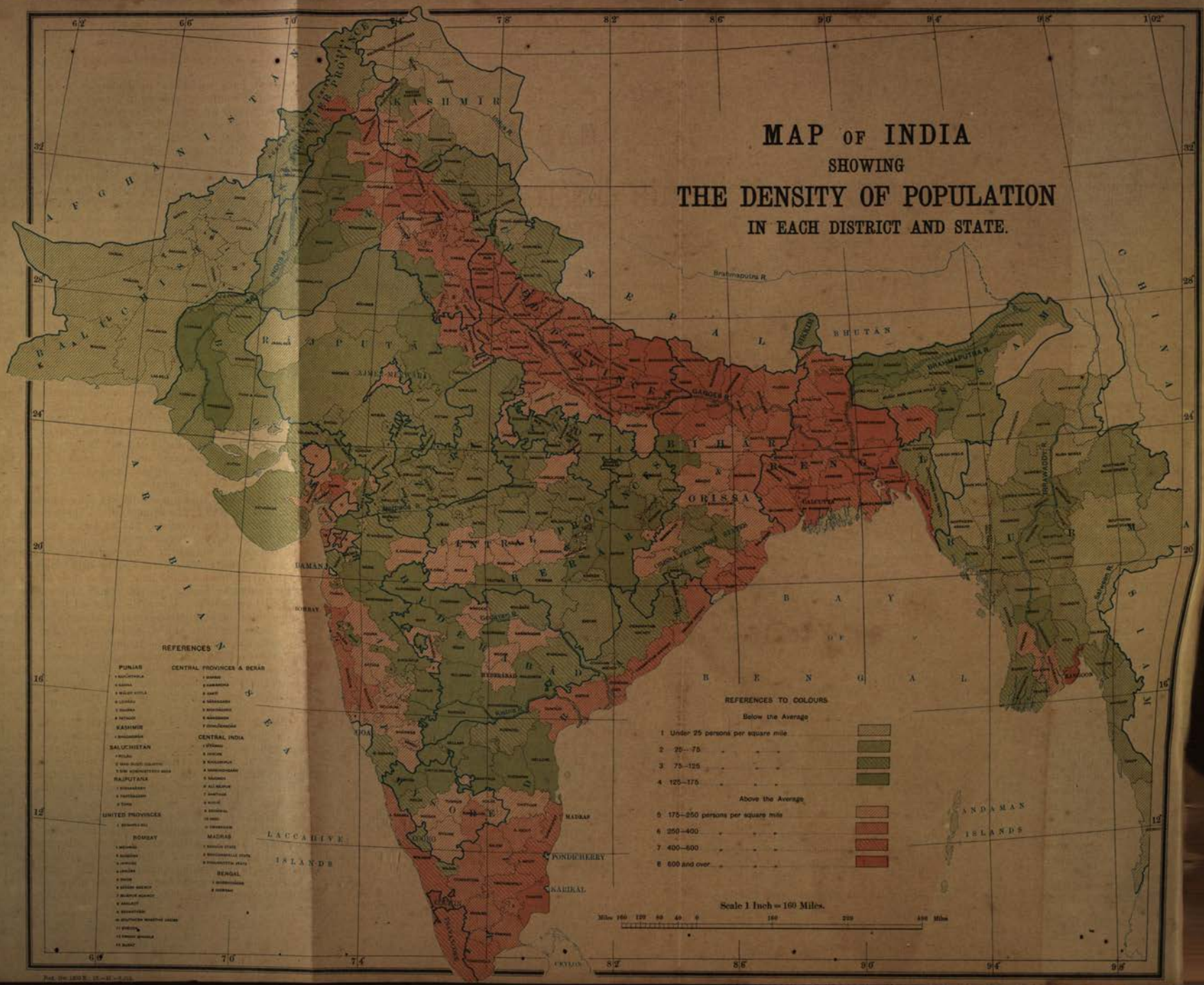
Main statistics of the whole Empire.

13. According to the revised areas adopted in the census of 1911, the Indian Empire contains 1,802,657 square miles, or some 36,000 more than in 1901. About 23,000 square miles have been added owing to the enumeration for the first time of the Agency tracts attached to the North-West Frontier Province. A further 6,500 represents the area of the Sunderbans, or swampy littoral of the Ganges delta, which was left out of account at previous enumerations. Finally the frontier State of Manipur has been found to contain about 5,000 square miles more than the estimate made in 1901. Various smaller changes are the result of new surveys and revised calculations. The provinces under British administration comprise 1,093,074 square miles or 60·6 per cent. of the total. The remainder is included in the various Native States. The total population is 315,156,396, of which British territory contains 244,267,542 or 77·5 per cent. and the Native States 70,888,854 or 22·5 per cent. It may facilitate the comprehension of these stupendous figures if some comparison is made with the area and population of European countries. The Indian Empire is equal to the whole of Europe except Russia. Burma is about the same size as Austria-Hungary; Bombay is comparable in point of area with Spain; Madras, the Punjab, Baluchistan, the Central Provinces and Berar and Rajputana are all larger than the British Islands; the United Provinces and Bihar and Orissa than Italy; and Hyderabad and Kashmir than Great Britain, excluding Yorkshire. The population of India exceeds that of Europe without Russia, and is considerably more than three times that of the United States of America. The United Provinces and Bengal with the States attached to them both have as many inhabitants as the British Islands, Bihar and Orissa as France, Bombay as Austria, and the Punjab as Spain and Portugal combined. The population of the Central Provinces and Berar approaches that of Brazil; Hyderabad and Burma have as many inhabitants as Egypt, Central India and Rajputana as Scotland and Ireland combined, and Assam as Belgium. In the whole Empire there are on the average 175 persons to the square mile, or much the same as in Europe outside Russia. In British territory the number to the square mile is 223 and in the Native States 100; the former figure exceeds by 34 the density ratio in France and the latter is identical with that in Spain.

Map showing the area, density and population of the main political divisions.



* The figures for the Portuguese Possessions are provisional. The results of the detailed tabulation for Goa were not available when this Chapter went to press.


MAP OF INDIA
SHOWING
THE DENSITY OF POPULATION
IN EACH DISTRICT AND STATE.
REFERENCES
PUNJAB
KASHMIR
BALUCHISTAN
RAJPUTANA
UNITED PROVINCES
BOMBAY
CENTRAL PROVINCES & BERAR
CENTRAL INDIA
MADRAS
BENGAL
REFERENCES TO COLOURS
Below the Average
1 Under 25 persons per square mile
2 25—75
3 75—125
4 125—175
Above the Average
5 175—250 persons per square mile
6 250—400
7 400—600
8 600 and over
Scale 1 Inch = 160 Miles.
Miles 160 120 80 40 0 160 320 480 Miles
AFGHANISTAN
KASHMIR
RAJPUTANA
CENTRAL PROVINCES
BIHAR
BENGAL
ORISSA
BOMBAY
MADRAS
BAY OF BENGAL
ARABIAN SEA
LACCADIVE ISLANDS
ANDAMAN ISLANDS
PONDICHERRY
KARIKAL
CEYLON
BHUTAN
Brahmaputra R.
DAMAN
GOA

There are great local variations in density. In nearly two-thirds of the districts and States the number of persons to the square mile is less than 200, and in about a quarter it ranges from 200 to 500. The units with less than 100 persons to the square mile cover two-fifths of the total area but contain only one-eleventh of the population, while those with more than 500, though their area is only one-eleventh of the whole, contain one-third of the population. The centre of the population, that is to say, the point of intersection of two lines drawn, the one north and south and the other east and west, each dividing the population of India into two equal parts, is at the southern extremity of the Panna State in the Central India Agency, in 23° 49′ N. and 80° E.

Density by political divisions.

14. We may now proceed to consider in more detail the statistics of the individual Provinces and States and of the various natural divisions already described. It will be convenient to deal first with the former. But before doing so, it must be explained that the natural divisions which will be referred to in this part of the discussion are not those described in paragraph 11, which have been selected with the object of throwing light on the density of population in the whole of India as determined by its varying physical and meteorological characteristics, but smaller ones selected by the Provincial Superintendents for the purpose of distinguishing between the different parts of their individual Provinces and States. It is obvious that when a single Province or State is being dealt with, more minute distinctions can be recognized than is possible for the purpose of broad generalizations regarding the population of the Empire as a whole.

Assam.

15. Assam, which was originally administered as part of Bengal, was made into a separate province under a Chief Commissioner in 1874. Thirty-one years later the burden of administering the overgrown satrapy of Bengal with its population of eighty millions was again found too heavy. The three northern and eastern divisions were accordingly cut off, and Assam was amalgamated with them to form a new province under a Lieutenant-Governor. These arrangements have recently been revised, and Assam is now once more a separate province under a Chief Commissioner.

With an area, including Manipur, of 61,471 square miles, Assam has only 7,059,857 inhabitants, or 115 to the square mile. The province falls naturally into three parts. The first two consist of the valleys of the Brahmaputra and Surma rivers, and the third of the intervening hills together with Manipur and the Lushai country in the south. The rainfall is abundant everywhere, and the variations in density are determined by other factors. In the Brahmaputra valley the rivers have a rapid flow, eroding their banks and depositing sand in the tracts flooded by them. In the strath of these rivers permanent cultivation is out of the question. Along the foot of the hills the climate is malarious; and here also the population is sparse, except where tea gardens have been opened out. For more than half a century before the annexation of the valley in 1824, extensive tracts had been depopulated in the course of the Moamaria insurrections and Burmese invasions. In more recent times the population sustained a severe set-back by the *Kalā Ajār* epidemic that prevailed for nearly twenty years and has only lately subsided. These causes, partly physical and partly historical, account for the low density in the Brahmaputra valley, where there are only 126 persons to the square mile. The Surma valley, with 406, is far more densely populated. In this natural division the rivers have a less rapid flow, the climate is more healthy, the greater part of the area is a fertile rice plain, and the conditions are generally similar to those prevailing in the adjoining parts of Eastern Bengal. The Hills division has only 34 inhabitants to the square mile, the smallest number being found in North Cachar and the Lushai Hills, where there are only 16 and 13 respectively.

Baluchistan.

16. "Baluchistan," says Mr. Bray, "is a land of contradictions and contrasts. From a bird's-eye view the general impression would probably be a chaotic jumble of mud-coloured mountains, for all the world like a bewildered herd of titanic camels. Yet it contains many a rich valley and upland plateau, and at least one broad plain as flat and low-lying as any in India. For a brief and fitful season its rivers are rushing torrents; for the greater part of the year there is hardly a trickle in their giant beds. On the maps there are three large lakes of limpid blue—very different from the gloomy swamps of reality. But

the maps are crammed full of unconscious irony; and if you come to the country after poring over these elaborate patchworks of well-defined rivers, refreshing oases of green, and named localities innumerable, small wonder if you condemn it on sight as a land of rivers without water, of forests without trees, of villages without inhabitants. The whole outlook seems bleak and bare. Yet you have only to scratch the soil and add a little water and you can grow what you please. But often enough nature is so perverse that where there is land, there is no water, and where there is water, there is no land. Probably no province in India can show so vast a range of climate. The winter cold of the uplands baffles description . . As for the mid-summer heat of the Kachhi plain, I can only fall back on the hackneyed local proverb of the superfluity of Hell to depict that burning fiery furnace . . On first acquaintance a newcomer is tempted to sum up Baluchistan as 'a vast country, mostly barren,' unconsciously echoing the unflattering verdict passed on Makran more than a thousand years ago by the Arab traveller and historian, Al Istakhri. Yet among those who have sojourned long enough in Baluchistan for their first impressions to fade away, there are few who have not fallen under the mysterious spell cast by this wild country and its wild inhabitants."

In few parts of this un-Indian country, which geographically and racially belongs rather to Central Asia, does the rainfall exceed seven or eight inches. This is insufficient to support any but a very precarious form of agriculture. Though the soil itself is often extraordinarily fertile, cultivation is possible only with the aid of irrigation, the characteristic form of which is from the laboriously-constructed *karez*, or underground channel, along which the fertilizing water is sometimes carried for miles. In the low country on the northern boundary of Sind there is some irrigation from the Sind canal system. And in the Kachhi plains due north of it, extensive use is made of the flood water from the hill torrents, which is carried over the country in numberless channels and held up by an ingenious system of dams. The total amount of irrigation in the country is, however, very small. Large numbers of the inhabitants are pastoral nomads, not merely by habit but by necessity, wandering from place to place in search of grazing grounds for their sheep and goats, camels and other animals. In such a country the population, though sturdy and warlike, is necessarily sparse. Though larger than the British Islands, Baluchistan has only 834,703 inhabitants, or six to the square mile. It contributes about 8 per cent. to the area of the Indian Empire, but less than 0·3 per cent. to its population. In Chagai there is only one inhabitant to the square mile. The only three districts where the density is markedly in excess of the average are Quetta-Pishin (24 to the square mile), Sibi administered territory (21) and Loralai (11). The Quetta-Pishin district consists in the main of upland valleys surrounded by hills, the snow on which feeds numerous springs and streams, whose water is distributed to the fields by means of *karezes*. In the Quetta tahsil, with its large military station which provides an excellent market for the local products, there are 100 persons to the square mile, or 40 if the town of Quetta be excluded. Sibi owes its position mainly to the southern tahsil of Nasirabad with its irrigation from the Sind canals. Loralai, with a density about half that of Sibi, enjoys what is for Baluchistan a fairly copious rainfall of 11 inches.

Bengal.

17. At the time of the census of 1901 the territories which now comprise the provinces of Bengal and Bihar and Orissa formed a single province with a population (including its Native States) exceeding 78 millions, or considerably more than a quarter of that of the whole Indian Empire. It was impossible to administer satisfactorily so unwieldy a charge. Accordingly, in 1905, three divisions—Dacca, Chittagong and Rajshahi (which was given the Malda district in lieu of Darjeeling)—were joined with Assam to form a new province called Eastern Bengal and Assam, under a Lieutenant-Governor. At the same time the five Hindi-speaking States on the borders of Chota Nagpur were transferred to the Central Provinces in exchange for the district of Sambalpur and five Feudatory States whose vernacular was Oriya. This measure was unpopular with the Bengali Hindus, who viewed with dislike and suspicion the division of their race between two administrations. Accordingly, on the occasion of the Coronation Durbar at Delhi in December 1911, His Majesty the King-Emperor

announced a fresh scheme of division. Assam again became a separate province under a Chief Commissioner. The rest of "Eastern Bengal and Assam" was reunited with the Presidency and Burdwan divisions of Bengal and the district of Darjeeling to form the Presidency of Bengal under a Governor in Council; and Bihar, with Chota Nagpur and Orissa, was made into a separate province under a Lieutenant-Governor in Council. These changes took effect from the 1st April 1912, or more than a year after the date of the census, but for convenience' sake the statistics have been rearranged according to the provinces as now constituted, and a separate volume of tables has been prepared for each. Assam also has a separate Report; but the discussion of the results of the census in the other two provinces is contained in a single volume written by Mr. O'Malley, the Bengal Provincial Superintendent.

18. The Presidency of Bengal, including the States of Cooch Behar and Hill Tippera, has a population of 46,305,642 persons and an area of 84,092 square miles. Though somewhat smaller than Great Britain, it contains nearly a million inhabitants more than the whole of the British Isles. It is the smallest of the main provinces, but its population is exceeded only by that of the United Provinces of Agra and Oudh. It contains on the average 551 persons to the square mile, or many more than any European country except England and Belgium. Its density is far greater than that of any other Indian province; it is nearly double that of Madras, more than three times that of Bombay, and more than four times that of the Central Provinces and Berar. As now constituted, Bengal is perhaps the most homogeneous of all Indian provinces. Practically the whole of it is a fertile alluvial plain, in which rice is almost everywhere the predominant crop; and the differences between its four natural divisions are not at first sight very apparent. They are dependent more on historical and sanitary considerations, and on the extent to which the soil is enriched by silt deposited when the rivers are in flood, than on any striking contrasts in the climate, people or physical features. The region of swamp and forest along the sea coast, known as the Sunderbans, is practically uninhabited. The population is sparse in the north where there are extensive areas of hilly country and reserved forest which are not available for cultivation; in the west, on the borders of Chota Nagpur where the alluvium gives way to laterite, except in the Raniganj Sub-Division where coal more than compensates for an infertile soil; and in the hills to the south-east, between Chittagong and Burma. The highest density is found in the metropolitan districts of Howrah and the 24-Parganas. The former has 1,850 persons to the square mile. Even if Howrah city be excluded it still has 1,523; and in no thana in the district does the number fall below 1,293. The district is the home of many who earn their living in Calcutta; and the river bank is lined with jute mills, brick fields, lime kilns and other industrial concerns. The conditions are very similar in the 24-Parganas. Excluding the portion in the Sundarbans, this district has a mean density of 777, rising to 1,540 in the Barrackpore sub-division with its numerous towns, factories and mills, and tailing off to a hundred in the thanas adjoining the Sunderbans. Away from these two districts and Hooghly, the greatest density is found in several districts of East Bengal, where the climate is salubrious and the rainfall ample, and the Ganges and Brahmaputra vie with each other in replenishing the soil with fresh deposits of silt. In this tract the cultivation of jute is rapidly being extended. The Dacca district has a mean density of 1,066, rising in one sub-division to 1,794 and in one thana (Srinagar) to 1,996. This thana is largely inhabited by the educated classes, who find employment in all parts of Bengal and Assam; only half its inhabitants are supported by agriculture. In Tippera the density is 972, and it is equally great in parts of Faridpur, Mymensing and Noakhali. In Central Bengal, excluding the 24-Parganas, the conditions are less favourable. The Ganges, having strayed further east, has ceased to enrich the soil with its fertilizing silt. The numerous distributaries down which it once found its way to the sea have degenerated into stagnant lagoons, and the health of the people has thus been seriously affected. In this part of the province the mean density is lower than in the districts already mentioned, but here and there favoured tracts are found where it is very high.

Natural Division.	Number of persons per square mile.
West Bengal . . .	607
Central Bengal . . .	634
East Bengal . . .	516
North Bengal . . .	522

Murshidabad, for instance, has four thanas with a density exceeding a thousand. North Bengal also is full of silted-up river beds, and parts are very unhealthy. In Jalpaiguri and Darjeeling there are extensive reserved forests; and in the south-central portion is an extensive elevated tract with an infertile quasi-laterite soil. The density is greatest in the districts bordering on the Brahmaputra. One of the thanas in Pabna has 1,209 inhabitants to the square mile and another in Rangpur 1,188. These figures are in marked contrast to those of the Jalpaiguri district, where the Alipur thana has only 162.

Bihar and Orissa.

19. With a larger area than Bengal (111,829 square miles), Bihar and Orissa has a smaller population (38,435,293). The province comprises three tracts with very divergent physical characteristics—the open plains of Bihar, the coast districts of Orissa and the hills and uplands of the Chota Nagpur plateau. This latter term is used to denote the whole of the elevated tract which divides Bihar from Bengal and Orissa; it includes the Sonthal Parganas, the Chota Nagpur Commissionership, Sambalpur, Angul and all the Feudatory States. Bihar again falls naturally into two parts, the one north and the other south of the Ganges. North Bihar is a level alluvial formation which ordinarily enjoys a copious rainfall and contains many tracts of great natural fertility. South Bihar has a strip of alluvium along the course of the Ganges, but further south the country rises towards the Chota Nagpur plateau, and the soil becomes less fertile. The rainfall is frequently deficient, but is supplemented to a varying extent by irrigation.

In respect of its density of 344 persons to the square mile, Bihar and Orissa stands third amongst the main British Provinces. In British territory the density ratio is 415 against only 138 in the Native States. On the whole the local variations depend less on the rainfall than on the configuration of the surface. In the plains the density is everywhere high, while in the hills it is almost universally low. It is highest in North Bihar, especially in the centre and south-west, where in eight thanas it exceeds a thousand to the square mile. In the Sitamarhi sub-division of Muzaffarpur it is 1,037, and in that district as a whole it is 937. In the east and north-west of this natural division the density is much lower, owing to the existence of numerous lakes and swamps which have made the climate unhealthy and limited the area available for cultivation. In Purnea there are also extensive sandy wastes caused by the vagaries of the Kosi river. The riparian part of South Bihar has a high density (734), but further south, on the borders of Chota Nagpur, it is much lower (268). In Orissa there are similar local variations. This natural division may be divided roughly into three strips, one along the coast, a second bordering on the hills, and a third between these two. The strip along the coast, where the soil is swampy and impregnated with salt, and the comparatively barren country bordering on the hills are alike sparsely inhabited. The intermediate zone has a fertile alluvial soil and a considerable amount of irrigation; and it supports a large population, rising to 963 to the square mile in one thana of Cuttack. In the Chota Nagpur plateau, save in a few States adjoining Orissa where the conditions are not typical, the population is everywhere sparse. In this tract the surface is often very uneven and the soil poor; large areas are under forest or unfit for tillage; and the aboriginal tribes who form the bulk of the inhabitants are very poor cultivators. The density reaches its minimum for British territory (93 to the square mile) in the Khondmals sub-division of Angul, and for Native States (38) in Rairakhol. Both these tracts are still mainly under forest. In Manbhum the development of the coal industry accounts for a much larger population than would otherwise find subsistence there; two thanas in the coal-field area have each about 650 inhabitants to the square mile, while a neighbouring thana where there are no collieries has only a third that number.

Natural Division.	Number of persons per square mile.
North Bihar	646
South Bihar	515
Orissa	508
Chota Nagpur plateau	186

Bombay.

20. Bombay, including its States, though larger (186,923 square miles) than any other province except Burma, holds only the fifth place in respect of its population. This is 27,084,317, or 145 to the square mile, *viz.*, 160 in the British districts and 116 in the States. The greatest density (433) is found in

Natural Division.	Number of persons per square mile.
Konkan . . .	227
Deccan . . .	172
Karnatak . . .	190
Gujarat . . .	276
Sind	75

Note.—The figures for Natural Divisions refer to British districts only.

Kaira, a district of Gujarat, and the least (25) in the Khandesh Agency. The most sparsely peopled British district is Thar and Parkar in Sind where there are 33 inhabitants to the square mile. Excluding Aden, five natural divisions may be distinguished. In the south is the Konkan, a narrow strip of land between the Western Ghats and the sea. Exposed to the full force of the south-west monsoon, its normal rainfall is upwards of 100 inches. The staple crop is a coarse rice. The mean density is not very high, but this is because there are extensive forest reserves and other uncultivable areas. In proportion to its cultivable area, the Konkan supports a larger population than any other division. The soil is not especially fertile, but the heavy rainfall is constantly replenishing the terraced rice fields with detritus from the higher slopes. There is a thriving fishing industry, and many natives of Ratnagiri and Kolaba are employed as police sepoys, chaukidars and labourers in Bombay, and as lascars on ocean steamers. Such persons remit a large portion of their earnings for the support of their families at home. Four-fifths of the Kanara district in the south of this division is covered with valuable forest; but calculated on the cultivable land, the population is very dense, rising to over 1,100 inhabitants per square mile in the coast taluks. East of the Konkan, and separated from it by the rugged line of the Ghats, are the Deccan districts in the north and the Karnatak further south. Sheltered by the Ghats from the onset of the south-west monsoon, the Deccan receives a light and precarious rainfall, and the population is generally sparse. The greatest density, 405 per square mile of cultivable area, is found in the fertile valley of the Tapti in East Khandesh. Irrigation on a large scale is as yet confined to the Nira and Mutha canals. The Deccan may be further sub-divided into three tracts running parallel to the ghats—the western or hilly tract, called *Dang* or *Mawal*; the central tract or transition; and the eastern tract, or black soil plain called the *Desh*. The "transition" is more populous than the *Mawal*, and the *Mawal* than the *Desh*. The *Desh* is the most healthy, but its rainfall is scanty and precarious; it is thus necessarily a dry crop area. The Karnatak, which comes under the influence of the north-east, as well as of the south-west, monsoon, has a more certain and copious rainfall than the Deccan, and its soil, especially towards the south, is more fertile. In spite of a somewhat unhealthy climate these advantages have given it a slightly higher density. It has the same three zones as the Deccan, with the same variations in density; that of the "transition" varies from 322 to 597 per square mile of the cultivable area; of the *Mallād* from 260 to 290, and of the *Desh* from 170 to 210. North of the Konkan is the rich and fertile alluvial plain of Gujarat, the garden of the Presidency. The rainfall is much the same as in the Deccan, but it is less variable and better distributed. The mean density is 276 per square mile, or 357, if the cultivable area alone be taken into account. The rice-growing tract along the coast supports a larger population than the portion further inland, which has a smaller rainfall.

21. Sind, in the north of the Presidency, forms part of the North-West Dry Area. Having only a nominal rainfall, it is a sandy desert except in the neighbourhood of the Indus, which intersects it from north to south and supplies water to an extensive system of canals. The tract which is thus irrigated supports a fairly dense population, but in some of the other parts a few scattered nomad graziers are almost the only inhabitants. The mean density in this division is only 75 to the square mile; it varies from 17 in parts of Thar and Parkar to 387 in parts of Hyderabad. In the Hyderabad *taluka*, excluding the town, the area actually cultivated supports 933 persons to the square mile.

Except in Sind, where cultivation is possible only with the aid of irrigation, and in a few unhealthy tracts where malaria keeps down the population, the rainfall is the main factor in determining the density. The configuration of the surface is an important secondary factor; and in the eastern portion of the Konkan where the ground is much broken, the arable land is confined to patches on the slopes of the hills or the depressions between them. The quality of the soil also enters into the question. It is this which accounts mainly for the

relatively high density in Gujarat. Rice, it is said, supports a greater population than any other crop; but it needs a heavy and certain rainfall, and the unfavourable meteorological conditions of recent years has led to its being supplanted by dry crops, such as *bajri* (*Penicillaria spicata*), in parts of Gujarat.

Burma.

22. Though Burma is by far the largest province in point of area (230,839 square miles) its population of 12,115,217 is only about a quarter of that found in Bengal, Madras and the United Provinces. Including the Specially Administered Territories, the average population per square mile is only 52; and even excluding them it is but 65. In only six of its 193 townships does the rural population exceed 250 to the square mile, and in not one does it reach 300. Mr. Webb thus explains the low density of his province:—

"The greater portion of the country is of a wild mountainous character unable to support a large population with the necessaries of life, while the growth of population in the more fertile tracts has been impeded by the comparatively late evolution of national life and the still later introduction of the security of peaceful and settled Government."

Taking as the main line of cleavage the distinction between high land and low, the reason for which will appear further on, Mr. Webb divides the province into five natural divisions. The Deltaic Plains, the home of the ancient Telaing race, which was overthrown by the Burmese under Alomphra, is a level alluvial tract containing the mouths of the Irrawaddy and other rivers, with a mean rainfall of 117 inches and 124 inhabitants to the square mile. The Central Basin, or valley of the Irrawaddy above the delta, is the tract where the Burmese nation was gradually evolved by the fusion of many petty tribes. In marked contrast to the Deltaic Plains it has a very scanty rainfall (38 inches), but its soil is fertile, and it enjoys a considerable irrigation, with the aid of which it supports 93 persons to the square mile. The Northern Hill Districts enclose the upper course of the Irrawaddy and have a rainfall of 67 inches. But the country is a medley of hill ranges in which the area fit for permanent cultivation is extremely limited. The density is thus only 15 persons to the square mile—the lowest in Burma: it would be even less, but for the inclusion of Katha, which has a relatively large population in the south, where it impinges on the Central Basin. The Coast Ranges, comprising the maritime districts on either side of the delta, have the heaviest rainfall (174 inches); but here also the surface is so broken that there is but little cultivable land, and the density ratio is only 38. The last natural division is made up of the Specially Administered Territories—the Shan States, Chin Hills and Pakokku hill tracts—where no attempt has been made to introduce the ordinary form of Government. The mean rainfall is 82 inches. No agricultural statistics are available, but the area fit for cultivation is no doubt larger than that in the other hilly tracts. There are on the average 23 persons to the square mile.

It will be seen that in this province there is not that close connection between population and rainfall which often exists elsewhere. The explanation is that such a correlation can occur only where other conditions are fairly similar, whereas in Burma there is great dissimilarity, not only in the configuration of the surface, but also in the recent political conditions and in the character of the inhabitants. However favourable the rainfall may be, a hilly country where there is but little arable land, can never compete in respect of population with a level one where, though the rainfall is less, practically the whole area can be brought under the plough. The greatest density will always be found in the level plains and the lowest in the broken uplands. It is less easy to say why the density in the Central Basin should approach so nearly to that in the Deltaic Plains although the rainfall is relatively very deficient. To some extent this is accounted for by irrigation; 18 per cent. of the cultivated area in the Central Basin is irrigated, against little or none in the Deltaic Plains. But the growth of irrigation is recent; and the main reason seems to be that the Central Basin includes the site of most of the old capitals, including Prome, Ava, Sagaing, Shwebo, Pagan, Amarapura and Mandalay, which were formerly great centres of attraction. In 1856 when they were brought under British rule, the

Deltaic Plains owing to internecine wars had relapsed into jungle; and their present relatively high density is the result of recent settlement.

Central Provinces and Berar.

23. The Commissionership of Berar was assigned to the British Government on lease by the Nizam of Hyderabad in 1853 and was administered by the Resident at Hyderabad until 1903. In that year the lease was made permanent, and Berar, though still recognized as His Highness' territory, was placed under the administration of the Central Provinces, and the combined area is now known as the Central Provinces and Berar. At the original partition of Bengal in 1905, five Oriya-speaking States and the greater part of the district of Sambalpur were transferred to that Province in exchange for five Hindi-speaking States previously attached to the Bengal Commissionership of Chota Nagpur. Finally, in 1907, a small portion of the Chanda district was transferred to Madras. The total area of the Central Provinces and Berar as now constituted is 130,997 square miles and the population 16,033,310. Mr. Marten divides his province into five natural divisions, with reference mainly to considerations of race and language. The greatest density is found in the Marāthā plain division, which includes the Berar and Nagpur Commissionerships. It would exceed by fifty per cent. the figure shown in the marginal statement if the extensive forests of the Chanda and Balaghat districts and the large area of unculturable waste land were left out of account. Berar and the districts of Nagpur and Wardha have a black soil, highly suitable for cotton; and practically all the cultivable land is occupied. There are also numerous cotton mills. In the valley of the Wainganga rice is the main crop and there is considerable irrigation. In the Nerbudda valley division wheat is the principal crop, but cotton takes its place wherever the characteristic black soil is found. In places the growth of the *Kans* grass (*Saccharum spontaneum*) makes agriculture difficult. In some parts of this division there are large herds of buffaloes, and *ghee* is extensively made. The Chhattisgarh plain division comprises the open country forming the upper basin of the Mahanadi. The density is low because of the inclusion of the sparsely-peopled state of Bastar, which consists largely of hill and forest and has only 33 inhabitants to the square mile; in the British districts and the seven Native States in the open country, it is almost equal to that of the Marāthā plain division. Rice flourishes on the red or yellow soils which cover the greater part of the Chhattisgarh plain, and wheat is largely grown on the heavier soils. The Plateau division lies on the Satpura range. A large part of it consists of rugged forest-clad hills, but the more open tracts contain narrow fertile valleys. The most valuable crops are wheat and hemp. The Chota Nagpur division, like the one last mentioned, consists largely of forest and hill with occasional tablelands. The inhabitants are mainly aborigines, who are very poor cultivators. The density ranges from 89 in Jashpur to 27 in Chang Bhakar.

Natural Division.	Number of persons per square mile.
Nerbudda Valley Division	136
Marāthā Plain Division	152
Plateau Division	102
Chhattisgarh Plain Division.	111
Chota Nagpur Division	65

Mr. Marten has examined at some length the various factors determining density. The conclusion he comes to is that variations in the rainfall and in the crops grown have less effect than the physical characteristics of the country and its past political conditions. Much the same density of population is found in tracts whose rainfall varies greatly and where different crops are grown.

The statistics of density by tahsils show that about half the population is concentrated in tahsils covering a quarter of the total area, while the remaining half is spread over three-quarters of the area. It must be remembered, however, that there are great variations in the area of forest and other land not available for cultivation.

Madras.

24. Including the Native States of Cochin, Travancore, Banganapalle, Pudukkotai and Sandur, the Madras Presidency has an area of 152,879 square miles and a population of 46,217,245 or 302 persons to the square mile. The Durbars of the Cochin and the Travancore States, however, took their census independently, and the statistics of these States have been excluded from consideration in the Madras Census Report. Excluding them the area is 143,924 square miles and the number of inhabitants 41,870,160 or 291 to the square

mile. The conditions in different parts of the Presidency are far from uniform and the density varies greatly. The maximum is reached in the extreme south of the peninsula, and it diminishes slightly as one proceeds northwards along the East Coast. In the Deccan the number of persons to the square mile is only half the provincial average; but it is twice as great as in the Agency tracts. The last mentioned division consists of forest-clad ranges and contains comparatively little level land fit for permanent cultivation. It has no railways and hardly any good roads, and is inhabited by improvident and ignorant aboriginal tribes. There is an extraordinary difference in the rainfall of the two most densely peopled tracts. The East Coast South has on the average only 32 inches while the West Coast has 110 inches. In the former tract the area which is waste and unfit for cultivation is very small; the palmyra palm flourishes and a great business is done in jaggery. There is extensive irrigation in the fertile delta of the Cauvery and the country commanded by the wonderful scheme whereby water has been brought from the Periyar river, where it was running uselessly to waste, by a long tunnel through the Western Ghats to this region of comparatively scanty rainfall. In the West Coast division, where the surface is much broken by the Western Ghats, only about half the total area is cultivable, as compared with three-fourths in the East Coast South, and the proportion actually cultivated is only one-fourth as compared with one-half. It supports almost the same population to the square mile because of its heavy rainfall, its extensive rice cultivation and its numerous cocoanut plantations, from which the profits are very large at the present time. The Central and Northern divisions of the East Coast have a heavier rainfall than the Southern, but the proportion of the cultivable and cultivated area is smaller, and their Telugu and Oriya inhabitants are less efficient cultivators than the Tamils of the Southern division. In the Deccan the rainfall is the most scanty and also the most precarious in the Presidency; the black cotton soil is very productive if the rainfall is suitable, but in many parts the soil is stony and barren. Excluding the small district of Anjengo, which forms an enclave of the Travancore State, the most thickly peopled districts are Tanjore with 634, Godavari with 568 and South Arcot with 561 inhabitants to the square mile. Tanjore has a rainfall of 44 inches and the most extensive system of irrigation in the Presidency. Three-fourths of the cultivated area, moreover, is under rice, which is almost always found capable of supporting a larger population than other crops. A striking instance of this is furnished by South Canara where there is most rice cultivation. In this district, though the proportion of the total area which is cultivated is only half the provincial average, its density is equal to that of the Presidency as a whole.

Natural Division.	Number of persons per square mile.
Agency Tracts	80
East Coast, North	332
Deccan	145
East Coast, Central	362
East Coast, South	429
West Coast	400

North-West Frontier Province.

25. The North-West Frontier Province, which was carved out of the Punjab in 1901, is the tract bordering on Afghanistan, which stretches from Baluchistan to Kashmir. It comprises five British districts and an extensive tribal area (three-fifths of the whole) inhabited by turbulent Pathan tribes who for the most part are left to manage their own affairs so long as they abstain from committing offences in the administered districts. The total area is 38,918 square miles or much the same as that of Bulgaria. It consists largely of mountain chains and their spurs, on the barren slopes of which cultivation is impossible. There are some fertile valleys, but most of the cultivable land is found in a narrow strip along the banks of the Indus. In the comparatively small area east of that river (Hazara and part of Kohistan), the annual rainfall is about 40 inches. West of it the rainfall is more scanty (from 11 to 22 inches), but the deficiency is to some extent made up by irrigation. The climate is marked by great extremes of temperature. The winters are cold, while in summer the thermometer at Peshawar rises to 120°. The main staples are wheat, barley and maize. The total population is 3,819,027. In the five British districts there are 2,196,933 inhabitants, or 164 to the square mile. Except in the few British posts there was no regular census in the Agencies and Tribal areas, but an estimate was made which is believed to be fairly accurate. The population thus arrived at is 1,622,094 or 64 persons to the

square mile. The greater density in the British districts is due partly to their containing a larger amount of cultivable land, partly to their enjoying a more settled Government and partly to irrigation. The number of persons to the square mile in these districts varies from 332 in Peshawar to 74 in Dera Ismail Khan. In the former district three-quarters of the total area is shown in the agricultural returns as cultivable and half is actually cultivated, one-third of the cultivated area being irrigated. There is but little correspondence between the crops grown and the number of inhabitants: the all important considerations are the rainfall and the amount of irrigation.

Punjab.

26. Since the last census the Punjab has been reduced in size by the excision of the North-West Frontier Province. It now has an area of 136,330 square miles and a population of 24,187,750 or 177 to the square mile. The province contains four tracts with very different characteristics. The Himalayan region in the north-east, which includes the Simla hills, has a temperate climate and a comparatively high rainfall of 61 inches, but the surface is very broken. According to the revenue returns only one-fifth of the area is fit for cultivation, and only one-tenth is actually cultivated. A large proportion of the inhabitants find a livelihood in the grazing of cattle and the exploitation of the extensive forests. The result is that while the density calculated on the cultivated area is the highest in the province, it is the lowest when calculated on the total area. The Sub-Himalayan districts, in spite of great extremes of temperature, are usually healthy. The surface is more level than in the first mentioned tract, and two-thirds of the total area is cultivable and half actually cultivated. The rainfall of 33 inches is supplemented in two districts by irrigation from perennial canals and elsewhere from hill streams which enrich the soil by annual deposits of silt. The density is the highest in the Punjab. The rest of the province is a continuous plain interspersed in the west with low hills: but it may be differentiated with reference to the rainfall, the western portion, which lies in the North-West Dry Area, having on the average only 13 inches; while the eastern, which forms part of the Indo-Gangetic Plain West, has 27 inches. But in neither tract is the rainfall alone sufficient to support extensive cultivation, and the population varies generally with the facilities for irrigation. In both divisions, but mainly in the western one, there are extensive tracts which, when unirrigated, are a sandy desert, useless except for precarious grazing, but which can be converted by irrigation into fertile wheat fields. In the eastern division as a whole the density is three times as great as in the western, but there are marked local variations. The copiously irrigated districts in the north of the former support twice as many inhabitants as the sandy unirrigated tracts in the south, whose population is rapidly being surpassed by that of the tracts in the dry area to which irrigation has been brought by the Chenab and other canals. The extraordinary results which have followed from irrigation in the barren wastes of the Rechna Doab will be described briefly in the next Chapter. Here, it must suffice to say, that the Lyallpur district, which twenty years ago supported with difficulty a few scattered pastoral nomads, now has a flourishing wheat-growing population of 272 to the square mile. Of the individual districts and States, Jullunder and Amritsar in the Indo-Gangetic Plain West have densities of 560 and 550 compared with only 52 and 42 respectively in two Native States—Bahawalpur in the North-West Dry Area and Chamba in the Himalayan region. The Mianwali district in the dry area has the smallest density (63) of any British district.

Natural Division.	Persons per sq. mile of	
	Total area.	Net cultivated area.
Himalayan .	78	965
Sub-Himalayan .	305	612
North-West area .	99	482
Indo-Gangetic Plain, West .	286	435

Note.—The figures for the cultivated area refer only to British territory. Statistics for the Native States are not available.

United Provinces.

27. Though its area (112,346 square miles) is less than that of five other provinces, the United Provinces of Agra and Oudh with 48 million inhabitants excels all others in respect of its population. It is, however, less by 30 millions than that of Bengal prior to the partition of 1905. The mean density, 427 persons to the square mile, is exceeded only in Bengal. Except for the Himalayan tract in the north-west and Bundelkhand and Mirzapur in the south, the whole province is a level alluvial plain with a copious rainfall, a fertile soil

and a considerable amount of irrigation, especially in the Jumna-Ganges Doab. It enjoys exceptionally good railway communications. It also contains most of the capitals of the old Muhammadan rulers, many of which are still important cities. Following the classification adopted at the previous census, Mr. Blunt subdivides the plains north of the Jumna into five natural divisions, *viz.*, the western and eastern sub-montane tracts and the western, central, and eastern parts of the Indo-Gangetic plain. The Himalayan area, though it has the heaviest rainfall, has a lower density than any other division. The greater part of this division consists of mountains and broken country where cultivation of an inferior kind is possible only in the narrow valleys and on the more gentle slopes. It contains the hill-stations of Naini Tal, Almora and Mussoorie, and also Dehra Dun, the sub-montane part of which is much more highly cultivated than the rest of the division, and has attracted many European settlers. One of its districts, Garhwal, is the most sparsely peopled in the province. Bundelkhand and Mirzapur in the south have also a very scanty population. The black cotton soil of the former tract is peculiarly retentive of moisture, while when dry it becomes so hard as to be almost unworkable. The crops are thus liable to damage both when the rainfall fails and also when it is in excess. Cultivation, moreover, is rendered impossible in some parts by the luxuriant growth of the weed called *Kans* (*Saccharum spontaneum*), which strikes its roots deep into the soil. Prior to its annexation in 1804, this tract was a constant scene of warfare, and the land revenue settlements made in the early days of British rule were unduly high. The greater part of Mirzapur is covered with forest and low hills. Throughout the remaining natural divisions the conditions are fairly homogeneous, and the variations in the density are not very great. The relatively low figure for the Sub-Himalaya, West, is due mainly to the presence of extensive areas of forest. If these be excluded from the calculation its density is very nearly equal to that in the eastern Sub-Himalayan area. The maximum density in the latter tract is reached in Gorakhpur (707) where European planters have been instrumental in opening out waste lands and introducing valuable crops and improved methods of agriculture. In the Indo-Gangetic plain the density of population increases steadily from west to east. The western portion, though better irrigated, has a less favourable rainfall. In the latter respect there is little difference between the central and eastern portions of the Gangetic plain, but in the eastern division a larger area is double cropped, there is more irrigation, and far more rice is grown. The most thickly peopled district is Benares, with 890 persons to the square mile, but if the city population be excluded, Jaunpur in the eastern division takes the first place with 726. Mr. Blunt is inclined to think that ethnic considerations help to account for the growing density from west to east. He notes that the Aryan element in the population gradually becomes weaker in this direction. The lower castes are relatively more numerous; their standard of living is lower, and the absence of the restrictions which place an artificial check on the growth of population amongst the higher castes enables them to increase more rapidly. A further reason for the higher density in the eastern districts is that (excluding Oudh) they came under British rule at an earlier date, and have thus been longer in the enjoyment of peace and settled conditions. If the tahsil be taken as the unit, it appears that in about a quarter of the total area there are less than 300 inhabitants to the square mile, in a fifth there are 300 to 450, in nearly a third there are 450 to 600, and in a fifth there are over 600. Mr. Blunt examines at some length the various factors affecting density. In this province the rainfall is every where sufficient, and does not therefore account, to any appreciable extent, for the local variations which exist. In the Himalayan region and the country south of the Jumna the surface is so broken that cultivation can never be very extensive, but elsewhere the main factors are the fertility of the soil, the area available for cultivation, including that double-cropped, and the nature of the crops grown. To some extent rice seems capable of supporting a larger population than other cereals. The density is also affected by the salubrity of

Natural Division.	Number of persons per square mile.
Himalayan Area . .	96
Sub-Himalaya, West . .	450
„ East . .	586
Indo-Gangetic Plain, West .	538
„ „ „ Central	550
„ „ „ East .	706
Central India Plateau (Bundelkhand) .	211
East Satpuras (Mirzapur) .	205

the climate, the past history of a tract and the social habits of the people, including their standard of comfort.

Baroda.

28. The area of the Baroda State is now returned as 8,182 square miles and the population as 2,032,798. There are on the average 248 persons per square mile, or somewhat fewer than in the British districts of Gujarat. The greatest density (719) is found in the fertile and highly cultivated Gandevi taluka in the south of the Navsari division, and the lowest (54) in the Songhad taluka in the east of the same division, where an extensive area is under forest; the surface is hilly and the inhabitants are mainly Bhils and other forest tribes. About three-quarters of the total area of the State is cultivated, the principal crops being *bajri, jowar* and cotton.

Central India.

29. The Central India Agency, with an area of 77,367 square miles and a population of 9,356,980, or 121 to the square mile, contains about 130 States of all sizes, ranging from petty chiefships with one or two villages to Gwalior, which is as large as Greece and has a greater population. The Agency falls naturally into three divisions—the Plateau, Low-lying and Hilly. The first of these includes the uplands, 1,600 feet and more above sea level, stretching from the great wall of the Vindhyas to within 50 miles of Gwalior city. It enjoys an equable climate and a fertile soil; the rainfall is about 30 inches. The population, however, is only 120 to the square mile, which is far below that of the contiguous British territory to the east. There can be no doubt that in favourable conditions this tract is capable of sustaining a much larger population than it has at present. The Low-lying division embraces northern Gwalior, Bundelkhand and Baghelkhand as far as the Kaimur range. Its rainfall exceeds that of the plateau and its surface is more level; but the soil is less fertile. It contains 157 inhabitants to the square mile, which again is considerably below the average in the adjoining British districts to the north. The Hilly tract lies along the ranges of the Vindhyas and Satpuras and their offshoots. It is inhabited largely by Bhils and other aborigines, whose agricultural methods are of a very low order. The density is 93 to the square mile, but it would be much lower if the fertile valleys which run into the hills were excluded.

Cochin.

30. The total area of the little Cochin State is 1,361 square miles, and its population 918,110, or 675 to the square mile. This high density, which is greater than that of any other Native State, is due to the heavy and regular rainfall and to the nature of the crops. More than two-fifths of the total cropped area is under rice and there is extensive cultivation of cocoanuts, which are even more profitable. Phenomenal densities (1,852 and 1,747) are found in the two coast taluks where the soil is especially congenial to the growth of the cocoa palm.

Hyderabad.

31. The Hyderabad State extends over 82,698 square miles, and has 13,374,676 inhabitants or far more than any other Native State in India. Although nearly equal in area to the Presidency of Bengal, it has only two-sevenths of the population of that province; the average number of persons to the square mile is only 162. Both physically and ethnically it is divided into two nearly equal natural divisions, *viz.*, Telingāna in the east and Marāthwāra in the west. Both the divisions are hilly, but, while Telingāna has a large forest area and a sandy soil with a high rainfall and extensive rice cultivation, Marāthwāra is devoid of forests, and has a scanty rainfall and a clay soil suited to the cultivation of wheat and cotton. The Telingāna division is inhabited by Dravidian races speaking Telugu, while Marāthwāra is peopled in the north by Marāthās and in the south by Canarese-speaking people. The density ratio of Telingāna is 163 and of Marāthwāra 161. The advantages derived by Telingāna from its high rainfall and extensive rice cultivation are counterbalanced in the other division by the more open nature of the country and the rich black cotton soil of a large part of it. In the districts of the former division the density ranges from 214 in Medak to only 85 in Adilabad. Medak has a very small area of forest, coupled with a copious rainfall, extensive tank irrigation and a fertile soil highly suited to the cultivation of rice; it benefits also by its proximity to the city of Hyderabad. The Adilabad district is a medley of hills and forests with occasional patches of cultivation, and has necessarily a sparse population. In the Marāthwāra division the density is more uniform, the maximum being 186 in Nander and the minimum 140 in Aurangabad.

Nander enjoys a comparatively high rainfall (32 inches), and its rich alluvial black soil yields the finest variety of cotton in the Deccan. In spite of its low rainfall (26 inches) the district of Osmanabad ranks next in point of density, chiefly owing to its black cotton soil, which is very retentive of moisture. Aurangabad consists for the most part of hilly country, inhabited mainly by Bhils; and it has suffered during the past twenty years from famine and, more recently, from plague.

Kashmir. 32. The Kashmir State contains a narrow strip of level land along the Punjab border, and the fertile elevated valley of Kashmir proper. But almost everywhere else the surface is extremely broken, though there are sporadic oases in the deep cañons of the mighty rivers; but the mountains are the predominating feature in the landscape. These include in the north-west some of the highest peaks of the great Himalayan range. In such a country the population must necessarily be sparse. The total area, 84,432 square miles, exceeds that of the Hyderabad State, but the population, 3,158,126, is less than a quarter as great; it is in fact much smaller than that of the Mymensingh district in Bengal. The number of persons to the square mile is only 37, or less than in any other important political division except Baluchistan. The local variations in density are very marked. Jammu district with only 1·4 per cent. of the total area has 10·3 per cent. of the population, while Ladakh with more than half the area has only 6 per cent. In the latter tract and in the Frontier Ilaqas there are only 4 persons to the square mile, against 228 in Kashmir South and 280 in the Jammu district.

Mysore. 33. Including the civil and military station of Bangalore, Mysore has an area of 29,475 square miles and a population of 5,806,193, or 197 to the square mile. The State naturally falls into two divisions, the Malnad or hilly tract sloping down from the Western Ghats, with a density of 151, and the Maidan, or open country to the east, with 214. The relatively low density in the Malnad is due entirely to the configuration of the surface; it has a greater rainfall and better irrigation facilities than the Maidan, but the area fit for cultivation is much more restricted. In this tract indeed the density varies, not directly but inversely, with the rainfall, the tracts where it is most copious being those where the surface is most broken. In the Maidan or eastern division, on the other hand, the correlation between rainfall and density is complete: the Bangalore district, for instance, which has the heaviest rainfall, has also the highest density, and Chitaldrug with the lightest rainfall the lowest.

Rajputana and Ajmer-Merwara. 34. With a total area of 128,987 square miles, the 21 States and Chiefships of the Rajputana Agency have only 10,530,432 inhabitants or 82 to the square mile. The individual States vary greatly in size, from Marwar, which is larger than Scotland, to Jhalawar, which is considerably smaller than an average English county. The Chiefships of Shahpura and Kushalgarh and the Thakurate of Lawa are of course smaller still.

The little province of Ajmer-Merwara, the census of which was taken by the Census Superintendent of Rajputana, is situated in the middle of the Agency, and has an area of 2,711 square miles and a population of 501,395, or 185 to the square mile.

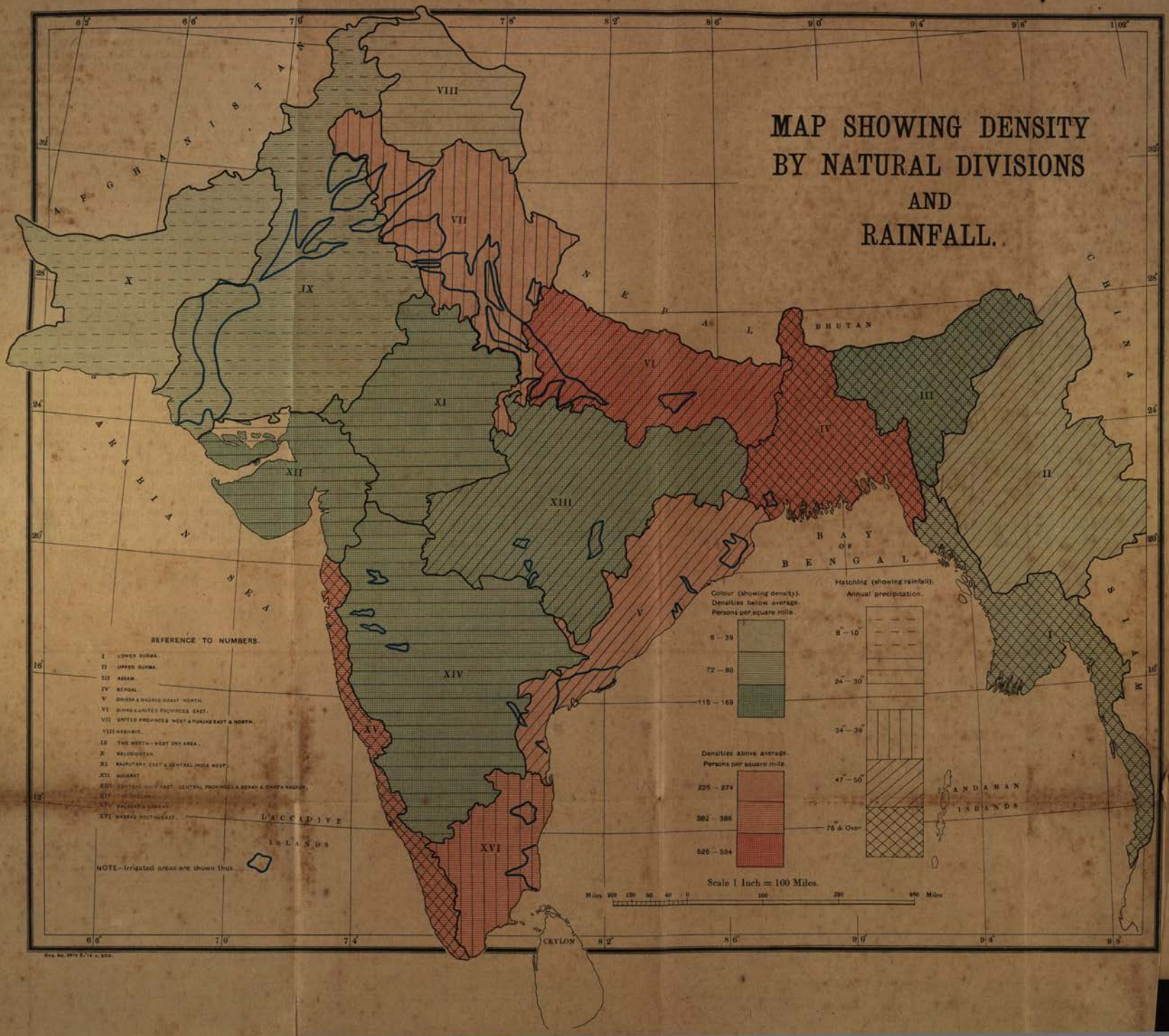
Mr. Kealy divides his charge, as was done at the two previous censuses, into three natural divisions—the Eastern, Southern and Western. The first-mentioned division resembles the adjoining part of Central India. There is a sprinkling of rocky hills, but on the whole the surface is level and the soil fertile, and there is generally sufficient rain. This division is intersected by several rivers. It is better served by railways and has more and better roads than the other parts of the Agency. The Southern division consists mainly of forest-clad hills enclosing fertile well-watered valleys, but occasionally more open tracts are met with. The Western division, which is by far the most extensive, forms part of the North-West Dry Area. It has a very scanty rainfall and its liability to famine is proverbial.* The physical characteristics of these divisions are clearly reflected in the density of their population. In the Eastern division there are 164 inhabitants to the square mile, in the Southern 103, and in the Western

* Mr. Kealy quotes two proverbs referring to the frequency of famines:—

"His feet are in Pungal, his head is in Merta, his belly's in Bikaner.
In forgetful moments he'll visit Jodhpur; but he's always in Jaisalmer";

and

"Expect one lean year in three, one famine year in eight."


MAP SHOWING DENSITY
BY NATURAL DIVISIONS
AND
RAINFALL.
AFGHANISTAN
NEPAL
BHUTAN
CHINA
ARABIAN SEA
BAY OF BENGAL
CEYLON
L'ACCADIVE ISLANDS
ANDAMAN ISLANDS
VIII
VII
X
IX
XI
VI
III
IV
II
XII
XIII
XIV
XV
XVI
I
REFERENCE TO NUMBERS.
I LOWER BURMA.
II UPPER BURMA.
III ASSAM.
IV BENGAL.
V ORISSA & MADRAS COAST NORTH.
VI BIHAR & UNITED PROVINCES EAST.
VII UNITED PROVINCES WEST & PUNJAB EAST & NORTH.
VIII KASHMIR.
IX THE NORTH-WEST DRY AREA.
X BALUCHISTAN.
XI RAJPUTANA EAST & CENTRAL INDIA WEST.
XII GUJARAT.
XIII CENTRAL INDIA EAST, CENTRAL PROVINCES & BERAR & CHOTA NAGPUR.
XIV HYDERABAD.
XV MALABAR & CANARA.
XVI MADRAS SOUTH-EAST.
NOTE—Irrigated areas are shown thus.
Colour (showing density).
Densities below average.
Persons per square mile.
6 — 39
72 — 80
115 — 169
Densities above average.
Persons per square mile.
225 — 274
382 — 386
526 — 534
Hatching (showing rainfall).
Annual precipitation.
8" — 10"
24" — 30"
34" — 39"
47" — 50"
75" & Over
Scale 1 Inch = 100 Miles.
Miles 100 150 50 40 0 150 200 400 Miles

only 38.* In the Jaisalmer State, in the west, there are only 5 inhabitants to the square mile, or even fewer than in Baluchistan: in the four most thinly peopled parganas of this State there are only two people to the square mile. The antithesis to this is found in the State of Bharatpur on the eastern border of the Agency, where there are 282. Except where the surface is much broken, the density varies more or less closely with the rainfall. In the Western division it is greatest (59 persons to the square mile) in Marwar, which has twelve inches, and least, as we have just seen, in Jaisalmer, which has less than seven. The general low density throughout this division is due entirely to its scanty rainfall. The soil itself is often fertile, and if irrigated would no doubt, in some parts at least, be capable of supporting as great a population as the canal colonies of the Punjab.

Travancore.

35. Travancore in the extreme south-west of the peninsula has a population of 3,428,975 and an area of 7,594 square miles. It falls naturally into two parts—the Western, littoral and deltaic, and the Eastern, mountainous and sub-montane. There are on the average 452 persons to the square mile, but there are extraordinary local variations; in the Western division the number is 1,081 against 252 in the Eastern. The latter tract has a heavier rainfall, but the surface is so broken that half the total area is unfit for cultivation; the soil is relatively very poor, and the climate unhealthy. Along the coast, on the other hand, the level soil is rich, and is fertilized every year by fresh alluvial deposits; there is also some irrigation. The staple crop is rice, but there are many other highly profitable products, including cocoanuts and other palms. Three talukas in the Western division have a density exceeding 1,500 to the square mile.

Density by natural divisions.

36. It remains to consider the distribution of the population with reference to the natural divisions described in paragraphs 10 and 11. Their density is correlated in Subsidiary Table I at the end of this Chapter with the rainfall, the cultivated, cultivable and irrigated areas, and the principal crops grown. In the previous part of this Chapter the political divisions have been taken in turn, and an attempt has been made to explain the local variations in their density with reference to the rainfall, fertility of the soil and other factors which appear to account for them. It will now be convenient to reverse the process, and to consider the influence of the various factors on which the growth of the population depends by correlating them with the density in natural divisions where they operate to a varying extent. In other words, the density factor and not the locality will now form the foundation for the discussion.

The predominant density factors in India are by no means those which count for most in Western countries, where the variations in the population depend mainly on the progress made in commercial and industrial development. In England, next to London and its environs, we find the most teeming population in Lancashire with its cotton mills, and Durham with its numerous collieries. The density in these two counties is more than five times that in pastoral and agricultural counties such as Oxfordshire, Lincolnshire, Norfolk and Devonshire. In the latter the number of persons to the square mile nowhere exceeds 200, and in some it is much less; and it would seem that Trunnier's dictum regarding Germany to the effect that agriculture alone is unable to support more than 250 persons to the square mile † is equally true of England, and in fact of all parts of Europe. The conditions are quite different in India, where two-thirds of the population is directly dependent on agriculture, as compared with less than 7 per cent. in England. In large areas, such as the natural divisions which here form the basis of the discussion, manufactures and trade affect the density to a comparatively small extent; and even the number of individual districts whose density is greatly affected by the existence of trading and industrial centres is still comparatively small. Moreover, while in Europe, as we have seen, agriculture is unable to support more than 250 persons to the square mile, in India there are some purely agricultural tracts where it already supports three or even four times that number and others where it cannot support a tenth of it. The variations in the productiveness of the land are far greater than they are in Europe; and it is the causes which

* If Ajmer and Merwara be left out of account, the density in the Eastern division is 162, and in the Southern, 100.

† *Beiträge zum Problem der Volksdichte.*

produce these variations that are of the greatest importance in determining the density.

37. It is possible that the density may, to some extent, be affected by certain economic conditions, such as the system of land tenures, the rates of rent and the standard of comfort of the people. It would seem *a priori* that the land can support a larger population in a raiyatwari tract, where rents are low and the cultivators can afford to employ hired labourers, than in a zamindari tract where rents are relatively high and the cultivators have to do most of the work themselves. This, however, does not appear to be the case: the most densely peopled tracts are often those where the land is in the hands of zamindars. It might be supposed, again, that a great deal must depend on the standard of living: where it is low a larger number of mouths could be fed from a given holding than where it is relatively high. This consideration seems to have some effect in the United Provinces, where Mr. Blunt attributes to it the greater density of the eastern districts whose population contains a much larger proportion of low castes, that is to say, of people with a comparatively low standard of living, as compared with that of the western districts of his province. On the other hand, we find a still higher density in certain districts of East Bengal where the standard of living is higher than in many other parts of India. However this may be, it is clear that these economic conditions, even if they do to some extent affect the density, are less important than the variations in the productiveness of the soil; and they are too elusive for it to be possible to appraise them in a Report for the Empire as a whole. There can be no question that, for practical purposes, the factors of primary importance are those connected with agriculture. In his work already referred to, Trunnier condemns as unsound "the tendency to regard density as dependent solely on the cultivated area," but in India there is no doubt whatever that it is dependent, if not solely on the area under cultivation, at least on the sum total of the agricultural conditions, of which that is one of the most important, which taken together determine the productiveness of the soil.

Density and rainfall.

38. And first let us consider the effect of the rainfall. It has often been said that in India it is this more than anything else which determines the density of the population, but a glance at the map overleaf will suffice to show that such a statement is at the best a broad generalization which is subject to many exceptions and limitations. By far the heaviest rainfall received in any part of India occurs in Lower Burma, where there are only 80 persons to the square mile. The rainfall in Assam is more than three times that in Gujarat and the Deccan, but Assam has a lower density than either of these divisions. Bengal and "Bihar and the United Provinces East," which are far more densely peopled than any other part of India, have a rainfall, the former of 76″ and the latter of only 47″. A casual observer might thus be tempted to assert that the converse of the above proposition is the true one, and that there is no correlation whatever between the rainfall of a given tract and the population which it will support. As a matter of fact a very close connection undoubtedly exists, but there are other considerations which must also be taken into account. In the first place it is obvious that, although a certain amount of rain is necessary for successful cultivation, there is a point beyond which an additional quantity is no longer beneficial, and may even be injurious. Provided that it is properly distributed, it appears that an annual precipitation of 40″ is sufficient in most parts of India, and that it is only when it is less than this, or is badly distributed, that differences in the amount received have any marked influence on the success of cultivation and consequently on the density of population. If we confine our attention to the natural divisions with an annual precipitation of less than 40″, a general correspondence will at once be noticed between the rainfall and the density of the population. Thus the Deccan with 30″ has 169 inhabitants to the square mile, Rajputana East and Central India West with 25″ has 131, Kashmir with 24″ has 37 and Baluchistan with 8″ only 6. But even in these tracts the correlation is only partial; and the North-West Dry Area has twice the density of Kashmir with less than half its rainfall.

Irrigation.

39. Here a new factor comes into play. The North-West Dry Area owes the greater part of its population to the circumstance that it has the most extensive

system of irrigation of any part of India. For the success of cultivation the essential thing is water, and it does not greatly matter whether it is received in the shape of rain or from canals or tanks. There is perhaps no administrative problem in India which has received so much attention from Government, and with such successful results, as that of providing water by artificial means for tracts where the natural supply is deficient. In the discussion of density in political divisions frequent mention has been made of the influence of irrigation. In Madras, for example, it has been shown that this is one of the reasons why the East Coast South with a rainfall of only 32″ has much the same density as the West Coast with 110″. Similar instances could be multiplied almost indefinitely. Thus in Gaya "canal irrigation has turned a most infertile tract, a large part of which was sandy and unproductive, into a region of rich fertility."* In 1910-11 the total irrigated area in India exceeded 22·5 million acres. In the map facing page 25 the principal irrigated areas are enclosed within green lines, but in considering the density of their population, it must be borne in mind that many of them have only recently been provided with an artificial water-supply, and that sufficient time has not yet elapsed for its full effect to become apparent. The majority of the tracts which are most extensively irrigated had formerly a very scanty population; and although this is now growing very rapidly, it has not yet reached its limit. To take one of the most striking instances: as recently as 1891 the Lyallpur district in the Punjab was a barren desert with only seven inhabitants to the square mile, but when the canals were opened in the following year cultivators flocked in at once from far and near, and by 1901 the district already had a population of 187 to the square mile. This has now risen to 272, and it is still growing rapidly.

Configuration of the surface.

40. Irrigation, where it exists, is an extremely important factor, but it affects a comparatively small area, and is not to be compared in its general influence on density with the physical configuration. Crops cannot grow without a certain amount of water, but where that is forthcoming, the extent of cultivation and the character of the crops are alike determined by the shape of the surface. Where it is level, practically every inch can be brought under the plough; water can be retained on the land by means of small ridges to supply the moisture, so necessary under the tropical sun, during the intervals when no rain falls; there is no erosion, and permanent cultivation is possible. Where the surface is undulating, the bottoms of the slopes, which get the drainage and detritus from the higher levels, are extremely fertile; but on the slopes themselves, cultivation is more precarious, and it becomes increasingly so towards the top. The higher the field the more rapidly does the water drain off from it, and the greater is the need for constant and regular rain. On high ground, even a short break is injurious to the crops, and a long one destroys them. Moreover, whenever land on a slope is broken up for cultivation, it becomes subject to erosion and the soil is soon washed away. On such ground only the hardier and less productive crops will grow, and long intervals of fallow are required in order that it may regain a modicum of fertility. Much depends, of course, on the gradient of the slope. Where it is very gentle the drawbacks are less marked, while where it is steep, cultivation of any kind becomes impossible. Sometimes the natural disadvantages of sloping ground are minimized by an elaborate system of terracing, the hill-sides being laboriously cut out into a series of steps, each of which is held up by a retaining wall. But these terraces are possible only where the hill-sides are not too steep and there is a sufficient depth of soil for excavation; and in a very hilly country the proportion of the total area which can be thus treated is extremely small.

Throughout India the most thickly peopled tracts are level plains where practically every inch of the land is fit for tillage. This is notably the case in Bengal and Bihar and the United Provinces East. The next most densely peopled tracts are the low-lying plains along the sea coast in the southern part of the peninsula. In the United Provinces West and the Punjab East the configuration of the surface is equally favourable; the rainfall is more scanty and less regular, but it is supplemented in many parts by water from

* Gaya District Gazetteer, page 135.

the canals. The natural division which contains the coast districts of Orissa and north Madras, with a rainfall of 50″, has a relatively low mean density, but this is because it includes on the west a considerable hilly area, while on the east near the sea the ground is swampy and impregnated with salt. In the intermediate strip between the littoral and the hills the density is as great as in many parts of the lower Gangetic Plain. Want of water is the main explanation of the comparatively sparse population in several more or less level tracts, such as Gujarat, Rajputana East and Central India West, and the North-West Dry Area. In Assam there are extensive tracts of hill and jungle, and sandy stretches in the strath of the Brahmaputra river, where permanent cultivation is out of the question. The agricultural returns show that three-quarters of the whole area is cultivable, but this simply means that crops of some kind can occasionally be grown. The proportion of the area fit for permanent cultivation must be less than half that shown in the returns.

Climate.

41. In Assam, moreover, the climate has to be reckoned with. The country is extremely malarious; and even in tracts which could support many more inhabitants than they at present possess, the population is practically stationary. This question of unhealthiness is also a serious one in the United Provinces West and Punjab East and North. Here also the growth of the population is retarded, not because the limit of the soil's capacity has been reached, but on account of the ravages caused by malaria and, in recent times, by plague. Numerous local instances of the influence of climate on the density of the population have been given in the preceding paragraphs, and others will be found in the next Chapter.

Historical considerations.

42. Many parts of Burma are level enough, and in the deltaic districts the rainfall is more than ample. Here the low density is explained by the past history of the country. Before its annexation it had suffered for several generations from misrule and internecine wars, in the course of which the population had been almost exterminated. Since the advent of peace and good government the population is growing rapidly; and it is not improbable that a hundred years hence many parts will contain three or four times their present number of inhabitants. Very similar conditions prevailed a century ago in Assam, but that province has had more time in which to recover from the murderous raids of the Moamarias and Burmese that preceded the introduction of the *Pax Britannica*. At different times many parts of India have been almost depopulated by marauding armies. The Nimar district of the Central Provinces was devastated during the Marāthā and Pindāri wars in the early part of the last century; and although many parts have been reclaimed in recent years from the jungle into which they had relapsed, some tracts of considerable natural fertility still remain almost uninhabited.

Fertility of the soil.

43. To any one accustomed to European conditions it will seem strange that no mention should yet have been made of what is there the most important factor of all, *viz.*, the nature of the soil. The reason is that in India the soil itself counts for very little as compared with the rainfall and the physical configuration. That there are great differences in the quality of different soils is undeniable; and where other conditions are the same, the outturn of the crops must vary accordingly. But the variations due to this cause are, generally speaking, far less marked than those due to differences in the rainfall or in the shape of the surface. The valleys of the Ganges and the Indus are alike alluvial formations, but while the one is the most densely, the other is almost the most sparsely, peopled tract in India. The ingredients of the soil are probably much the same, but in the Lower Ganges valley the rainfall is ample, while in that of the Indus it is lamentably small. As stated in the Imperial Gazetteer: "The soil of Sind is plastic clay deposited by the Indus. With water it develops into a rich mould; without water it degenerates into a desert." A further reason why soil cannot be taken into account when dealing with large areas, is that the variations are comparatively minute; except in the great alluvial plains the same natural division often contains many different kinds of soil. Instances of this will be found in Mr. Marten's discussion of density in the smaller natural divisions of the Central Provinces and Berar which he has distinguished for the purpose of his Provincial Report.

In view of the impossibility of isolating the soil factor it is impossible to form any opinion as to the kind of soil which is capable of supporting the heaviest population. The fertility of black cotton soil has often been lauded, but nowhere is it associated with a density approaching that supported by the alluvial soils of the lower Gangetic plain.

Crops.

44. It is equally difficult to correlate density and crops. The same crop may be far more productive in one place than in another. There are also varieties of the same crop which produce very different results. Thus in Chota Nagpur the upland rice, which is sown broadcast, is in the nature of a catch crop which gives a fair yield in seasons of regular and abundant rainfall and in other seasons may fail altogether; while the transplanted variety in the levelled and embanked valley bottoms, which always have plenty of water, yields plenteously every year. These and other disturbing factors make it difficult to arrive at any wide generalization. In the Bengal Report for 1901 where a more minute analysis was possible than in a Report for the whole of India, the conclusion was arrived at that in Bihar "the tracts which can support most people are those where rice is grown." This is also the opinion of several of the Superintendents of the Census of 1911. In the Central Provinces and Berar, on the other hand, Mr. Marten is unable to trace any connection between density and particular crops. On the whole, however, it would seem that in most of the more densely peopled tracts rice is the predominant crop.

Towns and Villages.

Definition of town.

45. The definition of a town was the same as in 1901. For the purpose of the census the term was held to include—

(1) Every Municipality.

(2) All Civil Lines not included within Municipal limits.

(3) Every Cantonment.

(4) Every other continuous collection of houses inhabited by not less than 5,000 persons, which the Provincial Superintendent may decide to treat as a town for census purposes.

A few places, chiefly in Native States, which do not satisfy the above requirements have been treated as towns for special reasons, but their number and population are too small to have any appreciable influence on the statistics. Our definition has been criticised by a distinguished German statistician on the ground that the adoption of a double criterion—the possession of Municipal government and of a population of 5,000—introduces an element of uncertainty. He also holds that in taking 5,000 as the minimum population of a town the standard is drawn too high. In framing the definition the object in view was, as far as possible, to treat as towns only places which are of a more or less urban character. In most provinces there is a provision of the law which prohibits the creation of Municipalities in places which contain a large proportion of persons dependent on agriculture for their subsistence. It may thus be assumed that all places which are under Municipal government possess some urban characteristics. The converse proposition, however, is not always true; and it sometimes happens that places of a distinctly urban nature have not yet been raised to Municipal rank. If therefore the first criterion alone had been adopted, various places which deserve to be treated as towns would have been excluded from the return. It was for this reason that the second criterion, that of population, was introduced. The Provincial Superintendents were, however, instructed, when considering the question of treating places as towns on the basis of their population, to take care to exclude such as are merely overgrown villages and have no urban features. It is true that the discretion thus allowed has occasionally led to a certain want of uniformity. In the Punjab, for instance, there has been a decrease of 64 towns of this class at the present, as compared with the preceding, census. But on the whole inequalities due to the idiosyncrasies of the local census officers may be regarded as balancing one another when the statistics for the whole of India are considered; and it may safely be said, as a general rule, there is no marked difference in kind between the places which have been treated as towns in

accordance with the population criterion and the smaller towns which have been classed as such because they are under some form of Municipal administration. It may be noted that of the 29·7 million persons enumerated in the 2,153 places classed as towns only 5·5 millions or 18·6 per cent. were found in the 574 places which were so classed by virtue of their population; of such places 205 with a population of 2·2 millions are in the Madras Presidency.

46. It remains to consider the suitability of the standard which has been taken for the population test. In Germany "landstädte," or places with a population of 2,000 to 5,000, are included in the urban category; in America the same category is used to include all "incorporated" places with a population of 2,500 and upwards, and in England all sanitary districts with 3,000 or more inhabitants. In fixing the standard for India at 5,000, however, we have certainly not erred in the direction of over-exclusiveness. The local conditions are wholly different from those prevailing in western countries; and the great majority of places with that number of inhabitants, whether Municipalities or not, partake rather of the nature of overgrown villages than of towns as the term is understood in Europe. Trade and industry are still to a great extent monopolized by the larger towns. With the spread of railways and the general improvement in means of communication, the smaller towns are growing in importance as distributing centres, but the process is a slow one and comparatively little progress in this direction has yet been made. The small market town so common in Europe and America is rarely found in India. Nor as a rule do the smaller Indian towns possess the other amenities associated with urban life in Europe, such as a better class of schools and public institutions of various kinds. It is true that a new type of town is springing up in the neighbourhood of important railway stations with stores and provision shops and a considerable coolie population, and that these in many cases have not yet reached the prescribed standard of population. But the total number of such places is still small, and their exclusion has had no material effect on the statistics. On the other hand, if the standard had been lowered, many places would have been included which bear no resemblance to the ordinary conception of a town; and thus would have obscured the statistics, especially those relating to the distribution of the population of towns by sex and religion.

The population of towns at each succeeding enumeration and the distribution of their inhabitants by sex and religion are shown in Imperial Tables IV and V. The principal features of the statistics contained in these Tables are exhibited in Subsidiary Tables IV to VII at the end of this Chapter.

Assam.

47. In Assam only three per cent. of the population reside in places classed as towns. Excluding the conglomeration of villages which make up Imphal, the capital of Manipur, there is not a single town which contains twenty thousand inhabitants, and there are only five with more than ten thousand. Of the larger towns the only progressive ones are Dibrugarh and Shillong, the head-quarters of the local administration.

In the ordinary sense of the term a village is a collection of houses. But there is also the survey village or the revenue unit of area. For the purpose of the census the latter has this great advantage that it is a perfectly definite entity. This is not the case with the residential village, and it is often very hard to say whether an outlying house or group of houses should be assigned to one such village or to another. For this reason, in spite of the fact that the survey village does not always correspond to the residential, it has been taken for census purposes wherever it exists and is sufficiently well known. In Assam it was so taken in the greater part of the Brahmaputra valley and in Cachar. Elsewhere the residential village was taken. As a rule, the houses are scattered through the rice fields and are rarely collected on a central village site. In the hill districts the houses were formerly packed closely together on the hill-tops for the purpose of defence and mutual protection, but the present tendency is to build them near the cultivated land, which is often miles away from the old village sites. The average population of a village is 233. It is greatest in the Brahmaputra valley and lowest in the hill districts.

Baluchistan.

48. Society in Baluchistan is based on an interesting and archaic tribal

system (analysed by Mr. Bray in some detail), and urban development is necessarily slow. Seven per cent. of the people live in the nine places treated as towns; but these are either overgrown villages or garrison towns of recent growth. Quetta, the capital of the province, is almost entirely the creation of British rule and owes its rapid growth mainly to strategic considerations; not many years ago it was hardly more than a cluster of mud huts. This single town contains over half the total urban population. Of its 33,922 inhabitants —its summer population is at least 34 per cent. greater—only 1,427 are indigenous Brahui, Baloch and Pathans; and that most even of these were casual visitors is shown by the fact that there were amongst them only 385 females. The statistics of villages are not worth considering. In the districts, the revenue unit of area was taken, but even that is an artificial and recent creation. In the States the village was merely an arbitrary group of hamlets, sometimes even of nomadic encampments, which one day may contain a few black blanket tents stretched on poles and next day may be devoid of inhabitants.

49. In the Bengal Presidency 124 places were treated as towns. They contained 6 per cent. of the total population and had on the average about 24,000 inhabitants. If, however, Calcutta and its suburbs including Howrah, which contain 41 per cent. of the dwellers in towns, be left out of account, the number of inhabitants per town is less than 15,000 and the proportion of the urban to the total population falls to 4 per cent. Small as is this proportion, it is made up largely of foreigners—traders from Rajputana, servants from Bihar and Orissa, and coolies from the same parts and from the United Provinces. **Bengal.**

The ordinary Bengali is not a lover of town life, though the upper classes are coming more and more to appreciate the social, intellectual and sanitary amenities of Calcutta and other large centres. Of the Hindus, nearly 10 per cent. are found in towns and of the Muhammadans less than 4 per cent. The local Muhammadans are mostly of the cultivating class; and although more than half the people of Bengal profess this religion they contribute less than a third of the urban population. As usual in Indian towns females are in marked defect. Their proportion is highest in the minor towns which are often merely overgrown villages; it is much smaller in the main centres of trade and industry, and smallest of all in Calcutta, where only one person in three is a female.

During the last decade the urban population has registered a gain of 14 per cent. against only 8 per cent. in the general population. The main factors in the growth of towns at the present day are the extension of railway communication and the development of large industries of the western type. The progressive towns are those at important points on the railways or where mills of various kinds have been established. A striking instance of the former is furnished by Kharagpur, an important junction on the Bengal-Nagpur Railway. In 1901, shortly after railway communication was established, it had less than 4,000 inhabitants, but ten years later it had nearly 19,000. The most progressive industrial towns are those on the banks of the Hooghly, in the neighbourhood of Calcutta. Titagarh has nearly trebled, and Bhatpara has more than doubled, its population in the last ten years. Bhadreswar in the Hooghly district has a gain of over 60 per cent. Two of the suburban municipalities, which have grown equally rapidly, owe their advancement partly to industrial expansion and partly to the tendency of the people who earn their living in Calcutta to make their home in the suburbs. The comparatively small gain recorded in Howrah (13·6 per cent. against 35 in the previous decade) is to some extent fortuitous. The jute trade was dull when the census was taken, and the mills were not in full work; some of them, moreover, had closed down for the week-end. Dacca, the third city in the province, owes its growth of 21 per cent. largely to the circumstance that it was made the capital of the ephemeral province of Eastern Bengal and Assam. The older towns are many of them decadent. Most of them were built on the banks of rivers, which were formerly the principal means of communication. Trade has transferred its allegiance to the railways; and the rivers themselves have often taken a new course. The towns on the banks of their old channels, which are often little better than chains of stagnant pools, have thus become hot-beds of malaria. Murshidabad, a former capital

of Bengal, has thus barely half the number of inhabitants which it had forty years ago; the population of Krishnagar is dwindling, and that of Jessore is stationary.

50. The census village corresponds to the mauza or survey unit of area in the Burdwan and Presidency divisions and Cooch Behar, and elsewhere to the residential village, or collection of houses bearing a common name with its dependent hamlets. As a rule, the difference between the mauza and the residential village is small; but this is not so in tracts which were uninhabited at the time of the revenue survey, and so were not properly subdivided. A striking instance of this is found in the western part of the Midnapur district, known as the Jungle Mahals, where nineteen mauzas contain more than 20,000 villages and hamlets. The village is thus a somewhat indeterminate entity, but taking the statistics as they are, it may be noted that the average number of inhabitants per village is 352. There is a marked difference in the size of villages in West and Central Bengal. In the former the average population is only 326, while in the latter it is 574. These statistics cannot properly be compared with those for East and North Bengal, which are based on the residential village; in North Bengal the average population per village is only 261 against 391 in East Bengal.

Except in places where markets are held once or twice a week, the villages are, for the most part, of a purely rural type, and contain very few shops; but under modern conditions, villages of a new kind, consisting chiefly of shops, godowns and the quarters of coolies, are springing up in the neighbourhood of railway stations, mills and mines. In Central and West Bengal, though the houses are seldom unduly crowded together, and each has its own patch of homestead land, they are generally constructed on a single village site. Many of the villages are situated on the banks of silted-up rivers and buried in a mass of bamboos and other vegetation, and are very unhealthy. In the other two natural divisions there is often no regular village site and the houses are very scattered. In East Bengal they are sometimes erected in straggling rows along the high banks of rivers, or in small clusters on mounds raised to a height of from twelve to twenty feet, which form small islands when the country is inundated in the rainy season.

har and Orissa.

51. The province of Bihar and Orissa contains an even smaller urban population than Bengal. Only 3·4 per cent. of its people live in the 76 places classed as towns. Modern industrial enterprise has as yet made hardly any impression on the economic conditions of this province. Excluding Jamalpur, where the East Indian Railway has extensive workshops, the only truly industrial town is Sakchi in the Singhbhum district, the head-quarters of the Tata Iron and Steel Works. Although at the time of the census it had only recently come into existence, it already contained nearly 6,000 inhabitants. The great majority of the towns are old established centres which owe their origin to a state of things that has long since passed away. The diversion of trade due to the construction of railways has robbed them of much of their former importance; and such industries as they possess, being of the cottage type, are decadent. Some of them like Bihar, Patna, Rajmahal, Monghyr and Cuttack, have lost the political importance which they once enjoyed. The natural tendency is thus downwards; and this tendency has been greatly accentuated in Bihar in recent years by repeated outbreaks of plague. Patna City, which has been chosen as the capital, has a slight increase over the regular census of 1901, but at that time plague was raging and the population was abnormally small; as compared with a count taken later on in the same year there is a drop of more than 11 per cent. Practically all the towns in South Bihar show similar losses, the only noticeable exception being Jamalpur, of which mention has been made above. In North Bihar also most of the towns have lost ground, especially those of the Saran district. It is only in Chota Nagpur that any marked growth is noticeable; the towns there are still in an early state of development, but Ranchi, Daltonganj and Purulia have all grown by more than 20 per cent. This is due largely to improvements in railway communications.

The proportion of females (932 per thousand males) is unusually high in the towns of this province. This is a natural corollary of the conditions described above. Where towns are decadent and immigrants are few in number, the proportions of the sexes tend naturally to approximate to those in

the general population. Though the Muhammadans form less than one-tenth of the total, they constitute more than one-fifth of the urban population. Eight per cent. of their number reside in towns, against only 3 per cent. in the case of Hindus. The Muhammadans of Bihar belong to a very different class from those of Bengal. They include a considerable number of people of good family, descended from the aristocracy of Moghal times, and a large proportion of weavers and other artisans.

52. Except in three districts where the residential village was taken, the mauza or survey unit of area was everywhere adopted as the census village. The residential village is very indeterminate; there are many groups of houses which one person would class as hamlets and another as independent villages. The statistical value of a village thus defined would therefore be small, while the administrative convenience of taking the survey unit of area is very great. It enables the local staff to make absolutely certain that no tract, however remote, is left out of account. In some places the census village or mauza includes several residential villages, but in spite of this its average population is only 344. Only 14 per cent. of the rural population reside in villages with more than two thousand inhabitants. Large villages are particularly rare in the Chota Nagpur plateau. As in Bengal, shops are rarely found in the ordinary mufassal villages; they are confined mainly to those where markets are held and to the bazars which are springing up near important railway stations. In the typical Bihar village the houses are closely packed together, and there are no intervening homestead lands. In Orissa each house has its own small compound and resembles the Bengali homestead. In Chota Nagpur the village site is usually on a ridge, or near the crest of a slope, where there is a long straggling row of houses, or two rows on opposite sides of a pathway. Throughout the province very little care is taken by the people to secure the cleanliness of their villages, which in this respect are inferior to those of Bengal.

Bombay.

53. Owing to its greater industrial development Bombay has a larger urban population than almost any other part of India. Of every hundred inhabitants, 18 live in towns and 82 in villages. Towns of from ten to fifty thousand inhabitants contain one-third of the total urban population and the five cities of Bombay, Ahmedabad, Karachi, Poona and Surat another third; about a quarter lives in towns with less than ten thousand inhabitants. As usual in Indian towns, females are in marked defect. There are only 83 of this sex per hundred males, as compared with 93 in the province as a whole. The Muhammadans, amongst whom is a large proportion of traders, are more addicted to town life than the Hindus; they form only 18 per cent. of the total, but 23 per cent. of the urban, population. The proportion of Christians is three times, and that of Jains nearly twice, as great in towns as it is in the total population. But it is the Parsis who are the most inveterate town-dwellers: there are 84,000 Parsis in the Presidency, and of these all but 11,000 were enumerated within urban limits. There has been little change in the number or population of towns since 1901. Urban industries, especially cotton mills, have continued to grow; but on the other hand plague seems to have become endemic in many towns. The presence of this disease operates in three ways: it kills off large numbers, it deters many from immigrating to towns, and it induces many of those who earn their living in towns to seek their dormitory in the healthier and less crowded suburbs. This latter tendency has been encouraged in the case of Bombay by the improvement in the means of communication between the city and its suburbs.

The revenue village has been taken as the census unit. This corresponds fairly closely to the residential village, except in the wilder tracts which were often surveyed in large blocks, some of which now contain several residential villages. The ordinary Bombay residential village consists of a cluster of houses on a comparatively elevated position, in the midst of cultivated lands. The depressed castes live outside in a rookery of their own. In the Marāthā country, the villages are congregated on a central site. Those which were once the capital of a Marāthā feudal chief are surrounded by high walls of rubble and concrete, and entered by gates guarded by watch towers. These defences are no longer needed and are now crumbling away. In the

Konkan, especially in Kanara, there is often no regular village site ; each family has its homestead amongst the fields or spice gardens belonging to it.

Burma.

54. In Burma 9·3 per cent. of the people live in towns, but Mr. Webb points out that of the 63 places so classed only fourteen have marked urban characteristics; the rest are merely "country towns occupying an intermediate position between the central and industrial units on the one hand and the petty rural communities on the other." The two cities of Mandalay and Rangoon contain between them about two-fifths of the total urban population. The former, the last capital of the Kings of Ava, shows a decline of 25 per cent. since 1901; repeated epidemics of plague and an extensive fire have combined to accelerate the natural process of decay, due to the disappearance of the Court and the diversion of trade resulting from the extension of the railway to Lashio. Rangoon, with its important industries and commerce, has continued to grow rapidly. There has been some slackening in the rate of increase, but the actual addition to the population, though less than in 1891-1901, is about the same as in the preceding decade. To illustrate the great contrast between the conditions in these two cities, it may be noted that in Rangoon three-fifths of the inhabitants are born outside the province, against only one-tenth in Mandalay, and that the number of females per hundred males is only 41 compared with 98. Of the other towns, those which are favourably situated for trade, or which have well established industries, are growing, but elsewhere a movement back to the land seems to be in progress. "The Burman, though fond of the amenities of town life, is most averse to the hard, rigid discipline essential to modern urban industry." Of the places treated as towns in 1901, thirty have added 17·4 per cent. to their population and seventeen have lost 15 per cent. A striking feature of the statistics is the extent to which the immigrant population from India concentrates itself in towns.

55. Prior to the British occupation the village in Burma had no territorial connotation. Except in the Specially Administered Areas, two local units of area have now been recognized—the "village tract" or administrative unit, which includes a residential village, or in many cases a portion only of a main residential village, together with the subsidiary hamlets and the lands in which the residents have most of their cultivation, and the *Kwin*, or survey unit, which was fixed solely for survey purposes with reference to natural features.

In 1901 a village was defined for census purposes as the hamlet, or "smallest collection of houses known by a separate name." At the present census, as in 1891, the "village tract" was taken as the census village, except in the Specially Administered Areas, where the residential village was taken. The advantage of taking the village tract as the census unit is that it facilitates the arrangements for the census, and enables the local population to be compared with the agricultural statistics. There is, however, little or no correspondence between the village tract and the residential village, and no conclusions can be drawn from the figures as to the manner in which the people are distributed over the country. There are in all 37,678 census villages with an average population of 292. In Burma proper there are 18,640 village tracts with an average of 509 inhabitants, and in the Specially Administered Areas 19,038 residential villages with an average of 79 inhabitants.

Central Provinces and Berar.

56. In the Central Provinces and Berar 8 per cent. of the population live in towns, but the proportion varies greatly in different parts. It is 11 per cent. in the Nerbudda valley and Marāthā plain divisions, against only 4 in the Plateau, and 3 in the Chhattisgarh plain division; in the Chota Nagpur division there are no towns at all. Of the townspeople, nearly one-third live in places with upwards of 20,000 inhabitants and more than one-third in those with 5,000 to 10,000.

The Muhammadans, Christians and Jains are most prone to town life, and the Animists are specially averse from it. It is impossible to gauge the growth of the urban population, which is undoubtedly taking place, from the returns of the present census. At the time when it was taken plague was extraordinarily prevalent, and many of the towns were almost deserted. The result was an apparent decrease of 94,000 or 7 per cent. The artificial and temporary character of this decline is clearly seen from the results of a fresh

enumeration of some of the larger towns effected about six months later. Thus Ellichpur, which had a population of 13,909 at the time of the general census, was found to have 24,435 at the recount in the following September. This province contains two cities, Nagpur and Jubbulpore. According to the general census Nagpur had a population smaller by 21 per cent. than in 1901, but at the recount in September it was found to have 134,712 inhabitants, or nearly 5 per cent. more than in that year, and 59 per cent. more than in 1872. This city is not only the seat of Government, but is also an important centre of the cotton trade and weaving industry. Jubbulpore, which takes rank as a city for the first time, has grown during the decade by 11 per cent.

The construction of railways has greatly stimulated trade in this land-locked province, whence the export of surplus produce was previously almost impossible. There has in consequence been a rapid growth of many towns, including Chanda, Dhamtari, Chindwara and Seoni.

The revenue mauza was everywhere treated as the census village, except in the Chota Nagpur division, where the residential village was taken as the unit. The majority of the villages are small. The largest ones are found in the Marāthā districts, where considerably more than half the rural population live in villages with a population of 500 to 2,000. In the Nerbudda valley division, on the other hand, more than half live in villages with less than 500 inhabitants.

Madras.

57. Of the total population of the Madras Presidency 11·7 per cent. live in the 280 towns. The proportion is highest (15·9 per cent.) in the East Coast South, and lowest (8·1) on the West Coast. Most of the towns are overgrown villages with few urban characteristics. They have on the average 17,570 inhabitants. Towns with from ten to fifty thousand inhabitants contain more than half the total urban population. The Muhammadans, who are mostly traders and artisans, affect town life more than the Hindus and Christians; nearly a quarter of their number are found in towns, against one-fifth of the Christians and less than one-ninth of the Hindus.

In this Presidency the proportion of females to males is almost the same in towns as it is in the general population. There are few places with manufactures of any importance; the bulk of the urban population is of a settled character, and even amongst immigrants the proportion of females is higher than in the north of India owing to the weakness of the parda system and the greater readiness of women to work in public.

The urban population has risen since 1901 by only 15 per cent. against 25 per cent. in the previous decade. Favourable agricultural conditions have enabled the labouring classes to obtain employment near their homes, and fewer have found it necessary to seek a livelihood elsewhere. Of the more important towns, Madura, with its growing textile industry, shows the largest increase (26·6 per cent). There has been a falling-off in Coimbatore, Salem and Bellary owing to an outbreak of plague at the time of the census.

The revenue unit of area, which often includes two or more residential villages, was taken as the census village. Half of the total rural population live in villages (as thus defined) with from 500 to 2,000 inhabitants.

North-West Frontier Province.

58. Excluding the Agencies and Tribal areas, the population of which is wholly rural, 13 per cent. of the inhabitants of the North-West Frontier Province live in the nineteen places classed as towns, but the majority of these are merely overgrown villages. The province is practically without manufactures, and the industrial element is very small. Nearly a quarter of the oppidan population was enumerated in cantonments, which are a very artificial form of urban aggregation. The only other towns of any importance are those at the head-quarters of the five districts; these are conveniently placed on the trade routes which connect India with the trans-border tribal territories and the marts of Afghanistan and Central Asia. The average number of inhabitants per town is about 15,000; and three-fifths of the total urban population is found in towns with more than 20,000 inhabitants. Only 10 per cent. of the Muhammadans of the province live in urban areas against 54 and 55 per cent. of the Hindus and Sikhs respectively. The explanation is that the great majority of the natives of the province are Muhammadans, while the Hindus and Sikhs are chiefly immigrant traders and sepoys.

As usual in towns, females are in marked defect, there being only 626 of that sex per thousand males, as against 900 in rural areas. The proportion is lowest in cantonments; if they be left out of account it rises to 803. Since 1901, the urban population has grown by 13 per cent., but this is due mainly to the inclusion of new "towns" and the expansion of the cantonments. The rate of growth in the places, other than cantonments, classed as towns in 1901 is only half that in the population as a whole. It is greatest in towns with between ten and twenty thousand inhabitants.

The census village corresponds to the revenue unit of area and has no necessary connection with the residential village. The character of the latter varies considerably in the different parts of the province. In the more hilly tracts of the Hazara district, scattered homesteads are very common, but elsewhere the houses are often closely packed. This is notably the case in parts of the Peshawar district.

Punjab.

59. The number of towns in the Punjab has fallen from 228 in 1901 to 174. The change is the net result of the omission of 64 * places, chiefly notified areas, which, though twenty of them have more than 5,000 inhabitants, are merely overgrown villages and have no urban characteristics, and the inclusion of twelve others, all but two of which have more than 5,000 inhabitants. On the basis of the present classification 10·6 per cent. of the population live in towns and 89·4 per cent. in villages. The tendency to urban aggregation is greatest in the Indo-Gangetic Plain West, where the proportion of town-dwellers is 14·5 per cent., and least in the Himalayan area where it is only 2·9. The three cities of Delhi, Lahore and Amritsar have between them 614,280 inhabitants, or 24 per cent. of the total urban population; 32 per cent. is found in other towns with a population exceeding twenty thousand, 38 per cent. in towns with from five to twenty thousand, and the remainder (6 per cent.) in smaller towns. The proportion of the urban population has been gradually falling during the last thirty years. The improvement of communications tends to encourage the opening of local shops, thereby reducing the trading population at the larger centres, and the industrial development is not yet sufficient to neutralize these losses. It may be noted, however, that the towns with a population exceeding 50,000 are growing fairly rapidly. Delhi, the largest industrial centre in the province and an important railway junction, has gained 11·6 per cent. during the decade, while the district in which it lies has lost 4·6 per cent. Lahore, Sialkot and Multan also show large increases. As usual in Northern India, the urban population contains a relatively large proportion of males. The Jains, who are nearly all traders, show a special predilection for town life; and more than half the total number in the province reside in places classed as towns. A special hot weather census of several summer resorts in the hills gave interesting results. In Simla the population during the season was thus found to be 37,895 against 19,405 in March, at the time of the regular census, and in Murree 16,934 as compared with 1,705.

Year of census.	Variation per cent. in the population.	
	Total	Urban.
1911	—1·7	—1·7
1901	+6·9	+4·7
1891	+10·0	+7·4

Note.—The population of the places classed as towns at each census is here compared with the population of the same places at the previous census.

The revenue unit of area was usually taken as the census village. In the east and the south this corresponds fairly closely to the residential village with its dependent hamlets, but in some parts it is a more or less artificial division, including a number of scattered hamlets. More than half the rural population live in villages with a population of 500 to 2,000 each, and over a quarter in villages with less than 500.

United Provinces.

60. Including the 24 places treated as cities by the Provincial Superintendent there are 435 towns in the United Provinces. These contain between them 10·2 per cent. of the total population, the remaining 89·8 per cent. being resident in villages. Many of the larger towns, including Agra and Lucknow, were founded by the Muhammadans; others, such as Benares and Muttra, owe their importance to their religious sanctity; and a few, like Cawnpore and

* This is exclusive of Jutogh and Kasumpti, which, though treated as separate units in 1901, have now been taken as part of the Simla town.

Meerut, to modern political conditions or industrial development. The average number of inhabitants per town is 11,585. One-fourth of the total urban population is resident in the cities and two-fifths in towns with from five to twenty thousand inhabitants. The proportion of females to males is 853 per mille, against 915 in the general population. In the cities, where immigrants are more numerous, it is only 809; while in Cawnpore, the most important industrial centre, it is only 728. Of the Muhammadans of the province, 27 per cent. are resident in towns, and of the Hindus only 7 per cent. The Muhammadans of this part of India are, in the main, of foreign extraction, and far fewer are descended from local converts than in Bengal. Many of the larger towns were founded by Musalman rulers and their followers naturally congregated in them.

61. The ravages of plague make it impossible to institute any effective examination of the variation in the urban population since 1901. There has been a considerable apparent decline, but it is by no means all genuine. By far the greater part of it is due to a temporary exodus on account of an epidemic which was raging at the time when the census was taken. A fresh count of some of the towns, made about three months later, when the epidemic had subsided, showed very different results. The town of Mirzapur, for example, which according to the general census showed a decrease of 51 per cent. was found at the second count to have lost only 16 per cent., although there had been further heavy losses from plague in the meantime. Taking 1872 as our starting-point, however, we may notice certain general tendencies. The chief of these are the decadence of the medium-sized towns with from twenty to fifty thousand inhabitants, which now contain only one-ninth of the urban population compared with one-fifth in 1872, and the rapid growth of the cities and of towns with from five to twenty thousand inhabitants. The advancement of the cities, which now contain one-fourth of the total urban population against one-seventh in 1872, has been fostered by the tendency of modern industry to concentrate itself in a few large centres. The proportion of persons resident in places with from five to twenty thousand inhabitants is now five times as great as it was in 1872. These towns perform an important function as local distributing centres, but the large increase is due partly to the inclusion of places whose population was previously counted as rural.

Throughout the province the revenue mauza or survey unit was taken as the census village. It corresponds fairly well to the residential village, except in tracts which were uninhabited when the mauzas were first formed. In the western districts the villages occupy a compact central site, but in the central and eastern tracts they are more scattered. About half the rural population live in villages with from 500 to 2,000 inhabitants, and less than ten per cent. in larger villages.

Baroda.

62. While the total population of the Baroda State has risen by 4 per cent. that of the places classed as "towns" has fallen by 7·8 per cent. In 1901 owing to the famine, there was an unusual influx to the towns of persons seeking alms. At the time of the present census, on the other hand, the prevalence of plague had in some cases caused an exodus. But apart from these casual fluctuations, there has been a genuine falling-off in the urban population. It is said that shops are being established in the larger villages, which were formerly dependent on towns for their supplies of articles not produced locally, and that the extension of railway communication has reduced the importance of some of the old trading centres. Baroda city, which with its cantonment had 116,000 inhabitants in 1872, has now only 99,000. The number of hangers-on of the Court has been greatly reduced, and the State troops and their followers are fewer in number.

The proportion of the urban to the total population, though it has now fallen to 20 per cent., is still about twice that of India as a whole. Seventeen per cent. of the rural population live in villages with from two to five thousand inhabitants and 83 per cent. in smaller villages.

Central India.

63. The statistics of the urban population of Central India in 1911 are vitiated by the fact that plague was prevalent when the census was taken, the result being that Lashkar and Indore contained barely half their ordinary population, while in many other towns it was far below that recorded ten years previously.

It is not worth wasting time in discussing figures which are so obviously abnormal. In the towns where plague was not prevalent the population was about the same as in 1901. With the exception of Lashkar, Indore and Bhopal, the towns of the Agency resemble overgrown villages and true urban characteristics are lacking. Only eight persons in every hundred live in towns.

Cochin. 64. Twelve per cent. of the people of Cochin live in the nine towns. The indigenous Malayālis dislike town life; and it is the Indian Christians, Musalmans and Hindu immigrants from outside who form the bulk of the town dwellers. The population of towns has increased by 26 per cent. since 1901 while that of the State as a whole has grown at only half that rate.

The survey unit has been taken as the census village. The Malayāli likes privacy; and the houses are generally well separated, except in a few villages inhabited mainly by Christian converts or immigrants. The depressed classes generally live in detached huts on the outskirts of the village.

Hyderabad. 65. Nearly ten per cent. of the inhabitants of the Hyderabad State live in the 85 places treated as towns. The average population of a town is 15,239, but if Hyderabad city be excluded, it falls to less than two-thirds of this figure. Of the urban population, 39 per cent. are found in the city, ten per cent. in towns with from twenty to fifty thousand inhabitants, 18 per cent. in towns with from ten to twenty thousand and 33 per cent. in smaller towns. The excess of males over females is considerably greater in towns with 10,000 inhabitants and upwards, which contain a large number of immigrants, than it is in the general population. In the smaller towns, where the population is of a more settled character and the decay of the old home industries has driven many of the males to seek a livelihood elsewhere, the females outnumber the males. Of the Parsis, 778 per mille were enumerated in towns, and of the Christians and Musalmans 383 and 318 per mille, respectively. Of the Hindus, who form the bulk of the agricultural population, the corresponding proportion was only 71 per mille.

In spite of the net addition of seven to the number of towns, the urban population has grown by only 15 per cent., or at a considerably slower rate than the population as a whole. For this the prevalence of plague in the Marāthwāra division is largely responsible; Telingāna, the other natural division, has an increase of 14·7 per cent. in the number of town-dwellers.

The revenue unit was taken as the census village. In Marāthwāra, the typical village consists of a group of flat-roofed houses in a walled enclosure situated on a mound, which is usually near some river or stream. This is a survival from the turbulent days when life and property were insecure, and the village partook of the character of a rude fort. In Telingāna the village site is more open, and the houses, which generally have thatched roofs, are more scattered, an arrangement which is prompted by considerations of individual convenience rather than of common defence. In both the divisions there are separate quarters inside the village fence for each of the higher castes, while the depressed classes live outside in a cluster of huts. The average population per village is 599, *viz.*, 664 in Telingāna and 548 in Marāthwāra.

Kashmir. 66. More than 9 per cent. of the people of the Kashmir State live in the 61 places which the local Superintendent has treated as towns, but the proportion falls to 6·6 per cent. if we exclude those with less than five thousand inhabitants which is the general standard prescribed in the Imperial Census Code. The two main towns are Jammu and Srinagar, the winter and the summer capital. The former has lost 11 per cent. of its population since 1901, chiefly owing to plague. The latter has a small gain of 3 per cent. Gulmarg, the famous summer resort, is practically deserted in the winter; and at the time of the census it had only 70 inhabitants.

Thirteen per cent. of the Hindus live in towns, as against 9 per cent. of the Sikhs and Muhammadans and only 4 per cent. of the Buddhists. In the settled areas, the revenue unit, and in the unsettled areas the residential village, was taken as the census village. In the plains the houses are collected in groups of varying size. In the hilly tracts they are scattered, and villages in the ordinary sense of the term do not exist.

67. Eleven per cent. of the people of Mysore live in the 91 towns, which have an average population of 7,234. There are four large towns—the Bangalore Civil and Military Station, the city of Bangalore, Mysore city and the Kolar Gold Fields.* Excluding them the average population per town is only 4,010. Most of the towns are old-established centres, and the proportion of females does not differ much from that in the general population; but it is only 739 per thousand males in the Kolar Gold Fields where immigrants are exceptionally numerous. Seventy per cent. of the Christians live in towns, 35 per cent. of the Muhammadans and only 9 per cent. of the Hindus, who are mostly agriculturists. **Mysore.**

There has been a considerable fall in the number of towns since 1901 consequent on a change of classification due to the passing of a new Municipal Regulation. Plague has been very severe in many towns and there has been a heavy fall in the urban population, if that of the four largest towns be excluded. The latter all show an increase, varying from 4·7 per cent. in Mysore to 27·7 per cent. in Bangalore city. The Kolar Gold Fields, which increased by 439 per cent. between 1891 and 1901, has now added another 27 per cent. to its population. In 1902 the gold mining industry there received a fresh impetus by the substitution for steam of the cheaper electric power generated from the Cauvery falls. Bangalore possesses an excellent water-supply, drainage and lighting system, is a large railway centre and is of growing industrial importance.

The revenue village was ordinarily taken as the census unit. In the whole State there are only two villages with a population of more than 5,000. About 54 per cent. of the rural population live in small villages with less than 500 inhabitants and only 4 per cent. in those with two to five thousand. In the Maidān the villages are usually compact, but in the Malnad they generally consist of a number of scattered homesteads.

68. According to local statistics nearly 13 per cent. of the people of Rajputana live in towns. In that Agency, however, many places were thus classed whose population was below 5,000. Excluding these the proportion falls to 11 per cent. In Ajmer-Merwara the town dwellers form no less than 28 per cent. of the total population; but this is so small that the proportion is of no statistical value; it is due mainly to the figures for Ajmer city and two cantonments which have between them over 111,000 inhabitants. Mr. Kealy attributes the relatively high proportion of town-dwellers in Rajputana to the present and past political conditions in the States forming this Agency. Each Chief attracts to his capital a considerable body of troops, State servants, and traders, and the nobles also often have petty capitals of their own; while in former times, when wars were frequent, people often lived in towns for the sake of safety. The Muhammadans, in proportion to their numerical strength, resort to towns more freely than the Jains, and the Jains than the Hindus. The local towns are for the most part old-established centres, and the proportion of females in them is higher than in the general population. The places classed as towns in Rajputana in 1901 have since then lost 6·7 per cent. of their population, while the rural population has increased by 9·2 per cent. The smaller towns have grown, but many of the larger ones are losing ground. The extension of railway communications has led to the establishment of new markets which have diminished the importance of the older trading centres. **Rajputana and Ajmer-Merwara.**

69. For the peninsula Travancore has a relatively small urban population, namely, 6·2 per cent. One-third of the total is accounted for by the capital—Trivandrum. There are in all only eleven towns. Excluding two places newly added to the list, the increase in the urban population during the decade is only 9·6 per cent. **Travancore.**

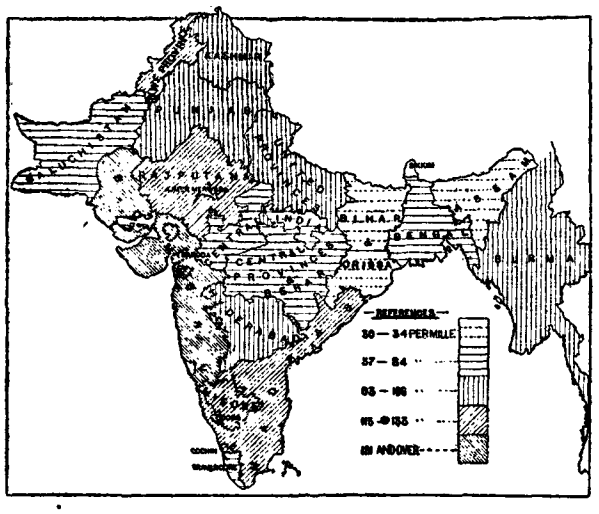
For census purposes, the *Kara* or residential village has been taken as the unit. There are 3,955 such villages with an average of 813 inhabitants. The recent growth of population is most marked in the largest villages and least so in the smallest.

* The two first are structurally a single unit; but while the Civil and Military station is under British administration, Bangalore city is under that of the Durbar.

General distribution of urban population.

70. Only 9·5 per cent. of the population of India are found in towns as defined above, compared with 78·1 per cent. in England and Wales and 45·6 per cent.* in Germany. Rather more than half the urban population of India is found in towns containing upwards of 20,000 inhabitants, about one-fifth in towns with from ten to twenty thousand, and the same proportion in those with from five to ten thousand; the remainder, about one-fifteenth, live in towns with less than five thousand. The tendency to urban aggregation is most marked in the west of India and least so in the north-east. The proportion of the urban to the total population in the main provinces ranges from 18 per cent. in Bombay to only 3 per cent. in Assam. The reasons for these variations were discussed in the last Census Report where the suggestion was put forward that they are largely a matter of race. The Mongoloid element in the population of Eastern India appears to be less inclined to congregate in towns than the Dravidian and other races. The distribution is also affected by political and historical considerations. The urban population of Upper India is much larger than it otherwise would be because of the numerous old capitals which are found there. In the future the main factors will no doubt be the expansion of trade and industrial development.

Map showing the proportion of the urban population in each Province, State or Agency.



Sex and religion in towns.

71. In respect of the distribution by sex, the urban population in India presents a striking contrast to that of European countries. In Europe the proportion of females is larger in towns than in the general population, but in India it is considerably smaller, and the number of females per thousand males is only 847, compared with 953 in the population as a whole. The reason is that in this country the great majority of the domestic servants, shop hands and factory employés are males. The disproportion is most marked in large trading and industrial centres where the number of immigrants is large. In Calcutta, for example, the foreign-born population contains only 357 females per thousand males.

The extent to which towns attract persons of different religions is shown in Subsidiary Table V. Of the Parsis no fewer than six out of every seven are resident in towns; of the Jains the proportion is nearly one-third, and of the Christians more than one-fifth. There is a marked contrast between these proportions and those for Hindus and Muhammadans who form the bulk of the population. Of the Muhammadans less than one-eighth, and of the Hindus less than one-eleventh, reside in towns. In the case of the former the proportion rises to one-sixth if we exclude the figures for Bengal, where the majority of the Muhammadans are the descendants of local converts. Amongst the Hindus the higher castes have hitherto shown a greater predilection for town life than the lower, but the disproportion is gradually disappearing; modern industrial developments are attracting the lower castes to towns in ever-increasing numbers.

Variation since 1901.

72. The proportion of the urban to the total population has fallen during the decade from 9·9 to 9·5 per cent. The main explanation of this is undoubtedly the fact that plague has been far more prevalent in towns than in rural areas. This scourge has now spread to all parts of the Empire except the east and south. At the time of the census an epidemic was raging in many towns especially in those of the United Provinces, Central India and the Central Provinces and Berar, and a large number of the regular inhabitants had gone

*Excluding "landstädte" or places with from two to five thousand inhabitants. The proportion of the inhabitants of Germany residing in such places is 11·8 per cent. against 13·2 per cent. in India.

away. As will be seen from the figures for a few towns noted in the margin, a fresh count, taken a few months later, when the majority of the refugees had returned, often disclosed a far larger population than that enumerated at the general census. In addition, however, to driving people away, plague has been responsible in many towns for a terribly heavy mortality. So far as the foreign-born inhabitants are concerned the losses on this account, at least during the earlier epidemics, have no doubt since been repaired, to a great extent, by fresh immigration. But even so the frequent outbreaks of plague must have acted as a serious drag on industrial progress, hampering alike the opening of new factories and the extension of old ones. There must also have been a large and unreplaced loss due to deaths in the families of permanent residents. It is impossible to make any estimate of the direct and indirect effects of plague on the growth of towns, but it is quite certain that they have been enormous.

Town.	Population (000's omitted)	
	At general census.	At subsequent recount.
Cawnpore .	179	195
Mirzapore .	32	55
Indore .	45	69
Nagpur .	101	135
Gaya .	50	70

73. We cannot draw any conclusions as to the tendency to urban aggregation from a comparison of the statistics of the present census with those of the previous one, when plague was still a new, and more or less local, visitation, but there can be no doubt that there is a growing tendency for people to congregate in towns of a certain kind. The introduction of machinery is rapidly causing the old cottage industries to be replaced by mills and factories; and these are necessarily located at those places where there are the best facilities for collecting the raw material and distributing the manufactured article. The jute industry is practically confined to the banks of the Hooghly near the port of Calcutta. Cotton mills are found chiefly in Western India and woollen and leather factories at Cawnpore and Delhi. Bhatpara on the Hooghly affords a striking instance of the rapid expansion of industrial towns: owing to its prosperous jute mills it has grown by 134 per cent. during the last decade, and its present population of over 50,000 is four-and-a-half times that recorded in 1872. The increasing trade of the country and the improvements in railway communications also encourage the growth of towns. Not only are the great sea ports attracting an ever-growing population, but various inland towns are benefiting from the same cause. It is its growing importance as a big railway centre which, in spite of several virulent plague epidemics, has given Delhi its increase of 12 per cent. during the last decade, while the district in which it is situated has lost 4·6 per cent. The extent to which modern conditions of trade and industry are causing the growth of towns is obscured not only by plague, which is generally far more prevalent in towns than in rural areas, but also by the decay of old centres of population, which owed their importance to past political and economic conditions. Throughout India there are many former capitals of defunct dynasties whose population is steadily dwindling. During the last ten years, Mandalay, the last capital of the kings of Ava, has lost a quarter of its population. There are other towns, such as Baroda, which, though still the capitals of Native Chiefs, are losing population because their rulers, more enlightened than their predecessors, no longer think it essential to their dignity to maintain in the vicinity of their palace a large rabble of useless parasites. Other towns again were important distributing centres in the days of river-borne trade, but are decadent now that the railways have become the chief means of transport. Patna is a case in point; but it may confidently be anticipated that the selection of this ancient city as the capital of Bihar and Orissa will restore its waning prosperity, and that it will soon recover its lost ground, just as did Dacca during the brief period for which it was the capital of the short-lived Province of Eastern Bengal and Assam. While fostering the growth of some towns the improvement of communications by rail often has a bad effect on others. It encourages the opening of shops in the smaller towns and large villages, where people in the neighbourhood can get their supplies instead of, as formerly, having to make a journey to a more distant market; and it enables the residents in many of the larger towns to make their home in the suburbs or even further away.

This tendency is especially noticeable in the case of Calcutta, as will be shown in paragraph 76.

Cities.

74. It is usual, when considering the statistics of towns, to give special prominence to those of cities, where the urban characteristics are most highly developed. With this object the information provided for all towns in Imperial Tables IV and V has been supplemented in the case of cities by a series of tables in the form of Imperial Tables VII, VIII, XI and XV showing the distribution of their population by age, civil condition, education, birthplace and occupation. The general practice of statisticians is to treat as cities only those places which have a population of more than 100,000. In some of the Provincial Reports a few other towns of local importance have been so treated, but in this report for the Empire as a whole the ordinary procedure has been followed. According to the above standard there are in India only 30 cities, with an aggregate population of 7,075,782 or 2·2 per cent. of the total population. Here again there is an extraordinary difference between the Indian conditions and those of western countries. In England the cities contain 45 per cent. of the total population, in Germany 21 and in France 14 per cent. But even in these countries the growth of cities is comparatively recent. In 1871 England had only 27 cities with 9·5 million inhabitants and Germany only 8 with 2 millions. There are signs that in India also the growth will be more rapid in the future than it has hitherto been. Between 1891 and 1901 the rate of increase in cities (excluding artificial changes) was 6·5 per cent. against only 2·5 in the general population. It is true that between 1901 and 1911 it was only 6·1, compared with 7·1 in the general population, but for this plague is entirely responsible. The mortality from plague was exceptionally severe in cities, and as already noted an epidemic was raging in many of them at the time of the census. It is also worthy of note that while the actual increase of population during the decade in cities was 441,033, it was only 340,321 in other towns with more than 10,000 inhabitants, while there was a decrease of 216,654 in the smaller towns. The population of cities has risen since 1872 by 64 per cent., and the net increase, comparing like with like, is 43 per cent. The most rapid growth during this period is shown by Rangoon which has trebled its population. Next comes Karachi with an increase of 168 per cent. and then Madura and Howrah with 158 and 113 per cent. respectively. Since 1901, two new places, Jubbulpore and Dacca, have entered the list of cities, while Baroda has disappeared from it. Eighteen cities have gained, and twelve have lost, population. Of the latter, a few like Mandalay are really decadent, but in most, such as Nagpur and Cawnpore, the loss was due wholly to the temporary influence of plague. The progressive cities are differentiated from those which are decadent by their large immigrant population. In Bombay, Calcutta and Howrah this exceeds 70 per cent. of the total; and in Rangoon and Karachi it is close on 60 per cent. In Patna, Mandalay and Bareilly, on the other hand, it is barely 10 per cent. We will now consider in more detail the statistics of the four largest cities of the Indian Empire.

Country.	Number of cities.	Population in millions.
England .	44	16·4
Germany .	47	13·7
France .	15	5·8
United States	50	20·3

Calcutta. 75. Just as, when speaking of London, we may mean either the Municipal and Parliamentary City of London with a night population of less than 20,000, or the administrative County of London with 4½ millions, or Greater London including the Outer Ring, that is, the Metropolitan and City Police districts, with 7¼ millions; so also in speaking of Calcutta we may mean Calcutta proper, or the area administered by the Calcutta Municipal Corporation with the port, fort and canals, the population of which is 896,067, or this area *plus* the suburban municipalities of Cossipur-Chitpore, Manicktola and Garden Reach with 1,043,307 inhabitants, or lastly Greater Calcutta, which also includes Howrah, with an aggregate population of 1,222,313. The suburban municipalities differ from Calcutta only in respect of their Municipal govern-

ment. From a structural point of view they cannot be distinguished. The buildings are continuous throughout, and there is nothing to show where one municipality begins and the other ends. The suburban water-supply is drawn from the Calcutta mains. Howrah again is separated from Calcutta proper only by the river Hooghly. It is just as much a part of Calcutta as Southwark is of London. Like the suburban municipalities it is the dormitory of many persons who earn their living in Calcutta proper; and its industrial life is inseparable from that of the metropolis. Excluding Howrah, but including the three suburban municipalities, there are on the average 39 persons per acre. In Calcutta proper the number is 44, or 72 if we exclude the port, fort and maidan, which occupy two-fifths of the total area but contribute less than 4 per cent. to the population. The most crowded wards are in the north of the town, the maximum density being reached in Colootollah, where there are 255 persons per acre. The most sparsely inhabited ward is Alipore with only 16. The distribution of population in the suburban municipalities is remarkably uniform; it ranges from 21 persons per acre in Garden Reach to 25 in Manicktola. A striking feature of the statistics is the large number of immigrants. Less than 29 per cent. of the inhabitants of Calcutta proper claim it as their birthplace. The vast majority are immigrants, of whom 204,000 come from Bihar and Orissa and 90,000 from the United Provinces. Of the Bengal districts, the largest contributions are those from the 24-Parganas (88,000), Hooghly (48,000) and Midnapore (29,000). The volume of immigration is equally great in the suburbs and Howrah. Amongst the immigrants males largely preponderate. In the town as a whole, females are less than half as numerous as males, and the disproportion is steadily increasing.

76. The first regular census of Calcutta proper, taken in 1872, showed a population of 633,009. In 1881 there was practically no change, but in 1891 a gain of 11·4 per cent. was recorded. In 1901 there was a further increase of 24·3 per cent., but part of this was due to improved enumeration. At the present census the rate of increase in Calcutta proper has dropped to 5·7 per cent. The falling-off is due largely to the growing tendency of the inhabitants to make their home in the suburbs or even further afield. The suburban municipalities have grown during the decade by 45·3 per cent. Similar increases are shown by some of the outlying parts of Calcutta proper, *e.g.*, Ballygunge and Tollygunge, where there has been a gain of 47 per cent. in ten years. This centrifugal tendency is due mainly to the removal of insanitary and congested *bastis*, the opening out of new roads, the acquisition of land on a large scale for public offices and institutions, the encroachment on the residential area of offices, shops and workshops due to the development of industry and trade, and the growing desire on the part of the better classes for purer air and more space than is available in the heart of the city. The decreases of 43 and 32 per cent. in the Baman-basti and Kalinga wards respectively are ascribed to the opening out or removal of congested *bastis*, and the loss of ten per cent. in Colootollah to the acquisition of land for educational and medical institutions: the decline of 3½ per cent. in Burra Bazar is due to trade expansion. At the same time, there has been a great improvement in the communications between Calcutta and its environs by tram, rail and river steamer. In illustration of the way in which the custom of sleeping beyond the city limits is growing it may be mentioned that in the course of ten years the number of season tickets issued by the East Indian Railway alone has risen to 54,000, or by 60 per cent. The birthplace statistics show that the number of persons born in Calcutta but enumerated elsewhere has risen during the same period from 36 to 88 thousand.

In 1901 a house in Calcutta was defined as the dwelling place of one or more families having a separate entrance. On the present occasion it was taken, as in 1891, to be a place bearing a separate municipal assessment number. The result is that the average number of persons per house is of no statistical value. The enquiries made in 1901* regarding the character of the houses, the number of rooms in each and their size have not been repeated.

Bombay.

77. Bombay, which has now a population of 979,445, was a petty town with about ten thousand inhabitants when it passed into the possession of the British in 1661. The population was estimated to be 100,000 in 1780,

* See para. 87 of the India Census Report for 1901.

180,000 in 1814 and 236,000 in 1836. At the first regular census in 1872 it had risen to 644,405, and nineteen years later, in 1891, it was 821,764. In the next decade plague, which first appeared in September 1896, caused a serious set-back; and it is estimated that by 1901 this disease had already been responsible for 114,000 deaths. The census of that year showed a decrease of about 6 per cent., but this was not wholly due to deaths. At the time when the census was taken, a virulent epidemic was in progress, and large numbers of the permanent residents had sought safety in flight. A fresh enumeration taken in 1906 by the Health Department of the Municipality gave a population of 959,537. The number now returned exceeds that of 1901 by 26 per cent., but it is only 2 per cent. more than it was at the time of the local enumeration of 1906. It is said that the census of 1911 was taken at a time when many of the immigrants from neighbouring districts had gone to their permanent homes for the *Holi* holidays, and that many of the cotton mills had closed down temporarily owing to the prohibitive price of the raw material. But apart from this, some slackening in the rate of growth is perhaps only natural. Many parts of the city are already very congested, and the operations of the Improvement Trust must inevitably tend to reduce the population of some of the most crowded sections. The city is built on an island, and the only directions in which room can be provided for the displaced population and further growth are towards the north or by reclamation from the sea. There is still ample room in the north of the island but improved traffic facilities are needed, and in parts the land will have to be raised and drained. More than three hundred acres were recovered from the sea during the decade, and a much larger scheme is in contemplation. Even so it would seem clear that it is impossible for the city to continue growing as rapidly as it did prior to 1891.

The average population per acre is now 67. It varies from 638 in the second Nagpada section to only 7 in Sion. As in Calcutta, there is a movement in progress from the congested sections in the heart of the city towards the less crowded ones on its outskirts. This tendency has been accentuated by plague. Two of the outlying sections, Worli and Sewri, have doubled their population since 1901. Worli has now about nine times the population which it had in 1872. Its rapid expansion is due to the growing number and size of its mills and workshops.

78. Like other large trading and industrial centres, Bombay is peopled mainly by immigrants; and more than 80 per cent. of its inhabitants were born elsewhere. Most of them come from the neighbouring districts; more than one-fourth of the total number are from Ratnagiri, while four other districts together supply more than a third. There are 30,000 Goanese, most of whom are in domestic service. Of the immigrants from outside the province, some 50,000, chiefly mill hands, are from the United Provinces, and 12,000 mainly shopkeepers, from Rajputana. Of the immigrants from outside India the largest number (6,000) come from the United Kingdom.

As in the other large cities of India females are in a great minority, there being only 530 of this sex to every thousand males. This proportion is the smallest yet recorded. In 1881 it was 664; it fell to 586 at the next census owing to the immigration of males to meet the rapidly growing demand for labour, and again rose to 617 in 1901, when plague had driven out more of the temporary settlers than of the permanent residents.

About two-thirds of the inhabitants are Hindus and one-fifth Muhammadans. The proportion of the latter is slightly smaller than it was ten years ago. It is said that in the plague epidemics, the Muhammadans do not leave the city so readily as the Hindus and consequently that the mortality amongst them is greater. But it would be unsafe to build any theory on fluctuations of this kind in a city with such a large immigrant population. A slight change in the sources from which the immigrants are recruited would by itself suffice materially to alter the proportions.

Madras.

79. Unlike Calcutta and Bombay, Madras, which is handicapped by its distance from the coal-fields, has but few large industries. The indigenous handicrafts are decaying, and their place is not being taken by factories of the modern type. Apart from its being the head-quarters of the Local Government, Madras owes whatever importance it possesses to its position

as a distributing centre. Of its total population (518,660), only one-third are immigrants, and of these only 12 per cent. have come from places beyond the limits of the Madras Presidency. The great majority are natives of the four districts in the immediate vicinity of the city. The large proportion of females (49 per cent. of the population) constitutes another marked difference between it and the other Presidency towns; and the number of persons per square mile is only 19,210 against 28,002 and 42,585 respectively in Calcutta proper and Bombay.

The population grew fairly rapidly during the twenty years prior to 1901, but since then it has been almost stationary. There has been an increase of about one per cent. in the number of persons born in the city, but fewer of them have been enumerated within the city limits. As compared with 1901 the net gain due to migration is less than 9,000. Mr. Molony accounts for the very small natural increase by a heavy infantile mortality. The number of children under 10 years of age is less by 5,000 than it was in 1901. The vital statistics also show that the decade has been relatively unhealthy. The recorded excess of deaths over births is 27,709, as compared with 5,083 in the previous decade. The smallness of the net gain from migration is due to the conditions already mentioned. Since 1901 several private factories have been closed, and also the Government Gun Carriage Factory, which formerly employed several thousand hands. It is possible that the great demand for labour in Burma, where wages are very high, has attracted many of the labouring classes who would otherwise have sought their living in Madras.

Decade.	Increase in population.	
	Actual.	Per cent.
1871-81 .	8,296	2·1
1881-91 .	46,670	11·5
1891-01 .	56,828	12·6
1901-11 .	9,314	1·8

The population of the city apparently is not yet dense enough to drive people to the suburbs. The chief residential quarters outside the Municipal limits have increased by only 6,000, or 9 per cent., since 1901.

Hyderabad.

80. Next to the three Presidency towns, the largest city in India is Hyderabad, the capital of the Nizam's Dominions. Its population is shown in the local Census Report as 500,623. This includes not only the City division which lies on the right bank of the river Musi, but also Chadarghat and the Residency bazars on its left bank and the cantonments of Secunderabad and Bolarum. Chadarghat forms part of the City Municipality. The Residency bazars are under a separate Municipal administration, but they also may fairly be regarded as an integral part of the City. The propriety of including the cantonments is more doubtful, but even if they be left out of account, Hyderabad still holds the fourth place amongst the cities of India.

Division.	Population.
City Division . .	207,562
Chadarghat . . .	161,600
Residency bazars .	17,971
Secunderabad, including Bolarum.	113,490
Total .	500,623

In September 1908 the Musi river rose in flood and washed away some 18,000 houses, but in spite of this the population has grown since 1901 by 11·6 per cent. The two wards which suffered most from the flood have declined by 23 and 15 per cent. respectively, but some of the other wards show large increases, amounting in one case to 56 per cent. After the floods many people moved their houses to higher ground, with the result that there has been a wide range of variation in the different wards.

Hyderabad has hitherto made very little industrial progress, and less than a quarter of its population is drawn from outside. Owing partly to the relative paucity of immigrants, the proportion of females, 937 per 1,000 males, is much larger than in Bombay and Calcutta. In the whole area included in the return there are on the average only 16 persons to the acre, but in the city proper the density is much higher, reaching 149 to the acre in one ward and 86 in another. The average number of persons per house is 4·4. Hindus preponderate in the city as a whole, but in the city proper the Muhammadans outnumber them.

Houses and Families.

Definition of house.

81. The European conception of a house as a single structure, including not only the living and sleeping apartments of the family but also the kitchen and servants' rooms, is quite inapplicable to India. Even in the residences of Europeans, the kitchen and servants' quarters are detached from the main structure; while in those of Indians the difference in the character of the buildings is still more marked. The precise arrangement varies, but generally speaking, it may be said that, while the labouring classes usually have only one, or at most two, single-room huts, the home of a well-to-do peasant consists of a public sitting room and of a cook-room and several apartments (frequently detached huts) which are arranged round, and open on to, a courtyard. Sometimes the courtyard is the property of a single commensal family, and sometimes it is shared by two or three families who, though separate in mess, are as a rule related to each other. Owing to the varying local conditions in different parts of the country it has always been considered inadvisable to prescribe a general definition of house for the whole of India, and the Census Superintendents of the individual Provinces and States have been left free to adopt the definition best suited to their requirements. The question can be regarded from two different points of view—the structural and the social. Where the structural criterion is taken, a house is ordinarily defined, with minor local qualifications, as the residence of one or more families having a separate independent entrance from the common way. Where the social aspect is looked to, it is defined as the home of a commensal family with its resident dependants and servants. At the earlier censuses the former type of definition was most in favour, but it is gradually being supplanted by the latter which, at the present census, has been adopted for the first time in Bombay, the North-West Frontier Province and the Punjab. Where it is otherwise suitable, the social criterion has several advantages over the structural. It is easier to apply; it enables a simpler form of house list to be used; and it furnishes a clue to the number of commensal families. The alternative definition is useless from a statistical point of view.

Number of inhabitants per house.

82. The variation in the average number of persons per house resulting from differences in the definition prescribed is often much smaller than would be supposed. The average in Bengal and the United Provinces, where a house is defined as the residence of a commensal family, is 5·3 and 4·6 respectively, as against 5·3 and 4·9 in Madras and the Central Provinces and Berar, where the structural standard is taken. In the Punjab, however, the change from the structural to the social criterion has been accompanied by a fall from 6·2 to 4·5 in the average number of persons per house. Here, as in the west of the United Provinces, the practice of erecting a number of houses inside a single enclosure is far more common than it is further south, and the decrease is no doubt due partly to the change in the definition. But the high mortality of recent years must also have had much to do with it. The influence of these adverse conditions on the average size of a family is seen in the United Provinces, where there is a drop from 5·5 to 4·6, although there the definition was the same at the present census as in 1901. It is possible that the change from the structural to the social standard, which was introduced in 1901, was not then fully observed by enumerators who had held the same office in 1891, but the fall must have been due mainly to the unhealthiness of the decade.

Comparison between houses and families.

83. In spite of the joint family system, the number of houses corresponds very closely to the number of families in the European sense, *i.e.*, married couples with their children and dependants. The total number of houses is 63·7 million and there are 64·6 million married females aged 15 and over. Except amongst the higher castes, who form but a small fraction of the total population, the joint family is not nearly so common as is frequently supposed. It scarcely exists amongst Muhammadans, the aboriginal tribes and the lower castes of Hindus. With all these classes it is the general custom for sons to set up separate establishments as soon as they marry, or at least when their wives begin to bear children; and even when they still remain joint, the family almost invariably breaks up on the death of the father. Moreover, where the joint family system is in vogue, there is often a strong disruptive tendency, owing to

quarrels among the women, the dislike of a man's wife to see a large part of his earnings taken for the support of others, and her natural desire to be free from the control of her mother-in-law. Separation in mess often takes place while the family property is still held in common. This is especially the case amongst the land-holding and trading classes.* At the same time it must also be admitted that the comparison has to some extent been vitiated by accidental causes. Even where a family remains joint it often happens that the sons earn their living away from home, and the members of a single commensal family may thus occupy two or three separate "houses." Moreover, a number of shops and other non-residential buildings were classed as houses at the census because a caretaker occupied them at night, and it was therefore necessary to include them in the Enumerator's list. If these disturbing factors could be eliminated, the average number of persons to a house would no doubt be larger than that shown in the returns; but as they affect only a small proportion of the total number of houses, the difference would probably not be very appreciable. In the returns as they stand, the average population per house is 4·9 or much the same as in European countries. In the British Islands it ranges from 4·8 in Scotland to 5·2 in England and Wales.

In several of the Provincial Reports the opinion has been expressed that the joint family shows a growing tendency towards disintegration, owing to various new factors, such as the growth of individualism, the rise in the standard of living, which makes it increasingly difficult for a large number of people to live together, and increased migration, due to the better means of communication afforded by the railways. The figures lend some support to this view, but it would be unsafe to rely too much on them in view of the changes which have been made in the definition. In Madras and Bengal, where the definition has remained the same, there are just as many persons per house now as there were twenty years ago.

Average population per house.	
1881	5·8
1891	5·4
1901	5·2
1911	4·9

84. The character of the buildings varies with the climate. Where it is very damp the walls are made of wattle; this is plastered with mud in the north-east of India, where there is a well marked cold season. Where the climate is dry, the walls are usually built of mud. In tracts with a very slight rainfall, the roof is often flat, but ordinarily it has a double slope. If thatching grass is plentiful, the roof is usually constructed of that material; elsewhere tiles are commonly used, but corrugated iron is becoming increasingly common, wherever people can afford to use it. As exceptional types of houses, mention may be made of the round beehive-like huts of the Todas on the Nilgiris, the blanket tents of the nomad tribes of Baluchistan, the leaf huts of the Juangs, and the houses built on piles to which access is obtained by means of a ladder which are common amongst various hill tribes in Assam and Burma. **Type of buildings.**

* An interesting note on the joint family system as now existing in the Punjab will be found on page 29 of the Report for that Province.

SUBSIDIARY TABLE I.

Density, water-supply and crops.

Province, State or Agency.	Mean Density per square mile.		Percentage of total area.		Percentage of cultivable area.		Percentage of gross cultivated area which is irrigated.	Normal rainfall in inches.	Percentage of gross cultivated area under	
	Of total area.	Of cultivated area.	Cultivable.	Net cultivated.	Net cultivated.	Double cropped.			Rice.	Other Crops.
1	2	3	4	5	6	7	8	9	10	11
India.	**175**	**693**	**64**	**38**	**59**	**8**	**17**	...	**31**	
(a) By Provinces.										
Ajmer-Merwara	185	*	*	*	*	*	*	19	*	
Assam	115	766	76	18	24	2	1	116	74	Tea 6, Jute 1. Oil seeds 5, Other crops 14.
Baluchistan	6	*	*	*	*	*	*	8	*	
Bengal	551	1,162	70	50	71	17	4	70	69	Jute 8, Other food crops 13, Other crops 10.
Bihar and Orissa	344	802	73	52	71	13	12	53	54	Maize 5, Other cereals and pulses 27, Other crops 14.
Bombay	145	444	63	38	61	2	14	46	9	Other cereals 55, Cotton 15, Pulses 12, Other crops 9.
Burma	53	515	42	13	32	1	7	95	72	Other cereals and pulses 11, Oil seeds 8, Other crops 9.
Central Provinces and Berar	122	360	65	39	60	4	3	48	20	Wheat 12, Pulses 23, Other crops 45.
Coorg	111	792	30	14	45	4	3	127	58	Coffee 31, Other food crops 2, Ragi 4, Other crops 5.
Madras	291	785	58	38	65	9	30	43	28	Other food crops 20, Cholum, etc., 31, Other crops 21.
North-West Frontier Province	164	528	55	31	56	8	23	21	..	Wheat 35, Maize 13, Barley 9, Jawar, etc., 14, Other crops 29.
Punjab	177	453	57	33	58	10	32	31	4	Wheat 27, Pulses 23, Other crops 46.
United Provinces	427	829	72	53	74	15	28	42	14	Wheat and Barley 27, Gram 12, Millet 17, Other crops 30.
Baroda State	248	342	83	73	87	4	5	*	6	Bajra 15, Cotton 17, Jawar 14, Other crops 48.
Central India Agency	121	482	47	25	53	3	5	32	5	Wheat 11, Jawar 17, Gram 11, Other food crops 56.
Cochin State	675	1,224	57	56	97	17	4	103	42	Other crops 58.
Hyderabad State	162	301	60	54	89	*	6	30	4	Wheat 4, Pulses 7, Other crops 85.
Kashmir State	37	1,022	5	4	84	17	24	24	17	Wheat 18, Pulses 6, Maize 29, Other crops 30.
Mysore State	197	600	45	33	72	3	15	38	12	Ragi 36, Cholum 10, Pulses 12, Other crops 30.
Rajputana Agency	82	*	*	*	*	*	*	22	*	
Travancore State	452	1,111	61	45	74	7	18	85	29	Palms 7, Other trees 2, Other crops 62.
(b) By Natural Divisions.										
I.—Lower Burma	80	470	45	16	36	..	1	146	92	Other food crops 1, Other crops 7.
II.—Upper Burma	39	596	39	10	27	3	18	48	41	Other food crops 12, Other crops 47.
III.—Assam	115	766	76	18	24	2	1	92	74	Tea 6, Oil seeds 5, Other crops 15.
IV.—Bengal	534	1,162	70	50	71	17	4	76	69	Jute 8, Other food crops 13, Other crops 10.
V.—Orissa and Madras Coast, North	225	774	57	35	61	9	33	50	50	Maize and Jawar 8, Other food crops 14, Other crops 28.
VI.—Bihar and United Provinces, East	526	882	81	60	74	20	17	47	29	Other food crops 33, Other crops 38.
VII.—United Provinces, West and Punjab, East and North.	274	557	57	42	74	14	20	34	4	Wheat 23, Other food crops 20, Other crops 53.
VIII.—Kashmir	37	1,022	5	4	84	17	24	24	17	Wheat 18, Maize 29, Other crops 36.
IX.—North-West Dry Area	72	508	55	19	34	4	62	10	9	Wheat 30, Other crops 61.
X.—Baluchistan	6	*	*	*	*	*	*	8	*	
XI.—Rajputana, East, and Central India, West.	131	*	*	*	*	*	*	25	*	
XII.—Gujarat	153	363	77	50	65	4	4	24	9	Wheat 46, Other food crops 12, Other crops 33.
XIII.—Central India, East, Central Provinces and Berar and Chota Nagpur.	136	398	64	38	60	4	4	47	30	Wheat and Pulse 27, Other food crops 4, Other crops 39.
XIV.—Deccan	169	333	62	51	83	1	7	30	5	Other food crops 36, Other crops 59.
XV.—Malabar and Konkan	382	1,486	51	30	59	8	1	101	49	Other food crops 9, Other crops 42.
XVI.—Madras South-East	386	951	61	43	70	9	37	39	26	Jawar 11, Other food crops 18, Other crops 45.

* Not available.

NOTE—The figures in column 2 have been calculated on the areas shown in Imperial Table I. Those for Provinces are inclusive of the States attached to them, but the figures for Madras exclude those for Cochin and Travancore which are given separately.

For the purpose of columns 3 to 11 the areas shown in the Revenue returns have usually been taken. In calculating the percentages, those areas for which figures are not available have been left out of account. The figures against India, except those in column 2, relate only to the main British Provinces.

In the case of Natural Divisions the figures for normal rainfall are those supplied by the Meteorological Department, which have been calculated on an average of about thirty years. In the case of Provinces they have been taken from the Provincial Reports where the average usually relates to the decade 1901-10.

SUBSIDIARY TABLE II.

Comparison of area and population of districts in the main provinces.

Province.	Population of British Districts.	Area of British Districts.	Number of Districts.	Area and Population of Districts.				Number of Districts with a population exceeding one million.
				Average Area.	Average Population.	Maximum Area in square miles.	Maximum Population.	
1	2	3	4	5	6	7	8	9
Assam	6,713,635	53,015	12	4,418	559,470	Lushai Hills 7,227 Khasi and J. Hills 6,027 Sylhet 5,388 Sibsagar 4,996	Sylhet 2,472,671 Sibsagar 690,299 Kamrup 667,828 Goalpara 600,643	1
Bengal	45,483,077	78,699	28	2,810	1,624,395	Mymensingh 6,249 Midnapore 5,186 Chittagong Hill Tracts 5,138 24-Parganas 4,844	Mymensingh 4,526,422 Dacca 2,960,402 Midnapore 2,821,201 24-Parganas 2,434,104	21
Bihar and Orissa	34,490,084	83,181	21	3,961	1,642,385	Ranchi 7,104 Hazaribagh 7,021 Sonthal Parganas 5,463 Purnea 4,998	Darbhanga 2,929,682 Muzaffarpur 2,845,514 Saran 2,289,778 Gaya 2,159,498	17
Bombay (Excluding Aden.)	19,626,477	122,979	26	4,730	754,864	Thar and Parkar 13,888 Karachi 11,782 Hyderabad 8,034 Ahmednagar 6,613	Ratnagiri 1,203,688 Satara 1,081,278 Poona 1,071,512 Hyderabad 1,037,144	6
Burma	12,115,217	230,839	41	5,630	295,493	S. Shan States 40,434 Upper Chindwin 15,163 N. Shan States 14,294 Myitkyina 10,977	S. Shan States 900,302 Hanthawaddy 539,109 Henzada 532,357 Akyab 529,943	*None*
C. P. and Berar	13,916,308	99,823	22	4,537	632,559	Raipur 9,776 Chanda 9,312 Bilaspur 7,618 Yeotmal 5,205	Raipur 1,324,856 Bilaspur 1,146,223 Amraoti 875,904 Nagpur 809,901	2
Madras	41,405,404	142,330	26	5,474	1,592,516	Vizagapatam 17,221 Ganjam 8,380 Nellore 7,973 Kurnool 7,580	Vizagapatam 3,189,821 Malabar † 3,015,119 Tanjore 2,362,689 South Arcot 2,362,566	19
N.-W. F. Province.	2,196,933	13,418	5*	2,684	439,387	Dera Ismail Khan 3,460 Hazara 2,984 Kohat 2,695 Peshawar 2,605	Peshawar 865,009 Hazara 603,028 Dera Ismail Khan 256,120 Bannu 250,086	*None*
Punjab	19,974,956	99,779	29	3,441	688,792	Kangra 9,978 Multan 6,107 Muzaffargarh 6,052 Mianwali 5,395	Lahore 1,036,158 Sialkot 979,553 Ferozepore 959,657 Gujranwala 923,419	1
United Provinces	47,182,044	107,267	48	2,235	982,959	Garhwal 5,629 Almora 5,372 Mirzapur 5,233 Gorakhpur 4,528	Gorakhpur 3,201,180 Basti 1,830,421 Meerut 1,519,364 Azamgarh 1,492,818	22

* Excludes Malakand, Khyber, Kurrum, Tochi and Wano, the areas for which are not available.

† Includes Laccadives.

SUBSIDIARY

Distribution of the population

Serial No.	Province, State or Agency.	Tahsils with a population					
		Under 150.		150—300.		300—450.	
		Area.	Population (000's omitted.)	Area.	Population (000's omitted.)	Area.	Population (000's omitted).
	1	2	3	4	5	6	7
	INDIA.	**1,088,902** *61·8*	**65,072** *20·8*	**365,029** *20·7*	**75,197** *24·0*	**128,618** *7·3*	**47,272** *15·1*
1	Ajmer-Merwara	... ...	... ...	2,711 *100·0*	501 *100·0*	... ...	... ...
2	Assam	46,861 *77·2*	2,361 *33·4*	5,624 *9·3*	1,187 *16·8*	5,007 *8·3*	1,791 *25·4*
3	Baluchistan	134,638 *100·0*	835 *100·0*	... ...	... ...	... ...	... ...
4	Bengal	12,892 *15·9*	734 *1·6*	4,110 *5·1*	976 *2·1*	13,683 *16·8*	5,167 *11·1*
5	Bihar and Orissa	27,623 *24·7*	2,814 *7·3*	36,029 *32·2*	7,632 *19·9*	19,188 *17·2*	6,912 *18·0*
6	Bombay	113,738 *60·8*	9,115 *33·7*	63,378 *33·9*	12,807 *47·3*	7,977 *4·3*	2,873 *10·6*
7	Burma	214,101 *91·9*	7,614 *62·9*	18,110 *7·8*	3,647 *30·1*	674 *·3*	232 *1·9*
8	Central Provinces and Berar	90,245 *68·9*	7,915 *49·4*	39,473 *30·1*	7,725 *48·2*	1,279 *1·0*	393 *2·4*
9	Coorg	1,364 *86·2*	134 *76·6*	218 *13·8*	41 *23·4*	... ...	... ...
10	Madras	41,689 *29·0*	4,047 *9·7*	41,459 *28·8*	8,608 *20·6*	34,325 *23·8*	12,659 *30·2*
11	North-West Frontier Province	8,996 *67·0*	811 *36·9*	1,975 *14·7*	448 *20·4*	1,997 *14·9*	676 *30·8*
12	Punjab	59,665 *46·2*	4,105 *17·0*	45,519 *35·2*	9,753 *40·3*	16,175 *12·5*	5,831 *24·1*
13	United Provinces of Agra and Oudh	21,667 *19·3*	1,988 *4·1*	13,171 *11·7*	2,823 *5·9*	21,261 *18·9*	8,368 *17·4*
14	Baroda State	1,808 *22·1*	138 *6·7*	4,496 *54·9*	1,038 *51·3*	1,554 *19·0*	549 *27·0*
15	Central India Agency	77,367 *100·0*	9,357 *100·0*	... ...	... ...	... ...	... ...
16	Cochin State	... ...	... ...	... ...	... ...	285 *21·0*	91 *9·9*
17	Hyderabad State	39,813 *48·1*	4,192 *31·3*	41,913 *50·7*	8,378 *62·6*	899 *1·1*	291 *2·2*
18	Kashmir State	75,224 *89·1*	1,092 *34·6*	7,494 *8·9*	1,522 *48·2*	1,714 *2·0*	544 *17·2*
19	Mysore State	10,914 *37·0*	1,250 *21·5*	16,524 *56·1*	3,596 *62·0*	1,989 *6·7*	651 *11·2*
20	Rajputana Agency	107,130 *83·1*	6,280 *59·6*	21,857 *16·9*	4,250 *40·4*	... ...	... ...
21	Travancore State	3,167 *41·7*	290 *8·5*	968 *12·7*	265 *7·7*	611 *8·1*	244 *7·1*

NOTE.—In Ajmer-Merwara and Rajputana details for Tahsils are not available. In the former area the District, and in the latter the State, has been taken as the unit.

The discrepancy between the areas here shown and those given in Imperial Table I is due to the fact that in certain cases (*e.g.*, the Punjab and Burma), the Revenue areas have been taken. In the case of Bengal, the area of the Sundarbans has been excluded from this Table.

TABLE III.

classified according to density.

PER SQUARE MILE OF

450—600.		600—750.		750—900.		900—1,050.		1,050 and over.		Serial No.
Area.	Population (000's omitted).	Area.	Population (000's omitted).	Area.	Population (000's omitted).	Area.	Population (000's omitted).	Area.	Population (000's omitted).	
8	9	10	11	12	13	14	15	16	17	
83,598 *4·7*	43,364 *13·8*	49,002 *2·8*	32,776 *10·4*	25,276 *1·4*	20,523 *6·5*	11,848 *·7*	11,480 *3·7*	10,499 *·6*	17,736 *5·7*	
... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	1
2,389 *3·9*	1,200 *17·0*	778 *1·3*	521 *7·4*	... ...	... ...	... ...	... ...	... ...	... ...	2
... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	3
17,017 *20·9*	8,833 *19·1*	13,781 *16·9*	9,308 *20·1*	8,817 *10·8*	7,228 *15·6*	5,201 *6·4*	4,996 *10·8*	5,862 *7·2*	9,064 *19·6*	4
8,845 *7·9*	4,630 *12·0*	7,482 *6·7*	4,935 *12·8*	7,477 *6·7*	6,059 *15·8*	4,226 *3·8*	4,123 *10·7*	959 *·8*	1,330 *3·5*	5
828 *·4*	453 *1·7*	520 *·3*	340 *1·2*	... ...	... ...	345 *·2*	347 *1·3*	137 *·1*	1,150 *4·2*	6
85 ...	44 *·4*	72 ...	50 *·4*	5 ...	4 ...	... ...	... ...	92 ...	524 *4·3*	7
... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	8
... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	9
16,155 *11·2*	8,097 *19·3*	6,449 *4·5*	4,423 *10·6*	2,385 *1·7*	1,908 *4·5*	790 *·5*	759 *1·8*	672 *·5*	1,369 *3·3*	10
450 *3·4*	262 *11·9*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	11
5,223 *4·1*	2,650 *11·0*	1,559 *1·2*	1,027 *4·2*	1,006 *·8*	822 *3·4*	... ...	... ...	... ...	... ...	12
31,601 *28·1*	16,698 *34·8*	17,418 *15·5*	11,547 *24·1*	4,755 *4·2*	3,834 *8·0*	851 *·8*	832 *1·7*	1,622 *1·5*	1,924 *4·0*	13
84 *1·0*	44 *2·1*	228 *2·8*	161 *7·9*	... ...	... ...	... ...	... ...	12 *·2*	103 *5·0*	14
... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	15
418 *30·7*	194 *21·1*	271 *19·9*	165 *18·0*	225 *16·5*	170 *18·5*	... ...	... ...	162 *11·9*	298 *32·5*	16
23 ...	13 *·1*	... ...	... ...	... ...	... ...	... ...	... ...	50 *·1*	501 *3·8*	17
... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	18
... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	48 *·2*	309 *5·3*	19
... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	20
480 *6·3*	246 *7·2*	444 *5·9*	299 *8·7*	606 *8·0*	498 *14·5*	435 *5·7*	423 *12·3*	883 *11·6*	1,164 *34·0*	21

NOTE.—The figures in italics represent the proportion per cent. which the area and population of each density group bear to the total area and population of the Province, State or Agency concerned.
The figures for Provinces are inclusive of the States attached to them except in the case of the North-West Frontier Province, where they are for British territory only, and Madras, where they exclude Cochin and Travancore.

SUBSIDIARY TABLE IV.

Distribution of the population between towns and villages.

Province, State or Agency.	Average Population per		Number per mille residing in		Number per mille of Urban Population residing in Towns with a Population of				Number per mille of Rural Population residing in Villages with a Population of			
	Town.	Village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
INDIA	**13,817**	**394**	**95**	**905**	**525**	**207**	**200**	**68**	**18**	**139**	**483**	**360**
Provinces	**15,715**	**412**	**93**	**907**	**563**	**211**	**175**	**51**	**20**	**146**	**491**	**343**
Ajmer-Merwara	28,079	486	280	720	921	...	79	...	...	213	474	313
Andamans and Nicobars	...	118	...	1,000	...	...	...	...	...	78	360	562
Assam	6,833	236	20	980	...	482	403	115	2	55	385	558
Baluchistan	8,268	233	120	880	684	...	133	183	...	60	452	488
Bengal	24,753	355	65	935	708	193	83	16	22	114	452	412
Bihar and Orissa	18,368	379	37	963	620	214	142	24	17	141	453	389
Bombay	18,693	612	190	810	635	168	153	44	21	174	568	237
Burma	17,904	292	93	907	586	190	204	20	10	67	534	389
C. P. and Berar	10,502	327	85	915	330	256	350	64	...	76	422	502
Coorg	4,991	335	57	943	...	...	628	372	...	38	551	411
Madras	17,536	678	118	882	511	303	176	10	53	291	504	152
N.-W. Frontier Province	15,353	628	133	867	621	170	160	49	45	278	466	211
Punjab	15,913	531	111	889	606	146	185	63	22	151	550	277
United Provinces	11,509	400	102	898	491	190	196	123	3	96	522	379
States and Agencies.	**9,887**	**341**	**100**	**900**	**401**	**195**	**283**	**121**	**10**	**114**	**454**	**422**
Assam State	74,650	184	216	784	1,000	...	...	...	...	34	346	620
Baluchistan States	,317	146	24	976	...	...	503	497	...	58	359	583
Baroda State	9,878	533	199	801	315	279	276	130	...	167	567	266
Bengal States	4,525	228	28	972	...	479	302	219	26	66	468	440
Bihar and Orissa States	6,200	193	9	991	...	...	889	111	...	21	251	728
Bombay States	8,831	427	157	843	308	248	278	166	9	133	503	355
Central India Agency	10,209	260	84	916	345	198	356	101	1	65	376	558
Central Provinces States	7,365	240	17	983	...	...	325	675	...	14	306	680
Hyderabad State	15,239	599	97	903	485	185	318	12	5	164	587	244
Kashmir State	4,932	322	95	905	525	...	172	303	2	51	455	492
Madras States	16,614	942	73	927	614	216	130	40	92	318	490	100
Cochin	*12,217*	*2,951*	*120*	*880*	*621*	...	*289*	*90*	*328*	*500*	*169*	*3*
Travancore	*19,281*	*813*	*62*	*938*	*562*	*355*	*65*	*18*	*39*	*282*	*556*	*123*
Mysore State	7,234	308	113	887	470	35	204	291	2	40	423	535
Punjab States	10,152	351	84	916	259	306	369	66	8	145	499	348
Rajputana Agency	10,098	285	128	872	350	238	296	116	3	102	414	481
Sikkim State	...	279	...	1,000	...	...	...	...	...	...	265	735
United Provinces States	17,931	340	108	892	829	...	63	108	13	37	323	627

NOTE.—In this Table the Agencies and Tribal areas of the N.-W. F. Province have been excluded.

SUBSIDIARY TABLE V.

Number per mille of each main Religion who live in Towns.

Province, State or Agency.	Number per mille who live in Towns.					
	All Religions.	Hindu.	Jain.	Parsi.	Musalman.	Christian.
1	2	3	4	5	6	7
INDIA	**95**	**88**	**296**	**865**	**123**	**213**
Provinces	**93**	**90**	**354**	**883**	**110**	**267**
Ajmer-Merwara	280	219	283	996	523	872
Assam	20	24	233	...	20	51
Baluchistan	120	669	900	976	61	958
Bengal	65	97	592	926	37	478
Bihar and Orissa	37	34	378	657	80	84
Bombay	190	173	369	880	211	542
Burma	93	533	861	897	352	224
Central Provinces and Berar	85	79	255	896	379	605
Coorg	57	45	670	765	206	270
Madras	118	108	106	926	246	203
North-West Frontier Province	133	540	750	980	100	980
Punjab	111	135	533	952	104	248
United Provinces	102	72	397	924	269	441
States and Agencies	**100**	**84**	**262**	**754**	**208**	**117**
Assam State	216	353	973	...	135	485
Baluchistan States	24	79	...	...	22	164
Baroda State	199	181	388	799	423	216
Bengal States	28	32	351	...	18	364
Bihar and Orissa States	9	10	132	...	71	2
Bombay States	157	131	283	517	334	271
Centra India Agency	84	66	240	859	402	822
Central Provinces States	17	24	399	759	187	10
Hyderabad State	97	71	182	778	318	383
Kashmir State	95	128	977	1,000	86	551
Madras States	73	70	927	833	114	70
Cochin	*120*	*103*	*992*	*1,000*	*162*	*150*
Travancore	*62*	*63*	*1,000*	...	*106*	*50*
Mysore State	113	94	201	990	347	702
Punjab States	84	72	508	889	121	491
Rajputana Agency	128	107	235	898	323	626
United Provinces States	108	35	578	...	280	172

NOTE.—The Agencies and Tribal areas of the N.-W. F. Province have been omitted from this Table.

SUBSIDIARY TABLE VI.

Towns classified by Population.

Class of Town.	Proportion to total Urban Population.	Number of Females per 1,000 Males.	Increase per cent. in Towns as classed at previous Census.			Increase per cent. in Urban Population of each class from 1881.	
			1901 to 1911.	1891 to 1901.	1881 to 1891.	(a) In towns as classed in 1881.	(b) In the total of each class in 1911 as compared with the corresponding total in 1881.
Total	**100·0**	**847**	**+ 1·0**	**+ 5·9**	**+ 10·9**	**+ 17·5**	**+ 24·3**
I—100,000 and over	23·8	711	+ 6·1	+ 6·5	+ 16·2	+ 30·8	+ 33·6
II—50,000—100,000	10·1	842	— 1·5	+ 4·5	+ 11·3	+ 12·0	+ 24·8
III—20,000—50,000	18·7	863	+ 2·1	+ 4·5	+ 9·6	+ 12·9	+ 24·0
IV—10,000—20,000	20·7	913	— 1·2	+ 4·1	+ 6·6	+ 11·9	+ 27·3
V—5,000—10,000	20·0	932	— 2·1	+ 6·6	+ 9·2	+ 14·1	+ 18·2
VI—Under 5,000	6·7	888	+ 2·9	+ 14·1	+ 17·3	+ 28·8	+ 6·4

SUBSIDIARY TABLE VII.

Main Statistics for Cities.

City.	Population 1911.	Number of persons per square mile.	Number of females per 1,000 males.	Proportion of foreign born per mille.	Percentage of variation, Increase (+), Decrease (−).				
					1901-1911.	1891-1901.	1881-1891.	1872-1881.	1872-1911.
1	2	3	4	5	6	7	8	9	10
Calcutta with Suburbs	1,043,307	24,841	495	702	+ 9·9	+23·3	+10·1	— 3·1	+ 44·6
Bombay	979,445	42,585	530	804	+26·2	— 5·6	+ 6·3	+20·0	+ 52·0
Madras and Cantonment	518,660	19,210	946	334	+ 1·8	+12·6	+11·5	+ 2·1	+ 30·5
Hyderabad and Cant.	500,623	10,012	937	227	+11·6	+ 8·1	+13·0	...	+ 36·3*
Rangoon and Cantonment	293,316	10,476	409	583	+19·5	+34·8	+35·7	+35·9	+197·0
Lucknow and Cantonment	259,798	11,484	794	425	— 1·6	— 3·3	+ 4·5	— 8·2	— 8·8
Delhi and Cantonment	232,837	15,248	739	361	+11·6	+ 8·3	+11·1	+12·3	+ 50·8
Lahore and Cantonment	228,687	7,816	596	436	+12·7	+14·8	+12·4	+25·4	+ 82·3
Ahmedabad and Cant.	216,777	21,678	848	360	+16·6	+25·3	+16·3	+ 6·6	+ 81·1
Benares and Cantonment	203,804	20,394	926	218	— 4·4	— 4·6	+ 2·2	+22·6	+ 14·3
Agra and Cantonment	185,449	11,002	830	162	— 1·4	+11·5	+ 5·3	+ 7·5	+ 24·5
Howrah	179,006	20,985	562	756	+13·6	+35·2	+28·4	+ 8·0	+112·9
Cawnpore and Cantonment	178,557	18,260	728	420	—12·0	+ 4·5	+24·9	+23·4	+ 41·9
Allahabad and Cantonment	171,697	11,246	785	146	— ·2	— 1·8	+ 9·4	+11·4	+ 19·5
Poona and Cantonment	158,856	12,220	862	338	+ 3·6	— 5·0	+24·4	+ 9·1	+ 33·6
Amritsar and Cantonment	152,756	15,276	719	202	— 6·0	+18·8	—10·0	+11·8	+ 12·5
Karachi and Cantonment	151,903	2,139	683	592	+ 30·2	+10·9	+43·0	+29·6	+167·7
Mandalay and Cantonment	138,299	5,532	984	93	—21·8	— 2·6	...	...	— 26·8†
Jaipur	137,098	45,699	935	(a)	—14·4	+ ·9	+11·4	...	— 3·8*
Patna	136,153	15,128	922	98	+ 1·0	—18·4	— 3·2	+ 7·4	— 14·3
Madura	134,130	19,161	999	150	+26·6	+21·2	+18·5	+42·0	+158·0
Trichinopoly and Cant.	123,512	15,439	1,006	189	+17·9	+15·6	+ 7·3	+10·3	+ 61·4
Srinagar and Cantonment	126,344	15,735	848	19	+ 3·0	+ 3·1	...	...	+ 6·2†
Bareilly and Cantonment	129,462	16,552	834	110	— 2·8	+ 8·4	+ 6·7	+10·1	+ 23·8
Meerut and Cantonment	116,227	26,327	753	183	— 1·6	— 1·1	+19·9	+22·3	+ 42·8
Surat and Cantonment	114,868	38,289	926	155	— 3·7	+ 9·2	— ·6	+ 1·8	+ 6·5
Dacca	108,551	15,917	721	198	+21·0	+10·0	+ 4·1	+14·2	+ 58·2
Nagpur	101,415	5,071	889	281	—20·6	+ 9·2	+19·0	+16·4	+ 20·1
Bangalore C. and M. Station	100,834	7,447	948	343	+12·5	—10·5	+ 7·0	+14·3	+ 23·3
Jubbulpore and Cant.	100,651	6,710	796	428	+11·2	+ 6·9	+11·4	+37·1	+ 81·5

(a) Not available. * Relates to the period 1881—1911. † Relates to the period 1891—1911.

SUBSIDIARY TABLE VIII.

Persons per house and houses per square mile.

Province, State or Agency.	Average number of persons per house.				Average number of houses per square mile.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9
INDIA	**4·9**	**5·2**	**5·4**	**5·8**	**35·8**	**31·6**	**33·9**	**31·7**
Ajmer-Merwara	4·1	4·4	5·3	7·2	45·3	39·6	37·5	23·7
Andamans and Nicobars	7·2	...	...	...	1·2	...	...	...
Assam	4·6	4·6	4·8	5·5	25·0	23·1	22·8	18·5
Baluchistan	4·9	4·5	...	...	1·3	2·3	...	...
Bengal	5·3	5·2	5·2	6·3	104·5	100·2	96·0	74·6
Bihar and Orissa	5·2	5·3	5·7	6·4	66·5	62·2	71·4	60·9
Bombay	4·9	5·1	5·4	5·6	29·5	26·5	25·6	21·1
Burma	4·9	5·0	5·3	5·5	10·7	8·8	8·3	7·8
Central Provinces and Berar	4·9	4·8	5·0	4·5	24·8	21·3	22·5	22·7
Coorg	5·2	5·9	6·4	7·9	21·3	19·3	16·9	14·1
Madras	5·3	5·4	5·3	5·5	55·0	50·3	47·6	40·5
North-West Frontier Province	5·0	6·1	6·1	6·0	32·4	21·3	17·9	15·0
Punjab	4·5	6·2	6·6	6·8	39·6	29·7	27·2	25·1
United Provinces	4·6	5·5	5·7	6·4	92·3	78·7	74·2	62·8
Baroda State	4·0	4·0	4·5	4·6	61·9	60·5	65·5	56·0
Central India Agency	4·6	5·1	5·2	5·5	26·4	21·5	25·2	22·3
Hyderabad State	4·9	4·9	5·0	5·3	32·8	27·6	27·6	25·9
Kashmir State	5·7	6·3	5·7	...	6·6	5·7	5·5	...
Cochin State	5·6	5·6	5·4	4·8	120·0	107·1	96·1	92·0
Mysore State	5·0	4·9	5·5	5·7	39·3	37·7	32·0	29·6
Rajputana Agency	4·3	5·1	5·5	4·9	18·9	15·0	16·7	16·2
Sikkim State	5·3	5·3	...	...	5·9	3·9	...	...
Travancore State	5 2	5·1	5·0	4·9	87·3	81·9	76·8	73·3

Note.—The figures for Provinces are inclusive of the States attached to them except in the case of the N.-W. F. Province, where they are for British territory only, and Madras, where they exclude Cochin and Travancore.

CHAPTER II.

Movement of Population.

Introductory Remarks.

Introductory remarks.

85. In the last Chapter the distribution of the population as it stood on the 10th March 1911 has been examined, and an endeavour made to explain its varying density in different parts of the country and the manner in which it is apportioned between towns and villages. In the present Chapter the statistics will be regarded in their dynamical aspect; the results of the recent census will be compared with those of previous enumerations and the causes of the variations which are thus disclosed will be investigated. The raw material for this discussion will be found in Imperial Table II. In the Subsidiary Tables at the end of this Chapter it is worked up in various ways in order to bring out more clearly the most important features of the changes which have taken place.

As stated in the Introduction, the first general census was taken in the year 1872 and the second in 1881; and since then enumerations have been effected every ten years. The variations disclosed at the successive enumerations up to 1901 have been fully examined in the previous Census Reports. It is unnecessary to repeat at length what has already been said, and the discussion will here be directed mainly to an examination of the changes which have taken place since 1901.

86. According to the census returns the total population of India has increased by 7·1 per cent., during the last decade and by 52·9 per cent., since 1872, but the real gain since the latter date is very much less than this. Large tracts of country including the Central India and Rajputana Agencies, Hyderabad and the Punjab States, which had been omitted from the returns for 1872, were included in those for 1881. In 1891 the greater part of Upper Burma and Kashmir and several smaller units were enumerated for the first time. In 1901 the most important additions were a portion of Upper Burma and the greater part of Baluchistan. In 1911 the Agencies and Tribal Areas in the North-West Frontier Province together with a few smaller areas were included within the scope of the operations.

Census of	Population.	Variation per cent. since previous census.
1872	206,162,360	...
1881	253,896,330	+23·2
1891	287,314,671	+13·2
1901	294,361,056	+ 2·5
1911	315,156,396	+ 7·1

Apart from the additions due to the enumeration of new areas, which can be definitely ascertained, there has been a further, but less easily recognizable, gain resulting from the relatively greater accuracy of the later enumerations. It is known that in many places the census of 1872 was very imperfect, while even in 1881, though a very great improvement was effected, there were still numerous omissions. Since then a high standard of accuracy has been obtained and although improvements have still been effected at each succeeding census, they have had comparatively little effect when considered from the point of view of the total population. There is no doubt that the arrangements now made for the enumeration of travellers both by land and water are far more efficient than they were even in 1891. There has also been a great improvement since then in the accuracy of the census in backward tracts, such as the States of the Central Provinces. This accounts in part for the extraordinarily large proportional increases in these and similar areas. Their total population,

however, is so small that the gain from this cause becomes negligible when the population of India as a whole is considered. Sometimes, moreover, as in Baluchistan, greater accuracy has resulted, not in a gain, but in a loss. It is unnecessary to go more fully into this question, as it was discussed in the last Census Report. The general result is exhibited in the marginal statement, from which it will be seen that the real increase in the population in the last 39 years is estimated at about 50 millions, or 19 per cent. This is less than half the increase which has taken place during the same period amongst the Teutonic nations of Europe, but it considerably exceeds that of the Latin nations. In France the population has grown by less than 7 per cent. since 1870, but this is because of its exceptionally low birth-rate. In India the birth-rate is far higher than in any European country; and it is the heavy mortality, especially amongst infants, which checks the rate of increase. This subject will be dealt with more fully in a subsequent paragraph. Meanwhile it may be noted that, if the population were to continue to grow at the same rate as it has done since 1872, it would double itself in about a century and a half. But before discussing further the figures for the Empire as a whole, it will be convenient to consider them for the individual Provinces and States of which it is composed.

Period.	Increase due to		Real increase of population.	Total.	Rate per cent. of real increase.
	Inclusion of new areas.	Improvement of method.			
	Millions.	Millions	Millions.	Millions.	
1872-81	33·0	12·0	3·0	48·0	1·5
1881-91	5·7	3·5	24·3	33·5	9·6
1891-01	2·7	·2	4·1	7·0	1·4
1901-11	1·8	...	18·7	20·5	6·4
Total	43·2	15·7	50·1	109	19·0

NOTE.—Part of the real increase has of course occurred in the new areas shown in column 2 of the statement.

Effect of migration on the growth of population.

87. We may first, however, enumerate the various factors which determine the growth of population and pass briefly in review the conditions in respect of them which have prevailed during the decade. One of the most obvious of these factors is migration. If the number of immigrants exceeds that of the emigrants the natural growth of population will of course be artificially augmented, while the reverse is the case when emigrants are in excess. It is in the smaller units, such as districts, that the effect of migration is most marked; and we shall see further on that, even in the case of provinces, this factor is often of considerable importance. In India as a whole, however, it counts for very little. Table XI shows that the number of immigrants into India from other countries was about 627,000 in 1901 and 650,000 in 1911. It is less easy to ascertain the number of emigrants. We know from the census returns for Great Britain and the Colonies that the total number of persons there enumerated who were born in India was about 915,000 in 1901 and 1,023,000 in 1911, but we have no information regarding the emigration to adjoining countries in Asia, including Afghanistan, Nepal, Bhutan and China. There is, however, no reason to suppose that its volume has varied much during the last ten years. In the Report for 1901 the total number of emigrants to these adjoining countries was estimated roughly at 208,000. If we assume that the number is still the same, we get 581,000 as the net excess of emigration over immigration in India at the present census, as compared with 496,000 ten years ago. The adverse balance thus shows an increase of 85,000 during the decade. This is too small to be worth consideration when dealing with a variation of more than twenty millions.

The other aspects of the movements to and from India will be considered in the next Chapter.

Other factors which determine the growth of population.

88. Apart from migration the growth of the population is determined by the relation which exists between the birth and death rates; and this again depends partly on the racial characteristics and social practices of the people and partly on external conditions, such as their material well-being and the state of the public health. It is difficult to distinguish between the influence of race and that of social customs. Some races undoubtedly have a greater fecundity and longevity than others, but it is impossible to say how far these characteristics are inherent and how far they are the outcome of their customs and environment. In India the birth-rate is everywhere much higher than in Europe, but this is due largely to the universality of marriage. It is higher amongst Muhammadans and Animists than amongst Hindus, but this is

because the Hindus have a much larger proportion of widows at the child-bearing ages. The high birth-rate again is largely discounted by a heavy mortality, especially amongst infants and women at child-birth. This aspect of the subject will be considered more fully in the chapters on Age and Sex. It will suffice to say here that social practices change but slowly, and that the periodic fluctuations in the rate at which the population is growing depend almost entirely on the second set of factors, namely, those affecting the material condition of the people and the state of the public health, which we shall now proceed to discuss.

Famine.

89. In a country like India, where more than two-thirds of the inhabitants are dependent on agriculture, the state of the harvests is of primary importance. When the crops are good the people are prosperous, but when they fail famine supervenes. All agricultural countries are liable to this scourge, and India is peculiarly so, owing partly to the variability of its rainfall and partly to the way in which the soil is parcelled out amongst petty farmers, who have no capital and no organized system of credit, and whose millions of field labourers are at once thrown out of work when the crops fail. In former times the effects of famine were far more serious than they are at the present day. There was no organized system of State relief; and in the absence of railways, even local crop failure meant starvation to many. All this has now been changed. A watchful eye is kept on the state of the crops, the course of prices and the returns of births and deaths. Programmes of relief works have been prepared and are carefully kept up to date, and all necessary arrangements have been made for commencing relief operations the moment they are needed. But even so, there are many obstacles in the way of complete success, especially in the Native States, where the preliminary organization is less complete than in British territory; and whenever a severe famine occurs its effect is immediately seen in a diminished birth-rate and a high mortality. In British territory, at least, the mortality is rarely due to actual starvation, but rather to diseases brought on by improper food and epidemics of cholera, which frequently attack the crowded relief camps. The influence of famine will be repeatedly referred to in the discussion of the growth of the population in individual Provinces and States. We shall see how the famine of 1877 reduced the population of Mysore and Madras and how those of 1897 and 1900 caused heavy losses in the Central Provinces and Berar, Rajputana, Central India and Bombay. We shall also see that the immediate effect of these visitations soon disappears. The persons who die are those at the extremes of life, the very old and the very young many of whom would in any case have died during the next few years. The number of persons in the prime of life is but little affected. Also, after a period of suspended activity, the reproductive powers of the people reassert themselves. For some years after a famine births are thus more numerous than usual and there is an abnormally low death-rate. The result is an unusually rapid growth of population. Thus in the decade 1881-91 which followed on the great South India famine of 1877, Madras had an increase of 15·7 and Mysore of 18·1 per cent., and after the famines of 1897 and 1900 the Central Provinces and Berar gained 17·9 per cent. in the decade 1901-11. That the rebound was not equally great in Bombay and Rajputana is due to a continuance of adverse conditions as will be explained below.

State of crops in decade 1901-10.

90. The decade preceding the census of 1911 was free from wide-spread famines such as those of the preceding ten years. In 1907 there was a partial failure of the monsoon which was felt over a wide area, extending from Bihar to the Punjab and Bombay, and caused actual famine in the United Provinces and in a few districts elsewhere. In several other years the crops suffered locally to a varying extent from want of rain or, occasionally, from an excess of it. Prices ruled high in most years, but this, though it pressed hard on the poorer sections of the non-agricultural population, was beneficial to the cultivators and did no great harm to the landless labourers, whose wages, when not paid in kind, rose in much the same proportion. There has been an extension of the area under special crops, such as jute and cotton, which are more profitable to the cultivators than food-grains. The period was certainly

not so favourable as that ending in 1891, but in India as a whole, it may be regarded as one of moderate agricultural prosperity.

The state of the Public health.

91. India is peculiarly liable to fatal epidemics. From time to time cholera breaks out with great virulence and small-pox also at times causes a very heavy mortality. Until recently, however, the greatest harm has been done by epidemic fevers, such as the Burdwan fever epidemic which devastated West and Central Bengal a third of a century ago and *Kalā Ajār* which more recently wrought such havoc in the Brahmaputra valley. In the decade which has just ended epidemics of malarial fever decimated the irrigated tracts of the Eastern and Central Punjab and the Ganges-Jumna Doab in the United Provinces, where in 1908 alone the reported mortality from "fevers" was nearly two millions. On the whole, however, the decade might perhaps have been regarded as an average one from the point of view of the public health, had it not been for the ravages of plague, from which India had been practically free in recent times, until it broke out in Bombay in 1896. Spreading from that city it had already by March 1901 caused a recorded mortality of about half a million. Since then it has continued its ravages, especially in Bombay and Upper India. The mortality from it rose from about a quarter of a million in 1901 to 1·3 millions in 1907. It fell below a quarter of a million in each of the next two years, but in 1910 it exceeded half a million. The total number of deaths from plague during the decade was nearly 6·5 millions, of which over one-third occurred in the Punjab and two-fifths in the United Provinces and Bombay taken together. The disease fortunately has failed to establish itself in Bengal, Assam and on the East Coast and in the extreme south of the peninsula. This moreover is only the recorded mortality. As is well known, when epidemics are raging, the reporting agency breaks down and a large number of deaths escape registration. The omissions are most numerous in the Native States, where registration is usually far less accurate than in British territory. A peculiarity of plague which has been noticed and explained elsewhere is that, in northern India at least, it attacks women more than men, and people in the prime of life more than the young and old. Consequently its after effects must shortly become apparent in a diminished birth-rate in the tracts most seriously affected.

If it be accepted that the mortality of the decade apart from plague was normal, it follows that, but for this disease, the population at the census of 1911 would have been greater than it was by at least 6·5 millions. In other words the population would have increased by 9·3 instead of 7·1 per cent.

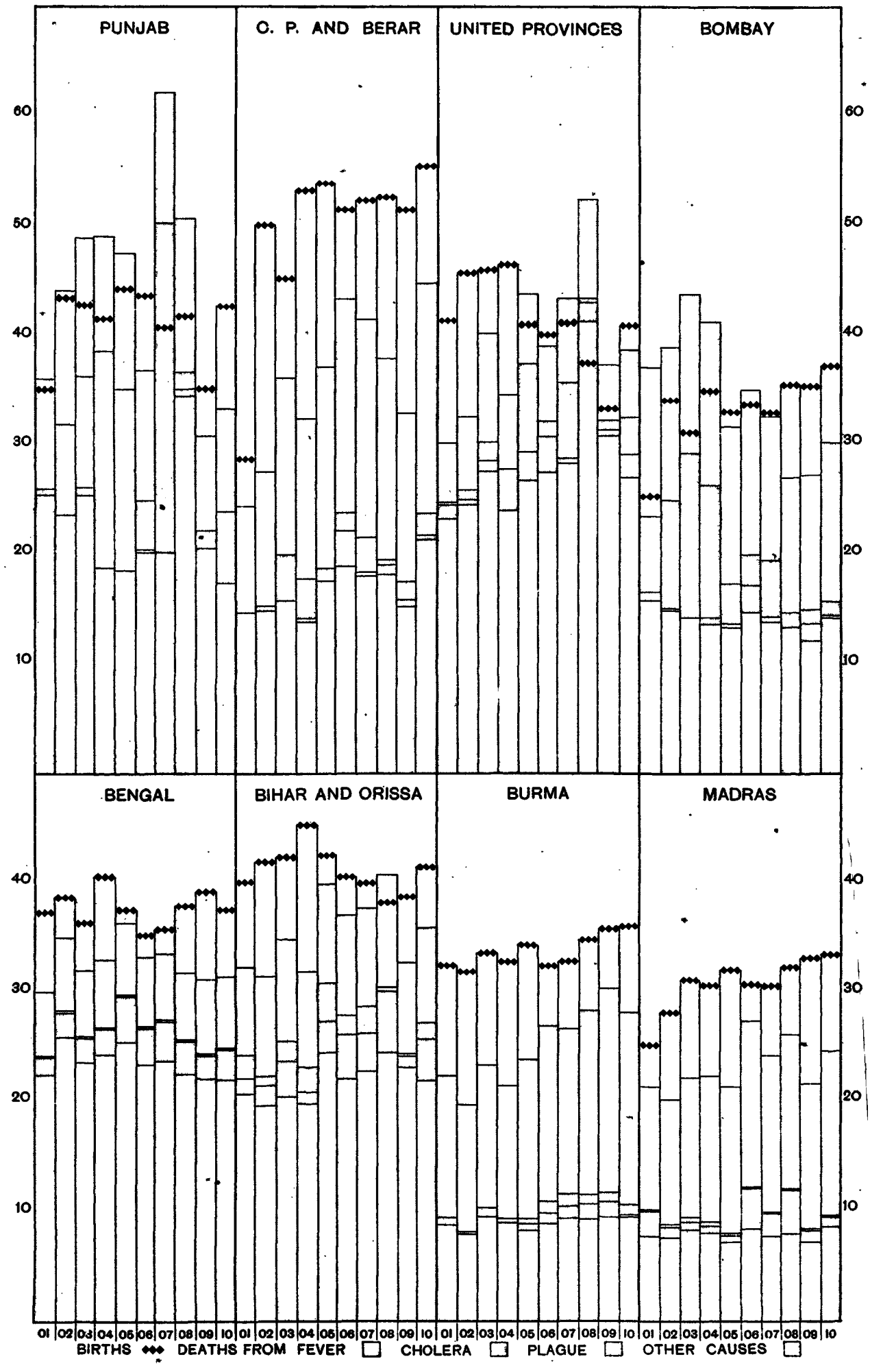
Irrigation.

92. Great progress continues to be made with the extension of irrigation facilities. The total area actually irrigated in 1910-11 was 22·5 million acres (this was about half the area "commanded") against 18·9 million acres at the commencement of the decade. The total capital expenditure on Government irrigation works classed as productive, which in 1910-11 yielded a return of more than 8 per cent, now exceeds 42 crores of rupees as compared with 34·5 crores in 1900-01, and that on protective works has risen during the same period from 2 to 4 crores. Even more rapid progress may be expected in the near future. The great Triple Canal Project in the Punjab, which is nearing completion at a cost of more than ten crores of rupees, is designed to irrigate two million acres in the Chej, Rechna and Bari Doabs. A still more ambitious scheme is the proposed Kistna reservoir in Madras which is expected to cost 8·5 crores, and to have a capacity double that of the enlarged Assuan dam. Various other large schemes are in contemplation, and some of them have already been sanctioned.

Progress of trade and industry.

93. Although Indian trades and industries are still in their infancy, as compared with those of Western countries, rapid progress has been made in recent years, and especially so during the last decade. The estimated value of the imports of merchandise from foreign countries rose from 53 crores of rupees in 1880-81 to 81 crores in 1900-01 and to 134 crores in 1910-11. The exports of merchandise were valued at 75 crores in 1880-81, at 108 crores in 1900-01 and at 210 crores in 1910-11. During the first mentioned period of twenty years the growth in the value of imports was 52 per cent., and it was 65 per cent. during the ensuing period of ten years. The corresponding in-

Diagram showing the birth and death rates per mille in certain provinces.



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creases in exports were 44 and 95 per cent. respectively. Since 1900-01 the value of the imports of metals, machinery and railway materials has risen by 100 and that of cotton, including piece goods, by 50 per cent. In 1880-81 there were in the whole of India only 58 cotton mills employing 48 thousand operatives. By 1910-11 the number of mills had risen to 250 and that of their employés to 231 thousand. During the same period the number of jute mills from 21 to 58, and the number of persons employed in them from 35 to 216 thousand. The Burma oil industry has made great strides. There has been a remarkable expansion of railway and engineering work-shops, arms and ammunition factories and the like. The most notable and promising of recent developments is the establishment of Tata's Iron and Steel works at Sakchi which, with its imitators when they come, may be expected to make India self-supporting in the matter of rails and girders. In 1880-81 the total production of coal was barely one million tons; but in 1910-11 it exceeded 12 millions. The expansion of these and other industries is not only a benefit to the country as a whole, but is also of great use in opening out fresh avenues of employment for the swarm of landless labourers who formerly were dependent solely on agricultural labour for their subsistence. Another way in which the growth of the material prosperity in recent years can be gauged is by the rate at which the precious metals are being absorbed. The value of the net imports of gold and silver in 1880-81 was respectively 3·7 and 5·3 crores. In 1900-01 it was 11·9 and 12·7 crores, and in 1910-11, 27·9 and 11·8 crores. The net imports of gold showed a further rise of 50 per cent. in 1911-12.

Improvement in communications by rail.

94. The improvement in railway communications since 1880 has been very great. In that year the number of miles open to traffic was less than 9,000; since then there has been an addition of roughly 8,000 miles in each successive decade; and by the end of 1910 the total mileage exceeded 32,000. The traffic has increased even more rapidly. In 1910 over 371 million passengers and 66 million tons of goods were carried, as compared with 49 and 10 millions respectively in 1881. The net earnings of the State and guaranteed railways in 1910 represented 5½ per cent. on the capital outlay.

Variation by Provinces and States.

Ajmer-Merwara.

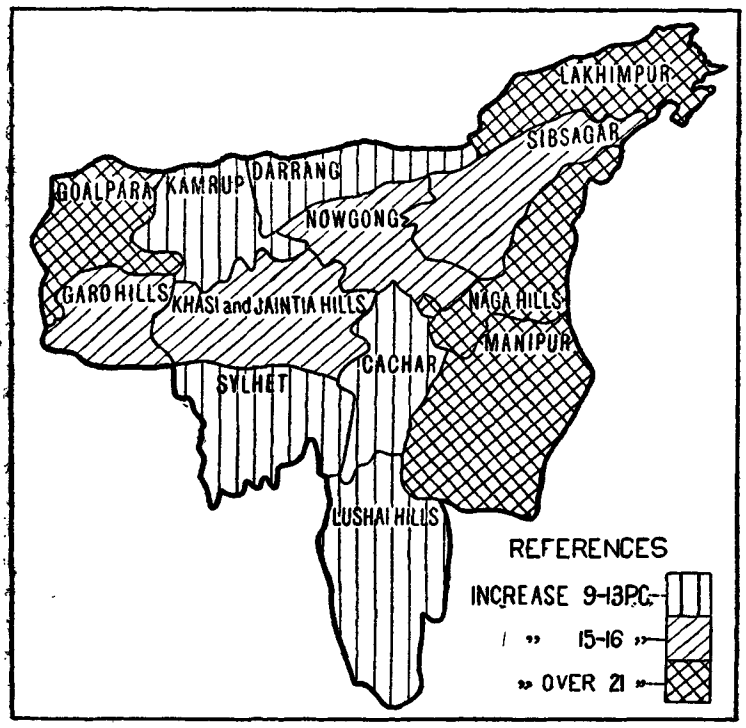
95. The small British province of Ajmer-Merwara is surrounded by the States of the Rajputana Agency. The first reliable census was that of 1881 when the population was returned as 460,722. During the next ten years it grew by 17·7 per cent. The province was badly affected by the great famine of 1899-1900 which brought about a decrease of 12 per cent. at the ensuing census. This loss, though considerable, was far smaller than in the adjoining States. Since 1901 plague has been prevalent throughout the province. There was famine in 1905-06, and also in parts in 1901-02. There has, besides, been a considerable loss by migration: the number of immigrants is much the same as it was ten years ago, but the emigrants number 84,110 against 25,293 in 1901. It is this which mainly explains the low rate of increase during the last decade, which is only 5·1. There is a gain of nearly 20 per cent. in the natural population, *i.e.*, amongst persons born in the province irrespective of the place where they were enumerated. The variation is very unequally distributed between the two districts into which the province is divided; for while in Ajmer the increase is only 3·5, in Merwara it is 10·6, per cent.

Assam.

96. The conditions of Assam are peculiar owing to the extensive immigration to its tea gardens. During each of the periods 1872-81 and 1881-91, the rate of increase, after allowing for improved enumeration, was roughly 9 per cent. In the course of the next ten years the growth of the population received a severe check owing to the ravages of *Kalā Ajār*, an acute form of malaria which was first observed in the Garo Hills in 1869, whence it spread gradually up the Brahmaputra valley as far as Golaghat. Its ravages were greatest in Nowgong, where the population was reduced by it below the figure at which it had stood nearly thirty years previously. The net result in the Brahmaputra valley of the deaths from this disease on

the one hand and of continued immigration on the other, coupled with a normal natural growth in the other parts of the Province, was an increase in 1901, excluding additions due to the inclusion of new areas, of 5·9 per cent. The bulk of this was due to immigration ; and only 1·4 per cent. was the result of natural growth. Since 1901 the conditions have been favourable. The crops have been good; and the high prices of food-grains have benefited the cultivators, while they have done no harm to the tea garden coolies, who are supplied by their employers with rice at a fixed rate per maund. About the middle of the decade, the tea industry, which had been suffering for some years from the effects of over-production, began to show signs of reviving prosperity. The improvement has since been continuous, with the result that in 1910 the labour force exceeded by 114,000 the number employed ten years previously. During the same period the land revenue of the province rose from 58 to 68 lakhs of rupees. The opening of the Assam-Bengal Railway and the extension of the Eastern Bengal State Railway to Gauhati have greatly improved communications, and have facilitated an influx of settlers to the Brahmaputra valley from North and East Bengal. In several years there were bad cholera epidemics, but, on the whole, the public health was satisfactory. *Kalā Ajār* has disappeared,* and there has been no plague.

Map of Assam showing variations in the population since 1901.



97. The result of these favourable conditions is an increase, in the area enumerated at the previous census, of 893,928, or 14·6 per cent. For the first time the rate of increase in the natural, is greater than that in the actual, population. The greatest proportional growth has occurred in the Brahmaputra valley and the Hill districts, where the rate is nearly double that recorded in the Surma valley. The large increase (30 per cent.) in Goalpara is due mainly to an extensive immigration of Muhammadans along the course of the Brahmaputra from Mymensingh, Rangpur and Pabna. In the Bengal Census Report for 1901 it was noted that these hardy and prolific cultivators were gradually working their way northwards, and the movement has now spread beyond the limits of that province. These people are accustomed to the risks arising from diluvion and devastating floods, which other cultivators are unwilling to face; and as the *chars* already occupied fill up, the surplus population finds no difficulty in securing land in the higher reaches of the river. Lakhimpur which registered an increase of more than 40 per cent. at each of the three previous censuses, has now gained 26 per cent. This slackening of the rate is the natural result of the development which had already taken place. All the available land near the existing lines of communication has been taken up, and further rapid expansion is possible only in the more remote portions of the district. The gain of 16 per cent. in Nowgong represents to a great extent a recovery from the losses caused by *Kalā Ajār*; and the railway has brought settlers into the south of the district from the Surma valley and Eastern

* There has been a small local recrudescence in Golaghat which so far shows no signs of spreading.

Bengal. The population has grown rapidly, throughout the hills except in North Cachar, where the figures for 1901 were inflated by the presence of a large number of coolies engaged on railway construction. The large increase in the Naga Hills is due in part to the inclusion of new areas; and that in Manipur to greater prosperity, the result of better administration during the period when the State was under British management. It is interesting to note that the Khasi and the Jaintia Hills, where in 1901 the population seemed to have received a check, again shows a rapid rate of increase. It would be useless to compare the results of the census with the recorded births and deaths, as the return of these occurrences are still very imperfect.

In the Census Report for 1901 it was concluded, from the statistics of 49 castes and tribes peculiar to Assam, that the indigenous population of the Brahmaputra valley was declining in the western districts; and the net loss in the course of ten years was estimated at 6·4 per cent. Mr. McSwiney shows that the same castes have now an increase of more than 11 per cent. Although this is less than the general rate of increase in the valley, it is sufficient to disprove the idea that the Assamese are a dying race. The decline in the previous decade was due to temporary causes which have now happily been removed.

98. The first attempt at a general census of Baluchistan was carried out in 1901. But even then the operations were so incomplete that it is impossible to regard the results as sufficiently accurate to furnish a basis for comparison. Nearly two-fifths of the total area was left untouched; and of half the remainder only a rough estimate was made, which has now been proved to have been too sanguine. It seems probable that in the distant past Baluchistan enjoyed a much heavier rainfall than it does at the present day. In the western portion of the country there are numerous traces of ancient irrigation works and, in some parts, of terraced fields. "Whether Baluchistan under present conditions could support a much larger population than it actually does is," says Mr. Bray, "open to question. Geologists indulge in gloomy prophecies of its gradual dessication and ultimate depopulation. But large schemes for damming up its mighty floods are now being evolved, and should they come into being, the census reports of the future may have a very different tale to tell." In recent years the alien population has greatly increased; so also probably has the semi-indigenous. "As for the tribesmen and other indigenous peoples, the very general impression is that they are barely holding their own: if one year finds more in the country than another, this is simply because large numbers of them are nomadic, or to use their more expressive term *khāna-badōsh*—people ready to shift in or out of the country at a moment's notice, as conditions change for the better or the worse." At the time when the census was taken, owing to drought, large numbers of Brāhūis and Baloch had wandered from Baluchistan into Afghanistan and Persia. Baluchistan.

Births and deaths are registered only in Quetta town. In the absence of any other definite data from which to gauge the growth of the indigenous population, the Provincial Superintendent has made an interesting enquiry regarding the number of children born to 6,641 fathers, and the number still surviving. It appears that on the average every ten fathers had 59 children of whom 36 were surviving on the date of enquiry. In considering these figures it must be remembered that the fathers were of all ages, and that in many cases the family was far from complete; that they include the not very common cases where a man had two or more wives; and that the enquirers omitted to include sterile unions. The last consideration is of less importance than would appear at first sight. The number of such unions is small; and when a man's first wife fails to bear children he almost invariably marries again.

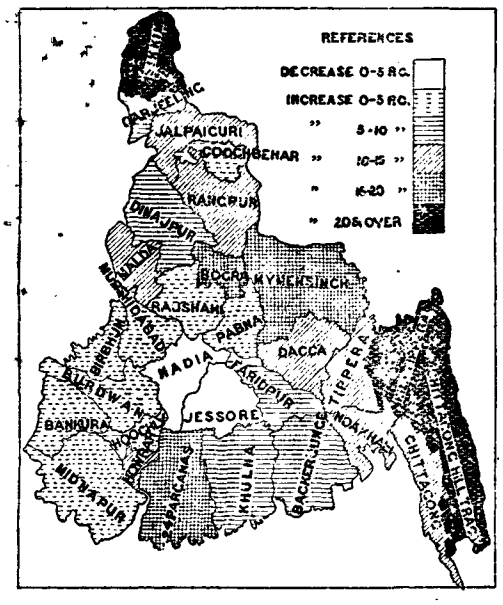
99. When the direct administration of Bengal and Bihar was taken over by the East India Company, the country had just emerged from the throes of a terrible famine in which it is estimated that one-third of the population was swept away. The eastern littoral had suffered repeatedly from the devastations of the Maghs, and the country north of Orissa, which was still in the hands of the Marāthās, was constantly being overrun and pillaged by their marauding bands. Though various attempts were made from time to time during the first half of the 19th century to ascertain the popu- Bengal.

lation of individual districts, we have no reliable information prior to the census of 1872. The population of the area which now forms the Presidency of Bengal was then found to be 34,687,292. It has now risen to 46,305,642, a gain of 33 per cent. During these 39 years, though there have been local instances of crop failure, famine has been a negligible factor in the determination of the rate of increase. This has been very uniform in the successive inter-censal periods. In the first of these periods a severe epidemic of malaria, the well-known "Burdwan fever," reduced the population of West Bengal; and in 1876 a terrible tidal wave on the coast of Noakhali and Backergunge caused widespread destruction. In the rest of the province there was everywhere a large increase; but the pioneer census of 1872 was admittedly imperfect, and part of the apparent gain was no doubt attributable to better enumeration. During the next ten years, the fever epidemic crossed the Hooghly and invaded the districts of Nadia and Jessore. Parts of North Bengal also were affected, but East Bengal and the metropolitan districts continued to grow rapidly. The conditions were very similar during the decade ending in 1901. Plague then appeared for the first time, but the resulting mortality was small. There was a cyclone on the Chittagong coast in 1897, the loss of life from which was estimated at 50,000.

Period.	Rate of increase per cent.
1872-1881	6·7
1881-1891	7·5
1891-1901	7·7
1901-1911	8·0

100. Since 1901 the crops have, on the whole, been satisfactory. The rice harvest was poor in 1905 and the three succeeding years, and prices ruled high, partly on this account and partly because of the ever-growing area devoted to the cultivation of jute, which in ordinary years is more profitable than rice. There was a general rise in wages on account of the great demand for labour in factories and mines. Industrial development was fostered to some extent by the *swadeshi* movement, which helped to revive the cottage weaving industry and led to the opening of numerous small factories for the manufacture of soap, combs, etc., and a limited number of larger concerns; but the greatest expansion was in undertakings financed and controlled by Europeans. The number of jute mills rose during the decade from 34 to 58, and the average daily number of operatives from 110 to 200 thousand. The number of cotton mills has risen from ten to fifteen, and that of their operatives from 8,000 to nearly 12,000. The number of employés in railway and engineering workshops, dockyards, arms and ammunition factories and the like has also largely increased. There has, at the same time, been a considerable development of railway communication; and several important extensions have been made in connection with the Eastern Bengal, East Indian and Bengal-Nagpur Railways. In fine, all the material conditions were favourable to a continued rapid growth of the population. The only obstacle was the state of the public health. Plague, it is true, has never gained a footing outside the metropolitan area; and cholera, though there were epidemics in several years, has failed materially to affect the growth of the population. But malaria has long been the special scourge of this province. It is not only responsible for a heavy mortality, but it saps the vitality of the survivors and reduces the birth-rate. Except in the neighbourhood of Calcutta, where industrial developments are the most important factor, it may be said that the growth of the population is determined mainly by the varying prevalence of malarial affections.

Map of Bengal showing variations in the population since 1901.



101. Of the four natural divisions the largest increase has occurred in East Bengal, where it is due entirely to natural growth. This tract is, perhaps, the healthiest in the province. It lies mainly in the joint delta of the Ganges and Brahmaputra rivers, where the fertility of the soil is replenished yearly by fresh deposits of silt. Two-thirds of the inhabitants are Muhammadans who, as is now well known, are more prolific than the Hindus. The growth of this favoured tract has been continuous for the last forty years, and the population now exceeds by 57 per cent. that recorded in 1872. Dacca, which in 1901 already had 952 persons to the square mile, has added 12 per cent. to its population, and Tippera, which had 848, has added nearly 15 per cent. Such rapid growth in a densely peopled and purely agricultural tract might almost be described as phenomenal.

Natural Division.	Rate of increase per cent.
West Bengal . .	2·8
Central Bengal . .	4·5
North Bengal . .	8·0
East Bengal . .	12·1

North Bengal, which has increased at the same rate as the Presidency as a whole, contains three districts which have added 14 per cent. and upwards to their population and two which are practically stationary. In the others the rate of increase is moderate. Bogra, which has grown by 15 per cent., has been opened out by the railway; and half of it lies in the sparsely peopled Barind which is now rapidly being brought under the plough. The conditions are very similar in Malda which has an increase of 14 per cent. Jalpaiguri, which has grown at about the same rate, is extremely malarious, but tea cultivation is extending rapidly in the head-quarters sub-division, while the jungles of the Alipur sub-division are being cleared by settlers from other districts, who are attracted by the fertile soil and the low rates of rent.

Excluding the metropolitan area, the districts of West and Central Bengal are all nearly stationary. The largest increase is less than 4 per cent., while two districts—Nadia and Jessore—show a decrease. The population of both these districts is less now than it was thirty years ago, though they still show a considerable increase as compared with 1872.

The statistics of variations according to density are of much interest. During the last ten years the actual addition to the population has been as great in thanas which at the commencement of the decade had a population exceeding 1,050 to the square mile as in those where it was less than 150. The greatest increase of all occurred in thanas with a population of from 300 to 450. The largest proportional growth, however, has occurred in the most sparsely inhabited tracts.

The recorded excess of births over deaths during the decade was about 2 millions, while the increase of population according to the census was nearly $3\frac{1}{3}$ millions. It is said that births are not so fully recorded as deaths, but the difference between the above figures is explained by the fact that the number of immigrants to the province exceeds that of its emigrants by a million and a half.

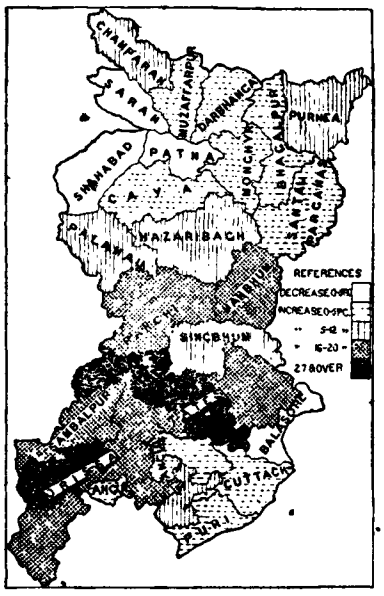
Bihar and Orissa.

102. According to the census of 1872 the population of the tracts which now form the province of Bihar and Orissa was 28,210,382. It has now risen to 38,435,293, or by 36·2 per cent. The census of 1872, however, was by no means as accurate as the subsequent enumerations, and a great part of the gain recorded in 1881 was fictitious. As compared with the latter year, the increase is only 15·1 per cent. The ten years ending in 1891 were prosperous and there was a fair general growth. During the ensuing decade plague made its first appearance in Bihar and caused a very heavy mortality. The seasons were often unfavourable to agriculture, and there was famine in 1897 and again in 1900. The earlier of these calamities was most severe in North Bihar and the later one in Chota Nagpur. In consequence of these adverse conditions the general rate of increase was the lowest on record.

The first four years of the decade ending in 1911 were a period of fair agricultural prosperity, but they were succeeded by four years of depression. In 1907 high floods followed by drought caused a local famine in Darbhanga. The early cessation of the rains in the same year resulted in slight famine in

Ranchi and acute scarcity in Orissa, Bhagalpur, Muzaffarpur and the Sonthal Parganas. Darbhanga suffered again from famine in 1909, but in most parts the crops were good in the last two years of the decade. The area irrigated by the Sone and Orissa canals rose from 900 square miles in 1901 to over 1,200 in 1910. The decade has seen a considerable development of railway communication. The Bengal and North Western Railway system has been linked up with that of the Eastern Bengal State Railway, and the opening of the Grand Chord of the East Indian Railway has greatly reduced the lead from the coal mines of Manbhum to Upper India. The output of coal is between two and three times as great as it was ten years ago, and the coal mines of the province now produce two-thirds of the total output of India. The number of mica mines has largely increased. The Iron and Steel works recently established by Messrs. Tata at Sakchi in Singhbhum are the largest undertaking of the kind which has yet been seen in India. Though they were not then in full working order, they already at the time of the census gave employment to nearly five thousand workmen. The rapid development of the above industries coupled with the growing demand for labour in Calcutta has brought about a general rise in wages, including those of agricultural labourers. On the other hand, plague has continued to cause a very heavy mortality in Bihar, and the number of deaths recorded from it during the decade was about half a million. Malaria was prevalent in Shahabad and in the northern part of Bihar. The volume of emigration, already large in 1901, is now greater than ever, the excess of emigrants over immigrants being 1·5 millions, or 50 per cent. more than in 1901. It is this which mainly accounts for the fact that while, according to the vital statistics, there was an excess of 1·9 million births over deaths, the census shows an increase of only 1·2 millions in the area from which the returns are received.

Map of Bihar and Orissa showing variations in the population since 1901.



Note.—In this map Orissa Tributary States have been divided into nine divisions according to the rates of increase, and Saraikela and Kharswan treated as part of Singhbhum.

103. The general rate of increase is the resultant of very different proportions in the four natural divisions. The Chota Nagpur plateau has a gain of 14 per cent. while the other three divisions are practically stationary. North Bihar has gained 1·9, Orissa 0·9 and South Bihar 0·7 per cent. The Chota Nagpur plateau is peopled mainly by aboriginal tribes who multiply rapidly when the conditions are favourable. The largest increase (20 per cent.) has occurred in the Orissa States. This may be due in part to the excellent arrangements made on the present occasion by the Political Agent for the enumeration of this difficult and sparsely peopled country; but most of it is no doubt genuine. There has been extensive immigration from the adjoining British districts. Three States which showed a decline in 1901 owing to the famine of the preceding year have more than made good the losses then sustained. Manbhum, which has the largest increase (18·9 per cent.) of any British district, owes its development entirely to the coal mines, whose growing demand for labour has turned the former net loss from migration into a large gain. During the past twenty years the Jheria thana, which with Topechanchi contains the bulk of the collieries, has trebled its population, and Topechanchi has nearly doubled it. In spite of a growing loss from migration, Ranchi with its healthy climate and prolific aboriginal population has gained 16·8 per cent. Its density of 195 persons to the square mile, though small in comparison with that of the alluvial districts of the Gangetic plain, is dense for an upland tract where the area available for permanent rice cultivation is limited. Many of the ryots' holdings are already so small that the income from them has to be eked out by earnings from other sources. The gain of 16·5 per cent. in Sambalpur is noteworthy in view of the abnormal amount of emigration which has taken place. The smallest increases were recorded in the little

district of Angul and in the Sonthal Parganas. The latter district, though it contains a large area unfit for cultivation, already has 345 inhabitants to the square mile, and it would seem as if there is room for very few more. The natural growth of its population is largely discounted by emigration; the number of persons born in this district who were enumerated beyond its limits is now 321,283 compared with 226,008 ten years ago.

In North Bihar, Purnea and Champaran alone show a fair rate of growth. These are the only districts in this natural division which have gained by migration; and they are, with Bhagalpur, the most sparsely peopled. Muzaffarpur, which now has 937 persons to the square mile, has added 3 per cent. to its population. Darbhanga, with 875, is stationary. The decrease of 4·9 per cent. in Saran follows on a decrease about half as great at the previous census. These losses are due to plague, which was responsible for 166,000 deaths during the decade. There is, moreover, extensive emigration from this district to the industrial centres further east.

104. Although South Bihar has only 515 persons to the square mile, compared with 646 in North Bihar, it is more densely inhabited in proportion to the area fit for permanent rice cultivation. Its rainfall, as we have already seen, is smaller and less certain. In the southern part the surface is broken and undulating, and the soil is not very fertile. Plague is no doubt mainly responsible for the decreases which have occurred in Patna and Shahabad, but even before that disease appeared, their rate of growth was very slow. In 1891, when there was no plague and agricultural conditions were favourable, the increase in South Bihar was only 2·7 per cent. The population is now slightly less than it was in 1881.

Orissa, after increases of about 7 per cent. in two successive decades, has now gained less than 1 per cent. Throughout the decade the seasons were less favourable to agriculture in this division than in any other part of the province. In 1907 and 1908 there was scarcity in all three districts; it was acute in Balasore, and in Puri it culminated in famine. The opening of the Bengal-Nagpur Railway has greatly encouraged emigration. The net loss from this cause is now 231,502 compared with 151,654 in 1901.

In this province the bulk of the population is found in the old settled districts of Bihar. These districts were already highly cultivated many centuries before the British occupation, and they escaped the losses from internecine wars which many other parts of India sustained during the decline of the Moghal empire. They have hitherto taken no part in modern industrial development; and in many parts the population is already pressing hard upon the soil. In these circumstances a rapid growth of population is not to be expected. Unlike Bengal the increase of population is confined to the sparsely populated thanas, while those with the highest density are decadent. The decrease in their case is due mainly to the extended emigration of the labouring classes to Calcutta and other industrial centres.

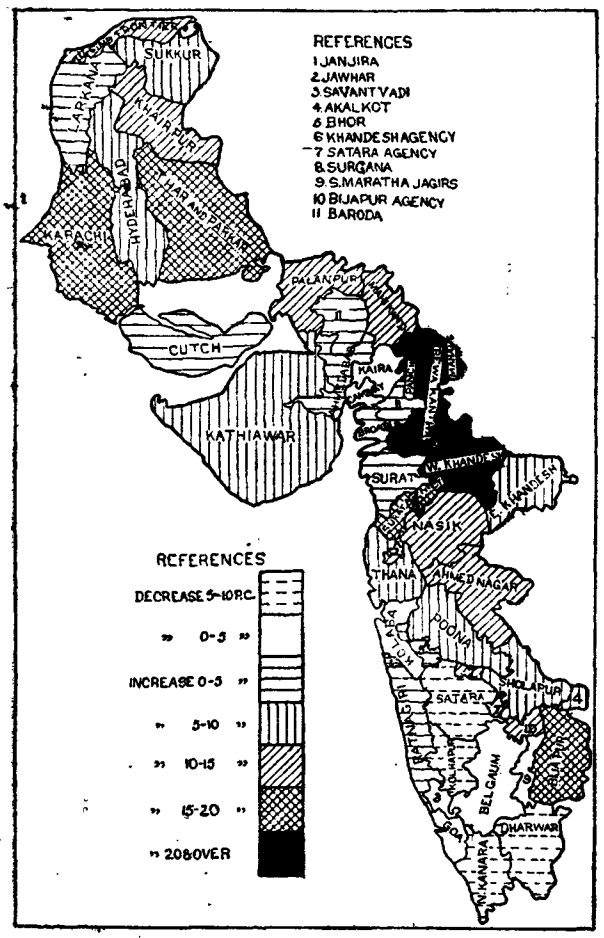
Bombay

105. A rough estimate of the population of the Bombay Presidency was made in 1854, but the first census with any pretensions to accuracy was that taken in 1872, when the population was found to be 23,099,332. Even this count cannot have been very complete; for in spite of the famine which devastated the Deccan and Karnatak in 1878, the census of 1881 disclosed, not a loss, but a small gain of 1·4 per cent. The famine losses were rapidly recouped—thanks to a succession of good harvests—and the census of 1891 showed an increase of 15·1 per cent. For the first half of the next decade the progress was probably normal; but then followed five most disastrous years. Plague broke out and spread gradually all over the province. Nor did trouble come singly. In 1897 the Deccan was badly affected by famine, and there was another even more severe famine in 1900. The brunt of this latter famine fell on Gujarat, which until then had been regarded as outside the famine zone. The combined effect of these visitations was seen in a decrease of 5·5 per cent. at the census taken in 1901.

During the ensuing decade the crops were very poor in Gujarat in 1901 and 1904, in the Deccan and Karnatak in 1905, and in most parts of the province in 1907. But, on the whole, the agricultural conditions were not unfavourable; and in Sind they were above the average. The cultivation of cotton

which is more profitable than cereals has become more extensive; but in Gujarat a series of irregular monsoons has resulted in a tendency to substitute dry crops for rice. There was a steady development of industry and trade up to the year 1908, when the high price of cotton caused a temporary set-back; but in 1909 there was a rapid recovery, and the trade at the port of Karachi was greater than it had ever been before. The growing demand for labour has caused a marked rise in wages. About 325 miles of newly constructed railway have been opened since 1901, and the existing lines have been greatly improved. There has been a steady extension of irrigation works; and in 1909-10 the irrigated area in the Deccan and Gujarat was the largest on record. So far as the material condition of the people is concerned, the conditions, except perhaps in Gujarat, were fairly favourable, and in ordinary circumstances there would have been a rapid recovery from the famine losses of 1897 and 1900. But during the greater part of the decade plague continued to be very prevalent, causing a registered mortality of 1·4 millions. Owing to this scourge the net increase in the population was only 6·3 per cent. *viz.*, 6·0 per cent. in the British districts and 7·3 in the States; otherwise it would have been nearly twice as great. The vital statistics are unreliable. Instead of a gain of 1,110,801 they show a net loss of 217,469; and even after allowing for migration the difference is still very considerable.

Map of Bombay showing variations in the population since 1901.



Note.—Savanur has been omitted from this map as the area is small. The variation there is—2·9 per cent.

106. Excluding Bombay City, which has already been dealt with (paragraph 77), the greatest increase (9 per cent.) has occurred in Sind. This division, except the Karachi City, enjoys practical immunity from plague; and its cultivation depends on canal irrigation and not on the caprices of the rainfall. Gujarat, which suffered a loss of 13 per cent. during the previous decade, now has a gain of 4 per cent. The Bhil country, in this division and Khandesh, has grown by no less than 24 per cent. This represents in the main a recovery from losses during the famine of 1900 which was exceptionally severe in this tract; but to some extent it is due to a more complete enumeration of these timid aborigines. The net increase in the Konkan was only 2 per cent.; and in the Karnatak the population was stationary. Of individual districts, six show decreases varying from 8 to 2 per cent. Plague was the cause of this in Kaira, Satara, Dharwar and Belgaum, malaria in Kanara, and emigration to Bombay City in Kolaba.

The influence of the famines of 1897 and 1900 is well marked in the age distribution. The number of children under 5 years of age is greater by 30 per cent. than it was in 1901, while that of children aged '10-15,' *i.e.*, the survivors of those who were under 5 in 1901, shows a drop of 13 per cent.

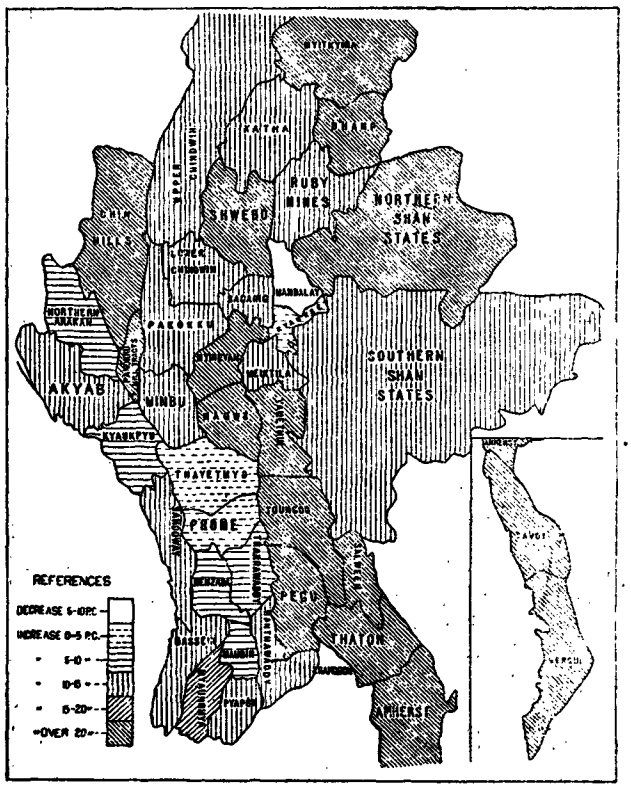
Burma.

107. The recorded population of Burma has risen from 2,747,148 in 1872 to 12,115,217 at the present census, but this is due very largely to the inclusion

of new areas. At the censuses of 1872 and 1881 the operations were confined to the tract which then constituted British Burma, *viz.*, Lower Burma, as the term is now understood, and the district of Thayetmyo. In 1891 the greater part of Upper Burma, which had been annexed in 1886, was enumerated for the first time and was found to have a population of 3,063,426. The continued extension of census limits gave a further addition of 1,237,749 persons in 1901 and of 53,289 in 1911. Even now, the count is not quite complete. There has been no attempt to ascertain the population of East Manglun in the Northern Shan States, or of the unadministered areas in North Arakan and north of the Upper Chindwin and Myitkyina districts.

Mr. Webb says that when the first outposts of British rule were established in Burma the population was at a lower level than it had been for many generations. The country had suffered for nearly a century from incessant warfare which was carried almost to the point of extermination. "Whole tracts of country were devastated, neither age nor sex being spared; and large populations were either compulsorily transferred to some remote region in the conqueror's territory, or driven to take refuge in other countries." The first territories to come under British rule (in 1826) were Arakan and Tenasserim. Both tracts were at that time very sparsely peopled; but the return of fugitives and immigration from tracts still Burmese led to a very rapid increase. By 1862 Arakan already had more than three times, and Tenasserim more than five times, the population ascertained shortly after the annexation. Pegu, which was occupied in 1853, doubled its population within the next seven years. During the decade ending in 1872, when the first regular census was taken, these three tracts taken together had a further increase of 36 per cent. Since then they have continued to grow rapidly, but at a steadily diminishing rate. The fact that in Upper Burma the growth (18 per cent. in 1901 and 14 per cent. in 1911) has not been nearly so rapid is easily accounted for. This tract had suffered less than Lower Burma from the wars between native rulers, and though the soil is less productive, in proportion to its capacity, it already supported a comparatively dense population at the time of its annexation. This event was thus not only not followed by an extensive immigration, but on the other hand there was a continued exodus to the more favoured districts of the delta.

Map of Burma showing variations in the population since 1901.



Increase per cent in the population of Lower Burma.	
1872-1881 . .	36
1881-1891 . .	25
1891-1901 . .	21
1901-1911 . .	14
1872-1911 . . .	135

108. We may now consider in somewhat greater detail the growth of the population during the last decade. Since 1901 the agricultural conditions have, on the whole, been satisfactory. In two or three years the crops were short, markedly so in Upper Burma, but, on the other hand, there have been several years of bumper harvests. The staple crop is rice, and the people

have gained by the marked rise which has taken place in its price. There has been a substantial extension of irrigation in the Central Basin. The development of the oil industry has also added to the general prosperity. The public health has been fairly good. Plague broke out in 1905, and bad epidemics were experienced in some of the larger towns, but in the province as a whole the mortality from it, as from cholera and small-pox, was not very material. The total gross increase of population since 1901 is 1,624,593 or 15·5 per cent. of which 1·1 per cent. is accounted for by the inclusion of new areas and about 1·3 per cent. by improved enumeration. The real growth may be taken to be about 13·1 per cent. Of this about 1·1 per cent. is the result of increased immigration, chiefly from Madras.

The natural growth would thus be about 12 per cent. Prior to 1901, as noticed above, there were great variations in the rate of increase. At the census taken in that year a gain of 28 per cent. was registered in the Deltaic Plains against only 9 in the Central Basin. The movements from one part of the province to another, which were the chief cause of the different rates of increase have now almost ceased. The best of the waste lands in the Deltaic Plains have already been taken up, while, on the other hand, irrigation has improved the capacity of various tracts in the Central Basin, where also the growth of the petroleum industry has resulted in a considerable demand for labour. An equilibrium has thus been approached in the two tracts in the relation between the means of subsistence and the density of population. There is still an ebb of population from the Central Basin to the Deltaic Plains, but it is now comparatively small. The consequence is that while the rate of increase in the Deltaic Plains has dropped from 28 to 16 per cent., that in the Central Basin has risen from 9 to 13 per cent. In the Coast Ranges and the Northern Hill Districts it is 16 and 17 per cent. respectively against 17 and 70 at the previous census. In the former tract the growth of the mining and rubber industries in the south has helped to keep up the rate. In the latter the high increase in 1901 was due in part to the inclusion of new areas and improved methods of enumeration. Turning to the figures for individual districts we find marked differences. While several are more or less stationary, thirteen have registered gains of 20 per cent. or upwards. Excluding Bhamo where the increase is chiefly due to under-estimation of the population in 1901, the largest (28 per cent.) is in Magwe, where the oil industry has developed enormously.

The vital statistics in Burma are still so imperfect that it is not worth comparing their results with those of the census.

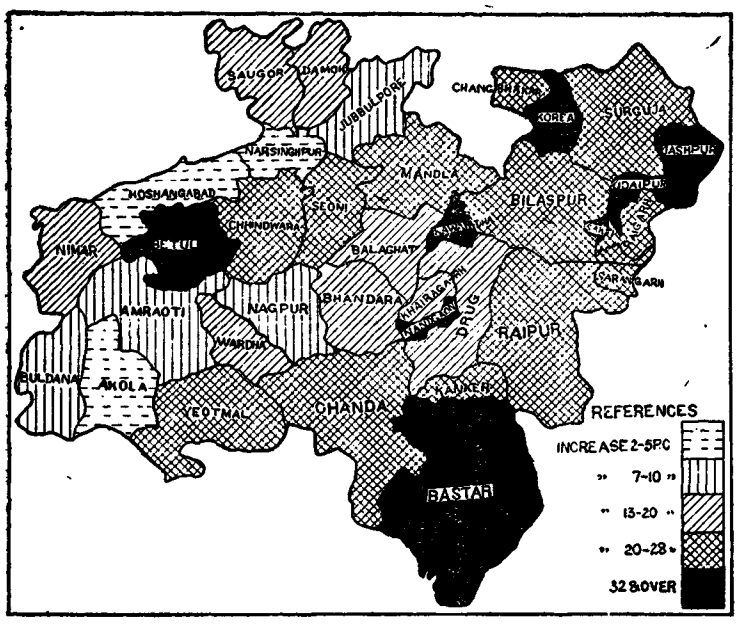
109. As regards the future, Mr. Webb thinks that "a density of 150 to the square mile is under the present conditions of the province a critical one. In the Central Basin, once this limit is reached, there is a tendency to emigrate and the increase of the population falls below the natural rate of increase. In the deltaic districts, on passing the limit of 150 persons per square mile, there is a cessation of immigration, and population thenceforward tends to approximate to the natural rate of increase." So long as there is plenty of waste land available elsewhere it may be true that the people will prefer to migrate rather than sub-divide their holdings or cultivate inferior land. But there can be no reasonable doubt that the province is capable of supporting at least three or four times its present population. In respect of their soil and rainfall the deltaic districts are perhaps unsurpassed by any part of India, but their population, though greater than that of any other part of Burma, is a mere fraction of that found in the lower Ganges valley.

Central Provinces and Berar.

110. The administrative changes affecting the Central Provinces and Berar which have taken place since 1901 have been described in the last Chapter. At the census of 1872 the population of the area which now forms the Central Provinces was 8,651,730. Berar was not enumerated in that year, but the census of 1867 showed that it then had 2,227,654 inhabitants. The census of 1881 showed a net increase over the above figures in the Central Provinces and Berar taken together of 23 per cent. *viz.*, 49 per cent. in the Feudatory States, 20 per cent. in the British districts of the Central Provinces and 20 per cent. in Berar. This large increase represented the recovery from losses in the famine of 1869, coupled, in the case of the Feudatory States, with more accurate enumeration. There was a further net gain of 11 per cent. in the

decade ending in 1891, but between that year and 1901 a serious set-back occurred. In several years the crops were poor; and in 1896 and again in 1899 they failed almost entirely, with the result that on both occasions a severe famine ensued. There were also serious epidemics of cholera and malarial fever. It is unnecessary to expatiate on these visitations which were fully dealt with in the report on the last census. The resulting loss of population according to the census of 1901 was 7·9 per cent., *viz.*, 9·2 per cent. in the British districts of the Central Provinces, 4·8 in the Feudatory States and 5 per cent. in Berar.

Map of the Central Provinces and Berar showing variations in the population since 1901.



Note.—Makrai and Chhuikhadan have been omitted from this map as their area is small. The rate of increase is 15·2 and 18·1 per cent. respectively.

Since 1901 the conditions have been generally satisfactory. The first seven years were, on the whole, favourable to agriculture; though there were local crop failures, some districts enjoyed bumper harvests, and there was a steady recovery among the agricultural classes. In 1907 the monsoon came to an untimely end. The consequences were serious in the Jubbulpore and Nerbudda divisions, where a population of about $2\frac{3}{4}$ millions was badly affected. Less harm was caused elsewhere, but throughout the province the people felt the pinch of the resulting high prices. In spite of this the birth-rate in 1908 (53 per mille) was exceptionally high, and the death-rate (38 per mille) low. With good crops in the ensuing two years, the agricultural depression soon passed away. There has been a steady extension of the cultivated area, and especially of that under cotton, which of late years has been a most profitable crop. Other crops also have generally fetched high prices, to the great advantage of the agricultural classes who form the bulk of the population. There has been a steadily growing demand for labour, and consequently a rise in wages, owing to the succession of good seasons, the construction of numerous public works and the development of industries, such as cotton ginning and the quarrying of manganese ore. This has led to immigration on a scale more than sufficient to neutralize the drain to the Assam tea gardens. The only black spot in the history of the decade is the appearance of plague, which affected chiefly the towns of the Mārātha plain and Nerbudda valley divisions. About a quarter of a million deaths were recorded from this cause, but even this unusual mortality made no visible impression on a decade when all other conditions were favourable. The population in 1901 contained an exceptionally large proportion of persons at the reproductive ages. The whole of the decrease recorded at that census had occurred amongst persons under 10 or over 40 years of age, and the number of persons at the intervening ages was slightly greater than in 1891. In view of these figures I wrote in the last Census Report: "It may therefore be concluded with confidence that the recuperation will be rapid and that, in the absence of any fresh check on the growth of population, the losses of the last decade will have been repaired before the time comes for taking the next census." This prediction has proved correct. In the whole province there has been an increase of 18 per cent., *viz.*, 30 per cent. in the Feudatory States, 18 in the British districts of the Central Provinces and 11 in Berar.

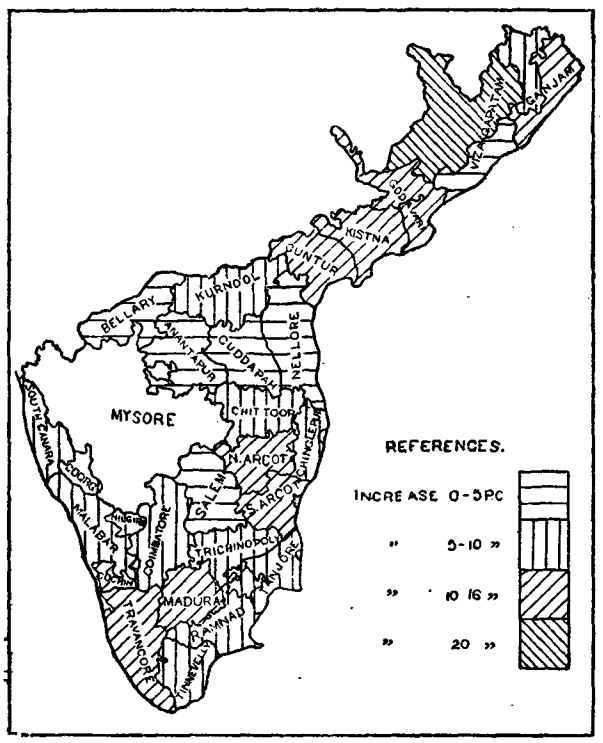
111. It will be seen from the figures in the margin that all parts of the province have gained largely. In the Nerbudda valley division the largest increase (19·5 per cent.) was in the Nimar district, where new land is being opened out for cultivation by colonists from the neighbouring districts and Central India. The districts of Narsinghpur and Hoshangabad in this division, which have failed to share in the general improvement, are fertile enough, but the climate is unhealthy; their combined population is now much the same as it was in 1872. The Plateau division shows large increases in all districts, varying from 36 per cent. in Betul to 21 per cent. in Seoni. The aboriginal tribes and low Hindu castes who inhabit this part of the country are very prolific; and its resources have been developed by the construction of the Satpura Railway and the exploitation of coal and other minerals. The division has also gained largely by migration, and especially by the return of persons who left it during the famines of the previous decade. The Mārātha plain division has benefited largely by the boom in cotton, which is extensively grown on its fertile black soil, and by the industrial expansion which has taken place. On the other hand it suffered severely in the plague epidemics. In spite of this the Balaghat district has registered a gain of 19·5, Yeotmal of 25·6, and Chanda in the Wainganga valley of 27 per cent. The districts of the Chattisgarh plain division show increases varying from 15 per cent. in Drug to 25 per cent. in Bilaspur, and the States of Chota Nagpur, from 22 per cent. in Surguja to 77 per cent. in Korea. In the last mentioned tract there has been a good deal of immigration; but apart from this and the recovery from famine losses, there can be no doubt that the result is also due in part to better enumeration.

Natural Division.	Rate of increase per cent.
Nerbudda Valley Division .	10·7
Maratha Plain Division .	13·9
Plateau Division . . .	27·3
Chattisgarh Plain Division .	23·3
Chota Nagpur Division . .	29·4

The excess of births over deaths according to the vital statistics is less than the enumerated increase in the area in which they are recorded by 317,000. The difference is due mainly to migration, and also perhaps in part to the reporting of births being less complete than that of deaths.

Madras.

Map of Madras showing variations in the population since 1901.



Note.—Sandur and Banganapalle have been omitted from this map as their area is small. The rate of increase is 20·8 and 21·9 per cent. respectively.

112. Estimates of the population of the Madras Presidency were made through the agency of the revenue staff in 1821-22 and in some subsequent years, but they are not sufficiently reliable to be worth quoting. The first regular census was taken in 1871, but like all first essays in a work of such magnitude, it lacked completeness, and many persons escaped enumeration. This is why, in spite of the terrible famine of 1878, the census of 1881 disclosed only a nominal decrease in the population. During the thirty years that have since elapsed the Presidency has been comparatively free alike from destructive famines and widespread epidemics. The first of the three decades was a period of rapid recovery from the effects of the famine of 1878, and the population rose by 15·6 per cent. In the second the rate of increase fell to 7·2 per cent.; there were

three bad agricultural years, resulting locally in scarcity and distress, but there was no actual loss of life. Since 1901 the conditions have been fairly favourable. There was local scarcity in three districts in 1905 and in one in 1908, but it was not sufficient to affect materially the growth of the population. The area under irrigation rose during the decade from 9 to 15 thousand square miles. There was a steady increase in the number of emigrants to Burma, Ceylon and the Malay peninsula, but this movement is of a purely temporary character; most of the emigrants ultimately return home, bringing their savings with them. There were epidemics of cholera during the years 1906 to 1908, and there was a certain amount of sporadic plague, but, on the whole, the public health was good. The increase of 8·3 per cent. may therefore perhaps be regarded as representing the rate of growth to be expected in India when the past and present conditions are normal. The rate would of course be much higher (as it was in 1881-91) during a period of recovery from famine, and much lower in one of disease or serious crop failure. The increase in the thirty years 1881-1911 amounts to no less than 34·3 per cent. In this connection it may be of interest to note that at an even earlier period a high authority expressed the opinion that the limit of cultivation in the Madras Presidency had already been reached.*

113. The general progress is shared by all the natural divisions. The largest increase (16·7 per cent) has been recorded in the Agency tracts, and the smallest (3·8) in the Deccan. The high rate in the former is due, to a certain extent, to better enumeration in a wild and sparsely peopled country where the work is beset with special difficulties. In the Vizagapatam Agency, where a gain of 20 per cent. follows on a small decline, it appears that a number of villages with a population of about 30,000 were left out of account in 1901. The Deccan division is a land-locked area with no industries; its red soils are poor, and though the black cotton soil found in many parts is fertile, it is easily affected by drought as well as by excessive moisture. The Bellary district in this division suffered badly both from plague and malaria. As a contrast to the rest of the division, Banganapalle and Sandur show large increases, exceeding 20 per cent. Their present density is low; the soil in Banganapalle is fertile, and in that State the gain is in the nature of a recovery from losses in the previous decade, when the local conditions were much worse than in most other parts of the Presidency. Amongst the abnormal local variations in other divisions may be mentioned a drop of nearly 27 per cent. in the Koraput taluk of the Vizagapatam district, owing to the migration of Khonds, and an increase of 15·7 per cent. in Anjengo, due partly to the opening of tea gardens and of six rubber estates, and the extension of cocoanut cultivation.

The rate of increase during the decade amongst Hindus is almost the same as that in the population as a whole; their gains from the ranks of the Animists are very nearly balanced by their losses to those of the Christians, who have increased at about twice the provincial rate. Animists, who have lost to both the above religions, show a slight decline. The Muhammadans owe their gain of 11·6 per cent. partly to their greater prolificness, but mainly to the proselytizing zeal of the Mappillas on the Malabar Coast. The births reported during the decade outnumbered the deaths by 2,797,197 which is less by nearly 400,000 than the increase disclosed by the census in the area in which vital statistics are collected. The excess of the census over the registration figures, which is found mainly amongst females, would have been still greater but for the large emigration that has taken place. The net loss from this cause is estimated at nearly two-thirds of a million, or 200,000 more than at the previous census. Most of the emigrants being men, it is easy to see how it is that the excess of the census over the registration figures is far less in their case than it is in that of the less migratory females.

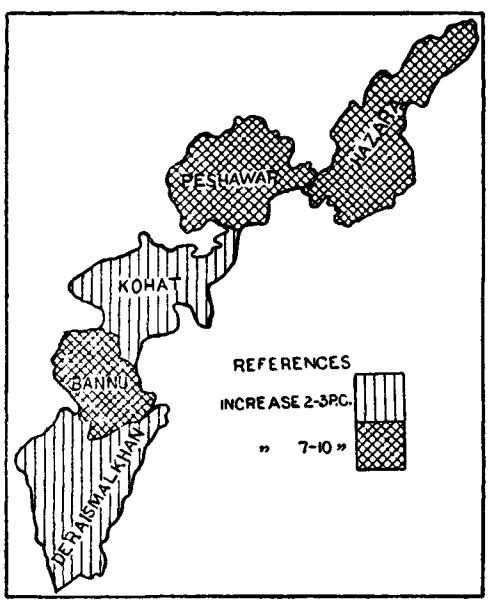
North-West Frontier Province.

114. At the time of its annexation in 1849, the tract which now forms the North-West Frontier Province was in a very parlous condition. Owing to repeated invasions by the Sikhs and constant internal feuds, property and cultivation were insecure, and the population had been greatly reduced.

* Madras Census Report for 1881, page 24.

Since the establishment of settled government, a good climate, fertile soil and immunity from famine have combined to produce a steady increase of the population, which has doubled itself in the British districts during the last fifty-six years. Since 1901, though there have been sporadic outbreaks of epidemic disease, and malaria has always been more or less prevalent in the autumn and winter months, the public health, on the whole, has been good. The province is exceptionally well furnished with irrigation facilities and enjoys a fairly copious and regular rainfall. There has been no serious crop failure. Two new lines of railway have been opened and there has been a great increase in the trade with Afghanistan. A new canal has been constructed which, with earthwork on a new line of railway, has provided profitable employment for the labouring classes. In spite of these favourable conditions the population in British territory has grown by only 7·6 per cent. or less than in any previous inter-censal period. This is due, in part at least, to migration. Immigrants are now fewer, and emigrants more numerous, than they were at the time of the previous census. The number of persons born in the British districts has increased by 10·3 per cent.

Map of North-West Frontier Province showing variations in the population since 1901.



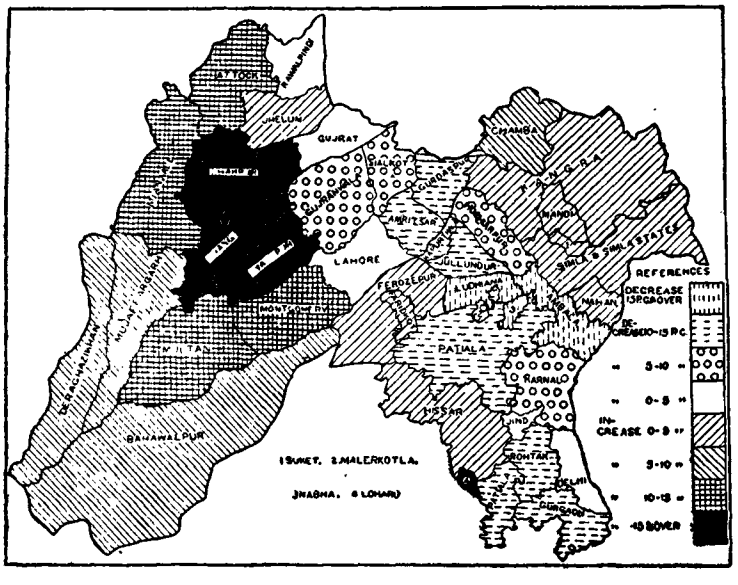
Note.—The Agencies and Tribal areas have been omitted from this map.

The vital statistics are still so inaccurate that it is impossible to refer to them for an explanation of variations in the rate of growth. Of the five British districts which the province contains the increase has been above the average in Bannu and Peshawar, and below it in Kohat and Dera Ismail Khan, the two most sparsely inhabited districts in the province.

Punjab.

115. The two earlier censuses of 1855 and 1868 did not include the whole of the Punjab; nor were they very reliable. Between 1881 and 1901 the population grew steadily, the increase in the first of the two decades being 10·1, and in the second 6·4 per cent. Since 1901 the crops have, on the whole, been satisfactory. There has been a large extension of irrigation, chiefly in the canal colonies; 520 miles have been added to the total length of canals and distributaries, and the gross area irrigated from them has risen by 32 per cent. Both here and in the dry western districts there has been a marked increase in the area under cultivation. The prices of food grains, oil-seeds and

Map of the Punjab showing variations in the population since 1901.



Note.—Pataudi (−10·9), Kapurthala (−14·7), Dujana (+5·4), and Kalsia −16·8), have been omitted from this map as their area is small. Biloch Trans-Frontier (+18·7) has been included in Dera Ghazi Khan.

cotton have risen. There has been a great improvement in railway communications, more than a thousand miles of new line having been constructed; and this has been accompanied by a remarkable development in the rail, and to a smaller extent in the river-borne, trade. In 1899-1900 the imports and exports aggregated 42 million maunds, valued at over 24 crores. Ten years later they had risen to 86 million maunds, valued at 50 crores. The number of factories with more than twenty operatives has risen from 132 to 443. There has been an extraordinary rise in the wages of agricultural and other labourers. The material conditions were thus all in favour of a rapid growth of the population. Unfortunately, except in the western districts, the state of the public health has been deplorable. Plague, which first appeared in the Punjab in 1896, prevailed throughout the decade, and in British territory alone was responsible in all for about two million deaths, of which nearly one-third occurred in 1907. Malaria also has been terribly prevalent, especially in the irrigated tracts in the eastern and central districts. It was worst in 1908 and the three first years of the decade. Altogether, in the British districts alone, four and-a-half million deaths from "fever" were recorded, or more than one-fifth of the total population of 1901. The result of these virulent epidemics is that, in spite of a marked advance in material prosperity, the population of the province (British territory) shows a decline of 1·7 per cent. The actual decrement disclosed by the census is 355,381, while the excess of deaths over births, according to the vital statistics, is 557,447. The difference is to a great extent accounted for by migration. The number of emigrants from British territory is greater by 49,000 than it was at the previous census, while there is a fall of 124,000 in the number of immigrants. The return of emigrants moreover is not quite complete, as it does not include those to certain colonies and foreign countries for which figures were not received or in whose statistics emigrants from the Punjab were not distinguished from those of other parts of the Indian Empire.

116. When we come to examine the figures for natural divisions some striking differences are disclosed. The somewhat congested tracts forming the Indo-Gangetic plain west and the Sub-Himalayan districts which bore the brunt of epidemics of plague and malaria have declined by 8·9 and 5·9 per cent. respectively. Apart from a high mortality, some of these districts have sustained considerable losses by emigration to the canal colonies. The Himalayan area, which comprises the districts of Simla and Kangra and the adjacent Native States, has a small gain of 2 per cent. The Simla district shows a slight loss, but this is due solely to the departure of the workmen of the Simla-Kalka Railway which was under construction when the previous census was taken. The purely nominal increase in Kangra is not unsatisfactory when it is remembered that the Dharamsala earthquake of April 4th, 1905 not only caused widespread damage, but also had an ascertained death roll of more than 20,000.

On the other hand, the North-West Dry Area which, like the Himalayan area, escaped to a great extent the ravages of plague and malaria and has benefited by the great extension of canal irrigation, has added 17·8 per cent. to its population. The growth of this tract has been extremely rapid ever since 1881, the total gain in the thirty years being 62·9 per cent. The rainfall here is so scanty that cultivation is in most parts impossible without the aid of an artificial supply of water; and before the era of canals, the whole area was very sparsely inhabited. In 1881 it supported on the average only 61 persons to the square mile, compared with 301 in the Sub-Himalayan districts and 270 in the Indo-Gangetic plain west. In 1892 the completion of the Khanki weir and the concomitant development of the Chenab canal system brought about a remarkable change. At that time the tract which now forms the district of Lyallpur was a barren desert, where a handful of nomads, numbering only seven to the square mile, found precarious grazing for their animals. With the advent of water everything was changed. Immigrants flocked in, chiefly from the congested districts of Jullundur, Amritsar, Hoshiarpur, Gurdaspur and Sialkot, and converted what was formerly a wilderness into one of the most fertile wheat-producing tracts in the whole of Northern India. By 1901 it already had a population of 187

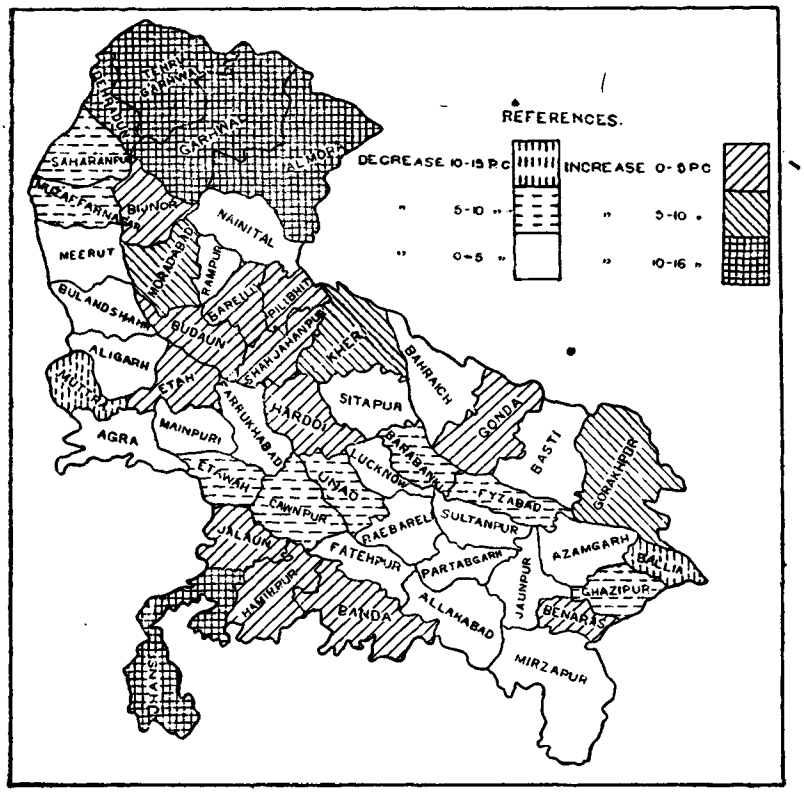
to the square mile. This has now risen to 272, and it is not unlikely that it will eventually become one of the most densely inhabited districts in the Punjab. An even greater project—the "Triple Canal Scheme"—is now under construction and will be completed within the next two or three years. There will be three canals. The first, or Upper Jhelum, will convey the surplus waters of the Jhelum to the Chenab; the Upper Chenab canal will draw off at least an equivalent supply and carry it through the Gujranwala district to the Ravi, whence it will then be taken by the Lower Bari Doab canal for the irrigation of the Montgomery Bar (jungle). These canals will command four million acres, of which it is expected that half will be actually irrigated. When this great project was commenced, it was of course anticipated that the population would continue its normal course of expansion. It remains to be seen whether under present conditions the people will be able to take up and cultivate the extra land that will shortly become fit for the plough. It is now recognized that irrigation is largely responsible for the spread of malaria, and attention is being directed to the question of regulating the supply of water in such a way as to give all that is actually needed for cultivation without leaving pools of stagnant water as breeding grounds for mosquitoes.

117. In British territory the loss of population which has taken place has occurred entirely amongst females; the number of males is slightly greater than it was in 1901, but that of females is less by two-fifths of a million or 4·3 per cent. The reasons for this will be discussed in the chapter on Sex, but the fact is noted here as it has an important bearing on the potential growth of the population. From this point of view it is also important to note that the greatest decrease has taken place at the age-period '10-15,' that is, in the group which is just entering on the reproductive stage. The number of persons at this age is less by 4·8 per cent. than it was ten years ago; males are fewer by 2·2 and females by 8·4 per cent. Married females between the ages of 15 and 30 show a drop of 3·7 per cent. On the other hand, there is practically no change in the number of children under ten years of age. The high birth-rate in the prosperous and healthy parts of the province has, it would seem, neutralized the excess mortality from plague and malaria elsewhere.

United Provinces.

118. One of the earliest attempts at ascertaining the population of any part of India was carried through in 1826 in the province of Agra as then constituted. It was then calculated that the number of inhabitants was 32 millions. This estimate, which was based on a complete count of villages and a partial one of houses, was clearly too high, as it exceeded by 50 per cent. that made in the same area on better data twenty years later. The census of 1872 placed the population at 28·8 millions. Oudh was annexed in 1856 and a

Map of the United Provinces of Agra and Oudh showing variations in the population since 1901.



census was taken there in 1869. Its population in that year combined with that of Agra in 1872, including Dehra Dun, Jhansi, Jalaun and Kumaun and the Native States of Rampur and Tehri-Garhwal, made a total of 42·6 millions. The census of 1881 showed a gain of 5·3 per cent. This must have been due largely to better enumeration; for there can be no doubt that the famine of 1878 and the fever epidemic of the following year must have prevented any real increase. In the next decade the total rose to 47·7 millions, an increase of 6·3 per cent. These were years of good rainfall, but part of the gain was still attributable to better enumeration; the real increase was estimated to be 5·5 per cent. The decade ending in 1901 began with wet years; and in the abnormal season of 1894 the rainfall exceeded the average by more than fifty per cent. This caused serious damage to the crops and led to a severe outbreak of malarial fever. Then followed a period of deficient rainfall, culminating in the severe famine of 1897. After these adversities it is not surprising that the census of 1901 disclosed an increase of only 1·7 per cent.

119. The first four years of the decade which has just come to a close were a period of returning prosperity. Then bad crops in 1905 followed by a poor harvest in the spring of 1906 led to famine in Bundelkhand and the south of the Agra division. Prosperity was restored by good crops in the following autumn and spring, but in 1907 the monsoon failed entirely in August, causing a severe famine, which continued until a good autumn crop was harvested in 1908. From that time up to the end of the decade the agricultural conditions were everywhere favourable. Prices of food-grains rose in 1905 and ruled unusually high till 1910. There was a good demand for labour, even in famine years; and wages were high. There was considerable emigration to Calcutta and other industrial centres. Though the area under cultivation was almost stationary, a larger tract was irrigated, and the aggregate length of canals increased by about eighteen per cent. There has been general industrial development, the outstanding feature being the rapid growth of the cotton industry. Considerable additions were made to the railways and metalled roads. The state of the public health, however, was extremely unsatisfactory. There were virulent outbreaks of plague which were responsible for 1·3 million deaths. The mortality from malaria was even more serious; and in 1908 alone nearly two million deaths from "fever" were recorded, of which more than half occurred during the last four months of the year when the epidemic was at its height. An indirect consequence of this epidemic was an abnormally low birth-rate in 1909. The prevalence of plague and malaria resulted in a decrease of one per cent. during the decade. The whole of this loss occurred amongst females, the number of males being slightly greater than it was at the commencement of the decade. Women at the reproductive period of life suffered from plague out of all proportion to their numbers. According to Mr. Blunt, the mortality from malaria in 1908 was also far greater amongst females than amongst males.

120. There is a notable difference between the population ascertained at the census and that calculated on the basis of the returns of births and deaths. According to latter the births exceeded the deaths by about a million, while the census disclosed a decrease of half a million in the population. This difference is due very largely to emigration to Calcutta and other parts of Bengal, Bihar, Assam and Nepal, and also to foreign countries. Mr. Blunt says that the losses from this cause must have exceeded $1\frac{1}{4}$ millions. He also thinks that the record of deaths was incomplete during the epidemics of plague and malaria.

The net variation in the population is the resultant of increases of 10·4 per cent. in the Himalayan area, of 1 and 3·5 per cent. respectively in the western and eastern Sub-Himalayan districts and of 4·8 per cent. in Bundelkhand and of decreases of 1·1 per cent. in Mirzapur and 2, 3·7, and 5·5 per cent. respectively in the western, central and eastern portions of the Indo-Gangetic plain. The rapid growth in the Himalayan districts is due to their generally healthy climate, their practical immunity from plague and their low density. The population of these districts has increased by 47 per cent. since 1872; but even now the number of persons to the square mile is only 103, or less than a quarter of the general provincial average. There is still a good deal of temporary immigration to this tract. The increase of 3·5 per cent. in the eastern Sub-Himalayan districts is the result of the continued

development of Gorakhpur, which, though it is one of the most densely populated districts in the province, has grown by 9 per cent. during the decade and by 60 per cent. since 1872. There has been practically no variation in the population of other districts in this division. The increase in Bundelkhand represents a partial recovery from the losses of the previous decade. The population of this highly precarious tract is almost stationary ; it has grown by only 2·1 per cent. in the last 39 years. Of the western Sub-Himalayan districts, one (Saharanpur) suffered severely both from plague and malaria, and has lost 5·6 per cent. The other four districts have all added to their population, especially Kheri (6 per cent.) which suffered very slightly from plague and escaped the malaria epidemic of 1908. The western, central and eastern divisions of the Indo-Gangetic plain, which all show a decrease, are amongst the most prosperous in the province, but their death-rate was abnormally high. The malaria epidemic of 1908 fell with special severity on the western, while plague was worst in the eastern, division. From the latter tract moreover there was extensive emigration. The biggest decreases in individual districts are those sustained by Muttra in the western, and Ballia in the eastern, division of the Indo-Gangetic plain, both of which lost about 14 per cent. The former district had an average plague death-rate of 10 per mille, whilst the mortality from malaria in 1908 was the greatest in the province. The district is extremely well supplied with canals, and it is not unlikely that these, in combination with a naturally defective system of drainage, which has now, however, to some extent been improved, had much to do with the spread of malaria. Another effect of the extensive irrigation is the saline effervescence known as *reh*, owing to which much good land has become unculturable. In Ballia, though malaria was less fatal, the plague mortality was the heaviest in the province, being on the average no less than 13·4 per mille. There has also been extensive emigration from this district. Mr. Blunt points out that the districts which now show a loss of population are not only prosperous, but also, in normal years, healthy. The malaria epidemic appears to have made most headway in those districts where the disease is not, as a rule, specially prevalent, and least in those in which it is in a high degree endemic. It was the climatic and not the material conditions which determined the movement of the population during the decade.

Baroda.

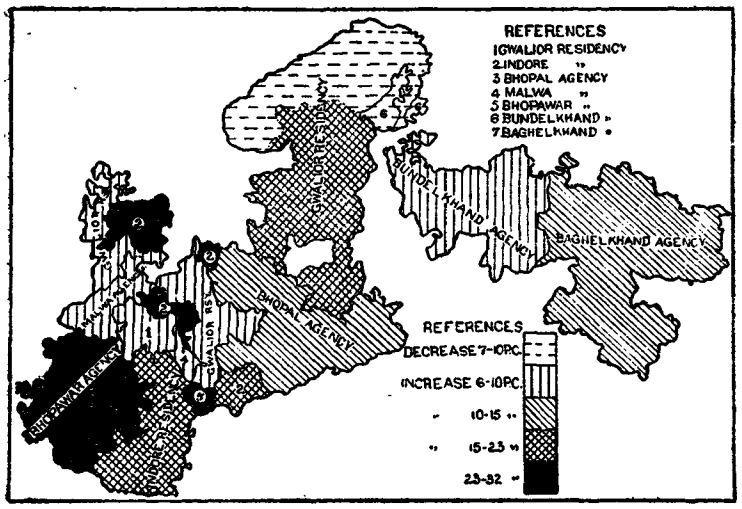
121. The first reliable census of Baroda was taken in 1872, when the State was found to have 1,997,598 inhabitants. During the next nineteen years, in spite of a partial famine in 1877, the agricultural conditions were generally satisfactory, and the population grew by 21 per cent. The people continued to prosper up to 1899, when the almost total failure of all crops caused the most severe famine known in recent times in Gujarat. The measures taken to relieve the distress were less successful in Baroda than in the neighbouring British districts, and the census of 1901 showed that the whole of the increase which had taken place since 1872 had been wiped out. In ordinary circumstances a heavy loss like this is succeeded by an equally rapid recovery. The Central Provinces and Berar, where a loss of 8 per cent. was recorded in the year 1901, now shows a gain of 18 per cent. In Baroda there has been no such rebound, and the increase as compared with 1901 is only 4·1 per cent. The seasons have been almost uniformly unfavourable. In most years the rainfall was scanty; and even when the total amount was sufficient, it was often badly distributed. The State has in addition suffered from repeated ravages of plague. The registration of vital statistics is very defective, and the real number of deaths from this disease was far in excess of the 78,000 actually recorded during the decade. There has been a considerable industrial development in recent years, and a marked improvement is said to have taken place in consequence in the material condition of the labouring classes. This, however, has not sufficed to counteract the effect of bad crops and plague. The present population of the State as a whole is only 1·8 per cent. greater than it was in 1872. The one division which is really progressive is Navsari, which has grown by 39 per cent. in the same number of years.

Central India.

122. The first census of the Central India Agency taken in 1881 left much to be desired in point of accuracy and completeness. The growth of 9·4 per cent. recorded ten years later was thus due largely to improved enumeration.

During the ensuing decade there were two severe famines. That of 1897 affected mainly the States of Bundelkhand and Baghelkhand in the eastern part of the Agency. The famine of 1900, which was far more severe, caused a terrible mortality throughout Malwa, and especially in the hilly tracts along the Vindhya and Satpura ranges. In consequence of these visitations the population of the Agency in 1901 showed a decrease of 16·2 per cent. The subsequent period has, on the whole, been one of recuperation; but the process has been retarded by several virulent plague epidemics. These were specially severe in urban areas. Vital statistics for the whole Agency are not available, but those maintained in some of the towns show how appalling the mortality must have been. In Indore city the epidemic of 1904 killed off 6 per cent. of the inhabitants. The fact that in spite of this the population of the Agency in 1911 shows a net gain of 10 per cent. is a striking illustration of the rebound which so often occurs after a set-back caused by famine. The growth, however, is by no means equally distributed. Of the three natural divisions into which the Agency is divided, the Hilly tract has a gain of 23·8 per cent. and the Plateau of 10·7, while in the Low-lying tract it is only 1·5 per cent. The first two divisions bore the brunt of the destructive famine of 1900, and the reaction has been of corresponding strength. The Low-lying tract suffered from famine in 1897 but not nearly to the same extent. The public health in this tract was bad for some time prior to 1901, and this must have resulted in a fall in the birth-rate during the next few years, and while elsewhere in the Agency the crops have, on the whole, been good during the decade, they were deficient in several years over a large part of the Low-lying tract. Lastly there has been considerable emigration from this tract to the other, and more sparsely populated, parts of the Agency, and also further afield. About 8,000 persons from Rewa and Gwalior emigrated to the tea gardens of Eastern India.

Map of the Central India Agency showing variations in the population since 1901.



123. The first census of Cochin taken in 1875 disclosed a population of 601,114. This has now grown to 918,110, a gain of 52·7 per cent. The last decade has been one of great agricultural prosperity and industrial development; rubber has been planted on a large scale, a railway has been built through the State, and its forests have been opened up by the construction of a steam tramway. The result of these favourable conditions is an increase of 13·1 per cent. The rate varies from 20 per cent. in the Makundapuram taluk, which has benefited by the exploitation of its extensive forests, to a little less than 2 per cent. in Chittur. The last mentioned taluk is unhealthy and the seasonal exodus of coolies from the coffee plantations had made more progress when the recent census was taken than on the occasion of the previous one. **Cochin.**

124. According to the first regular census which was taken in 1881, the Hyderabad State had a population of 9,845,594. The increase of 17·2 per cent. disclosed in 1891 was due partly to more accurate enumeration, but chiefly to the rebound after the famine of 1877. The famines of 1897 and 1900 caused a loss in 1901 of 3·4 per cent., and this has now been followed by an increase of 20 per cent. The present population of 13·4 millions exceeds that of 1881 by 35·8 per cent. **Hyderabad.**

Except for a certain amount of cholera and plague, which was worst in the north-western part of the Mārāthwara division, the public health has been

fairly good since 1901. There were local scarcities in several years, and destructive floods swept over an extensive area in 1908, but, on the whole, the decade has been one of fair agricultural prosperity. Several large irrigation projects were carried out, and the area under irrigation has already increased considerably. The Hyderabad-Godavari Valley Railway, which taps a fertile tract, was opened for traffic at the beginning of the decade. A large number of cotton ginning and pressing factories and a few rice-husking and oil mills have come into existence. These favourable conditions in a period of recovery from famine losses have resulted in an unusually rapid growth of the population since 1901. The gain of 20 per cent. is due entirely to natural increase. Migration has had nothing to do with it.

Of the two natural divisions Telingana has registered a gain of 23·8 per cent., or excluding the Hyderabad city, 25·3 per cent., while Mārāthwara has gained only 16·4 per cent. The increase in the former division varies from 35·5 per cent. in the Karimnagar district, where the previous enumeration was perhaps not very accurate, to 14·2 per cent. in Nizamabad. The smaller increase in the Mārāthwara division is due to its deficient and irregular rainfall and to the absence of irrigation facilities. The rate varies from 26·5 per cent. in Bhir to only 6·8 per cent. in Raichur. Bhir has a rich black soil and a healthy climate, but suffered greatly from the famine of 1900, and the present increase is in the nature of a recovery of the ground which it then lost. The vital statistics, which show a slight excess of deaths over births, are too inaccurate to be worth consideration.

Kashmir.

125. The first attempt to ascertain the population of the Kashmir State was made in 1873, but it was not a success, and the experiment was not repeated until 1891, when a fairly accurate enumeration was effected. According to this census the population was 2,543,952. It increased by 12·1 per cent. between that year and 1901, leaving out of account the Frontier ilaqas which were then enumerated for the first time.

Throughout the last decade the fertile Kashmir valley was favoured with bumper harvests, except in 1903 when a disastrous flood entirely destroyed the paddy on the lower levels. Elsewhere the agricultural conditions were generally fair. There has been a steady extension of cultivation, especially in the Kashmir valley and Gilgit, as well as a marked increase in the irrigated area. Prices of all kinds of agricultural produce have risen and the wages of the labouring classes have followed suit. The silk industry has grown rapidly, the number of cocoon rearers having increased since 1901 from 6,000 to 35,000 and the daily attendance at the Srinagar Silk Factory from 900 to 3,700. Steady progress has been made in all branches of the administration. Improved communications have helped to develop the resources of the State, and great activity has been shown by the Forest Department in exploiting the extensive forests, especially those in the Jhelum valley. On the other hand, there were several bad epidemics of cholera, chiefly in Kashmir, and of plague in Jammu; there has also been a small loss from migration. On the whole, the period under review may be regarded as a normal one, and the increase of 8·8 per cent. disclosed by the census of 1911 as representing very fairly the rate of growth which is to be expected when no disturbing influences are at work. The rate varies considerably in different parts, from 14 per cent. in the Indus valley (Frontier districts) to 5 per cent. in Jammu. The relatively large increase in the former remote area is due partly to better enumeration and partly to improved communications. Plague has helped to keep down the increase in Jammu, but it is to be noted that in the tahsil of Basohli there has been a steady decline since 1891. The hill tribes of this and other parts of Jammu demand so high a bride price that it is almost impossible for a man to get a wife unless he has a sister or other female relative whom he can give in exchange. This has resulted, especially amongst the Thakkars, in a great laxity of morals and the spread of venereal diseases. In Ladakh, the practice of polyandry prevents a rapid growth, but the town of Leh is flourishing.

The statistics of variation by tahsils show that the rates of increase are in inverse proportion to the density; the sparsely inhabited tracts have added largely to their population, while those with a density of 300 and upwards have declined.

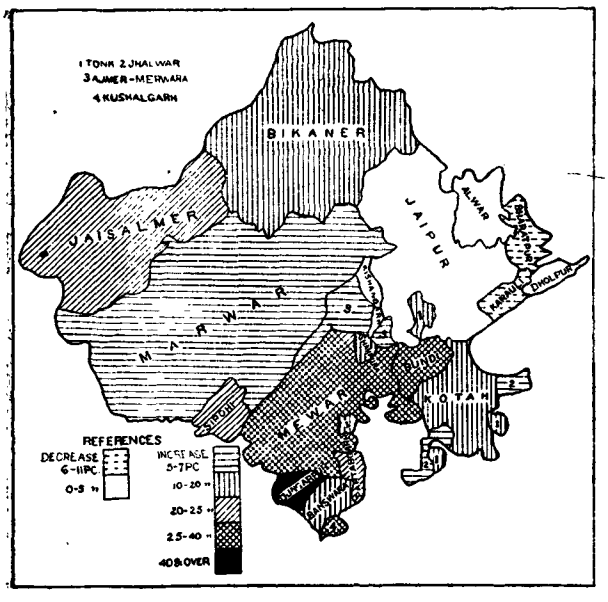
126. From 1804 onwards various estimates were made of the population of Mysore, but they cannot be relied on as a basis for comparison. The first regular census, taken in 1871, disclosed a population of 5,055,402. The State was hit very hard by the great Southern India famine of 1876-78 which caused a terrible mortality, with the result that in 1881 the population was found to have fallen by 17·2 per cent. The ensuing years were healthy and prosperous; and the process of recovery was so rapid that in 1891 there was an increase of 18·1 per cent. This was followed in the next decade by a further gain of 12·1 per cent. **Mysore.**

Since 1901 the agricultural conditions have, on the whole, been normal. There were four lean years, and in one of them there was considerable distress; but in the other six years the crops were good and the agricultural classes profited by the high prices of food grains which prevailed. Several big irrigation works have been completed, but they have not yet had time to produce their full effect. The coffee plantations have been languishing, but there has been marked progress in various industrial undertakings. The gold-fields have continued to develop, and more than 25,000 persons are now employed in them. On the other hand, there have been heavy losses from plague, especially in the towns; and malarial fevers have been prevalent in the Malnad or Western division. The birth-rate was probably below normal in the earlier years of the decade, when the number of persons of child-bearing age was smaller than usual owing to the heavy infantile mortality which occurred in 1876-78. The net result of these opposing factors is seen in the comparatively small increase of 4·8 per cent. recorded at the recent census. This increase is the resultant of a gain of 7 per cent. in the Eastern division and a loss of 1·7 per cent. in the Western division where, though there is more room for expansion, the climate is in parts very bad, and the coffee industry is declining. The vital statistics show a considerable excess of deaths over births, but they are still too inaccurate to be worth detailed examination.

Ever since 1881, the Hindus have been increasing at a slower rate than the Muhammadans and Christians. The number of Christians has risen by 105 per cent. in thirty years and by 19·5 per cent. in the course of the last decade. The figures show a slight gain amongst Animists since 1881, but this seems to be due to changes in the enumeration procedure; there is reason to believe that in reality they are losing ground.

127. Between the first general census of the Rajputana States which was taken in 1881 and the ensuing census of 1891 the recorded population grew by 20·6 per cent.* Part of this was due to the imperfections of the earlier enumeration, but the decade was a prosperous one and the real growth was no doubt very considerable. The Agency suffered thereafter from a succession of seasons of deficient or ill-distributed rainfall, culminating in the terrible famine of 1900. This unparalleled disaster found the Durbars unprepared; and although at the eleventh hour everything possible was done to cope with it, there was a terrible loss of life. There were in addition several epidemics of fever, the most virulent of all being that which broke out in the autumn of 1900 immediately after the famine. In consequence of these calamities the census of 1901 revealed a decrease of 20·5 per cent.* Several of the southern States lost more than two-fifths of their population and the western States about a quarter. **Rajputana.**

Map of Rajputana showing variations in the population since 1901.



Note.—Lawa (−4·0) has been omitted from this map as the area is small.

* These proportions have been calculated on the adjusted populations for 1881, 1891 and 1901. The manner in which they have been adjusted has been explained in paragraph 5 of Chapter II of the Provincial Report.

Since 1901 there have been no widespread famines and no terrible epidemics of fever like those which raged in the previous decade, but at the same time the conditions have been far from satisfactory. The thickly populated States in the north-east of the Agency bordering on the United Provinces suffered from famine in 1905-06. Other States were more or less affected in that year and again in 1907-08. Most of the States in the eastern part of the Agency suffered from outbreaks of plague, and several of them from severe fever epidemics. There has been very little industrial development and no marked extension of railways or irrigation. In these circumstances it is not surprising to find, instead of the usual rebound after famine, a moderate increase of only 6·9 per cent. Even this is due in part to migration. The number of immigrants has risen by 65, and that of emigrants has fallen by 59, thousand. The natural increase is only 5·2 per cent. and the population is still less by 15 per cent. than it was in 1891. It may be noted that in the only eight States of the Agency in which vital statistics are collected, the gain recorded at the census is far in excess of that indicated by a comparison of the reported births and deaths. The difference is due to the inaccuracy of the vital returns.

Of the three natural divisions into which Mr. Kealy divides the Agency, the largest growth—26 per cent.—has occurred in the Southern division. It is this tract which suffered most in the famine of 1900, and the increase now recorded is due partly to natural growth and partly to the return to their homes of persons who emigrated in the famine years; Dungarpur which in 1901 showed a loss of 39·5 per cent. now has a gain of 59 per cent. The Western division which lost 25·4 per cent. in the previous decade has now a gain of 9·8 per cent. The increase here is greatest in the sparsely peopled State of Jaisalmer, to which there has been extensive immigration, chiefly from Marwar and the Punjab, and in Bikaner. The population has remained practically stationary in the Eastern division, which escaped almost unscathed from the calamities of the previous decade. It is this tract which in recent years has suffered most from plague, fever and crop failure. Bharatpur, which borders on the Jumna, has registered a loss of 10·8 per cent. and the adjoining States of Alwar, Karauli and Dholpur have also lost population. The conditions in these States are very similar to those prevailing in the adjacent part of the United Provinces, where also there has been a decrease of population.

Sikkim.

128. The first census of this small Himalayan State was taken in 1891. A Political Officer had been appointed, and British methods of administration introduced, only two years previously; and the enumeration was necessarily somewhat rough. It disclosed a population of 30,458. This rose to 59,014 in 1901; and although some part of the apparent gain was due to the imperfections of the previous enumeration, there can be no doubt that the real increase was very large. In 1889 the interdiction on immigration from Nepal was removed and cultivators from that State flocked in. At the census of 1901 two-fifths of the inhabitants of Sikkim returned Nepal as their birthplace. Since that year the seasons have been favourable, and there have been no widespread epidemics. The population has continued to grow rapidly, both by natural increase and by fresh immigration from Nepal. The result is a further gain of 49 per cent., the population being now 87,920. Many of the earlier Nepalese settlers are now dead and most of their children are Sikkim-born, but in spite of this the number of persons who have returned Nepal as their birthplace is greater now than it was ten years ago.

Travancore.

129. The Travancore State in the south-western corner of India has grown very rapidly during the last twenty years. The increase of 15·4 per cent. recorded in 1901 was more than twice as great as that of the previous decade; and in the absence of any apparent reason it was thought that it must have been due in part to an incomplete enumeration in 1891. On the present occasion, however, the increase (16·2 per cent.) is even greater. There are no grounds for supposing that the present census was more accurate than its immediate predecessor; and the whole of the increase must, therefore, be regarded as genuine. The influx of people from outside has been greater than the corresponding exodus, but the net gain from migration amounts only to about 0·5 per cent. The increase in the population is the result almost entirely of its natural growth during a period free from destructive epidemics and

of considerable agricultural prosperity. In only three years of the decade were the crops below normal. There has been a great extension of special cultivation including that of cocoanuts, tea, rubber, pepper, ginger and areca nut. These crops are so profitable that they are displacing the cultivation of rice, of which large and increasing quantities are imported from Madras and Burma. The fisheries also are important.

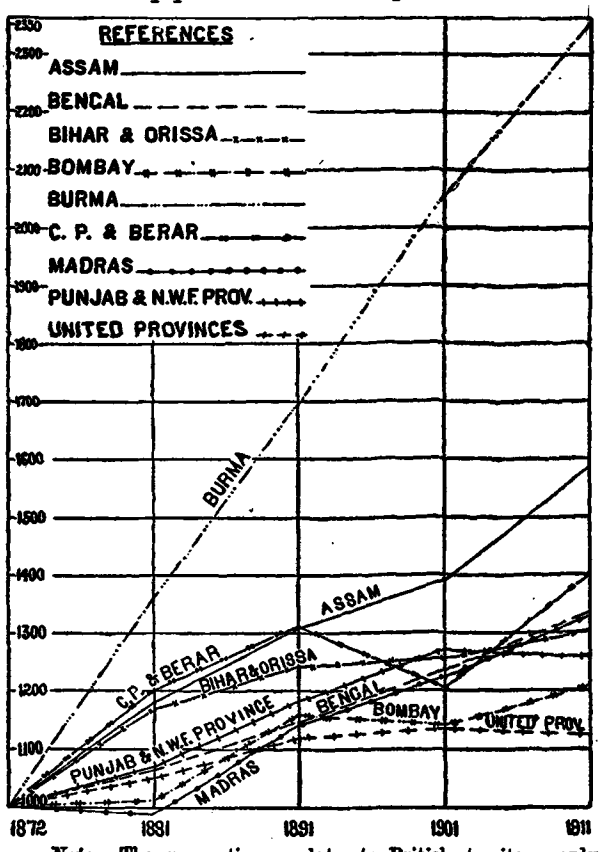
The largest proportional increase is in the sparsely populated Devikulam division in the north, on the lower slopes of the Western Ghats, where it amounts to 64·8 per cent. There are now 55 persons per square mile in this division compared with only 14 in 1875. The northern half of it has more than doubled its population during the decade. This is due largely to the operations of the Kannan Devan Hills Produce Company, which holds a concession over an extensive area and is rapidly bringing a large part of it under tea and rubber cultivation. Although the greatest proportional gain has taken place in the more sparsely populated areas, the absolute addition to the population has been greatest in talukas with a density of 750 to 900 persons per square mile, and the next greatest in those with a density exceeding 1,050.

General Summary.

Summary.

130. Having passed in review the changes which have occurred during the decade in the individual Provinces and States, we are now in a position to focus the main results for the Empire as a whole. We have already seen (paragraph 86) that, after allowing for additions due to the inclusion of new areas and more accurate enumeration, the net increase of population during the ten years ending in March 1911 was 6·4 per cent. as compared with 1·4, 9·6 and 1·5 per cent. respectively in the three preceding inter-censal periods. There are, moreover, great local, as well as periodic, variations in the rate of growth. The general average for India as a whole is the resultant of very different figures for various parts of the Empire. The changes which have taken place in the main provinces in each of the last four decades are shown in the accompanying diagram.

Diagram showing the variation since 1872 per 1,000 of the population in the main provinces.



Note.—The proportions relate to British territory only and in Burma to Lower Burma only.

The most noticeable feature is the continuous rapid growth in Burma. Lower Burma has grown by 135 per cent. since 1872 and the whole Province including Upper Burma, which was annexed in 1886, by 37 per cent.* since 1891. In Assam including Manipur the increase since 1872 amounts to 70 and in the Central Provinces and Berar to 47 per cent. In the other main provinces the rate of growth has been much slower. In some provinces, such as Burma, Assam and Bengal there has been continuous progress but others, at some time or another, have sustained a set-back. In the larger provinces at least, the internal variations are also frequently considerable. In Bengal one district has at the present time a smaller population than it had in 1872, while four others have more than doubled their population since that date.

In British territory there has been a gain of 9·1 per cent. over about nine-tenths of the area, with three-quarters of the total population, and a loss of 5·3 per cent. in

* Exclusive of the Specially Administered Territories which were not enumerated in 1891.

the remaining one-tenth of the area and one-fourth of the population. The contrast in different parts of the Native States is still more striking. The net increase of 10·3 per cent. is the outcome of a gain of 14·3 per cent. in four-fifths of the total area and population, coupled with a loss of 6·2 per cent. elsewhere. The relatively greater net increase in the Native States as compared with British territory is explained by the fact that many of the States suffered severely from famine in the previous decade when they sustained a net loss of 5 per cent., while British territory gained 4·7 per cent. As we have already seen the recovery from famine losses is usually very rapid. Apart from this, in ordinary circumstances, a comparatively high rate of increase is to be expected in the Native States, as they are, on the whole, more undeveloped than British territory, and contain a much larger proportion of cultivable waste land. It will be seen from Subsidiary Table VI that if the district be taken as the unit, the net increase in India as a whole during the last decade is the resultant of a gain of 10·3 per cent. in an area of 1,517,000 square miles with a population of 245 millions and a present density of 162 to the square mile, and a loss of 5·5 per cent. in an area of 218,000 square miles with a population of 68 millions and a density of 312 to the square mile.

Variations in relation to density.

131. In Subsidiary Table V the variations in the population which have taken place in the minor administrative units (tahsils, taluks or thanas) are co-ordinated with their density. Half the net increase in the population has occurred in tahsils which in 1901 had less than 150 inhabitants to the square mile and almost the whole of it in those with less than 450. Those with a greater density than this had a net increase of less than half a million, the gains in three of the higher density groups being largely counterbalanced by losses in the other two. The losses in these groups were exceptional and were due entirely to the epidemics of plague and malarial fevers which raged during the decade in some of the most prosperous districts of the United Provinces. But even so it is clear that in India as a whole the rate of increase tends to vary inversely with the existing density of the population. There are of course local exceptions to this rule, *e.g.* in Bengal, where some of the most thickly peopled districts are growing more rapidly than others with a relatively sparse population. Dacca with 952 persons to the square mile in 1901 has since added 12 per cent. to its population and Tippera with 848 nearly 15 per cent.

Comparison of Census results with vital statistics.

132. If the registration of births and deaths were accurate it would be easy at any time to ascertain the population of a given tract, except in so far as it is affected by migration, by adding to the population ascertained at the previous census the number of births since recorded and deducting from it the number of deaths. In order to elucidate this point I have shown in Subsidiary Table IV the number of births and deaths recorded during the decade 1901-10, the birth and death rates per mille and the net excess of births over deaths. This excess is collated with the variations disclosed by the census of 1911 in the actual, and also in the natural, population. The figures for the natural population are not in all cases quite accurate, as it has sometimes been difficult to make allowance for the areas in which vital statistics are not at present registered. In the main British provinces the vital statistics for the decade show an excess of 9·4 million births over deaths whereas the census shows that the actual increase in the population was 12·1 millions. The census figures show an excess over the vital statistics in all provinces except the United Provinces, where, if the vital statistics were correct, there should have been an increase of a million in the population instead of a decrease of more than half that amount, and Bihar and Orissa, where the vital statistics indicate an increase of 1·9 millions, against an increase according to the census of 1·8 millions in the natural population. The two figures in the latter case correspond very closely. Elsewhere the nearest approximation between the two sets of statistics is in the Central Provinces and Berar, where the excess of reported births over deaths was 1·6 millions against a census increase in the natural population of 1·9 millions, and Madras, where the figures are 2·8 and 3·2 millions respectively. It is unnecessary to examine the figures in greater detail. Enough has been said to show that we cannot at present rely on the vital statistics for accurate inter-censal estimates of the population. At the same time, except in the case of severe epidemics when the reporting agency breaks down, the degree of error

may be assumed to be fairly constant, and the periodic variations in the returns may be relied on as reflecting the real changes in the number of births and deaths.

The imperfection of the recorded vital statistics is not to be wondered at when we remember the weakness of the reporting agency. In this connection Mr. Blunt writes as follows:—

"In rural circles, the reporting agency is the chaukidar, a low paid, totally illiterate person, who brings his record of births and deaths (which is written up by the patwari or other literate person in the village) to the thana with him when he visits it. He is frequently away from his circle on duty, assisting the police, mounting guard at camps, or giving evidence in courts; and it is obvious that errors from omission in such cases must frequently occur. He is assisted occasionally by the village headman or chief landlord, if these happen to be persons with some small amount of public spirit; but it is clearly quite possible that births and deaths (especially deaths in the course of epidemics) may escape his notice altogether. His powers of judging of the causes of death are not particularly great: and unless it is a well known and easily distinguishable disease, his diagnosis of a death is not reliable. Apart from deaths due to injury or accident, his knowledge of diseases is limited to small-pox, cholera, plague and fever: everything which is not a case of one of the first three, and a good many cases that are, go down under fever. For our present purposes, however, this is less important than the completeness of this record.

In this decade there have been reasons why his records should be less complete than usual. When plague was raging (especially in the early years of plague when it was far more feared than it is now), the chaukidar may well have shirked his duties to some extent. Even if he did not, with death succeeding death in rapid succession, he may very well have failed to find out on his return all the cases that had occurred during one of his frequent absences from his circle. The same, though in less degree, applies to the malaria epidemic of 1908. During famine he was wanted for various other duties and was apt to neglect his duties in respect of vital statistics; for famine disorganizes most things. And lastly plague and malaria spared him no more than any one else, and registration was disorganized because of the illness or death of the reporting chaukidar. We might reasonably expect that though registration tends, normally, to improve with time, the calamities of the decade should have greatly retarded that improvement or even caused retrogression. Further, since plague and malaria were the chief ultimate causes which would prevent him in some way or another from properly discharging his duties, and since they caused far more loss among women than men, we might also expect that the omissions in the vital record would be rather of deaths than births, and rather of female than male deaths.

In towns matters are different, and it can be asserted with some confidence that registration there is more satisfactory. The head of the house, the policeman of the beat, the sweeper employed in the house, one or all have to report the birth or death. Moreover the agency is far better educated: in some places (Meerut for instance) the causes of death are all tested by a medical man: and generally speaking, it is probable that little fault can be found with urban vital statistics in any respect."

The wonder is not that the returns are still incomplete but that they are as good as they are. In some provinces the number of omissions is now extremely small. In the Central Provinces and Berar, for example, the births actually reported during the decade represent 49·6 per mille of the population of 1901. The actuary who examined the age statistics did not deal with the Central Provinces and Berar but his estimates of the actual birth-rates elsewhere ranged from 41·0 in Bombay to 46·7 in Bengal.

In this connection it may be mentioned that the statistics compiled by a special staff maintained for three years in a small area in Bengal showed a total of 4,670 births and 6,910 deaths against 4,690 and 6,917 respectively returned by the ordinary reporting agency. The excess of 20 births in the ordinary returns was the net result of the inclusion of two cases of abortion, 26 of still-births, and three of double registration, and the failure to report 11 births. The excess of seven deaths was due to the erroneous inclusion of three cases of abortion, 23 of still-births and one death occurring outside the period of enquiry on the one hand, and the omission of 20 deaths on the other. The actual excess of deaths over births differed only by 13 from that returned by the ordinary reporting agency. It has to be remembered, however, that the knowledge that a separate record was being prepared must have put the ordinary reporters on their mettle and made them more careful than usual.

SUBSIDIARY TABLE I.

Variation in relation to density since 1872.

Province, State or Agency.	Percentage of variation : Increase (+), Decrease (—).				Net Variation per cent.	Mean density per square mile.				
	1901-1911.	1891-1901.	1881-1891.	1872-1881.	1872-1911.	1911.	1901.	1891.	1881.	1872.
1	2	3	4	5	6	7	8	9	10	11
INDIA	+ 7·1	+ 2·5	+ 13·2	+ 23·2	+ 52·9	175	163	159	141	114
Excluding new areas	+ *6·5*	+ *1·5*	+ *10·9*	+ *7·1*	+ *31·9*	...	...	...	...	...
Provinces	+ 5·5	+ 4·7	+ 11·2	+ 7·4	+ 31·9	223	212	202	182	169
Excluding new areas	+ *5·4*	+ *3·9*	+ *9·7*	+ *7·4*	+ *29·3*	...	...	...	...	...
Ajmer-Merwara	+ 5·1	— 12·1	+ 17·7	+ 16·2	+ 26·5	185	176	200	170	146
Andamans and Nicobars	+ 7·3	+ 57·9	+ 6·7	...	...	8	8	5	5	...
Assam	+ 14·9	+ 6·7	+ 11·6	+ 18·2	+ 61·7	127	110	103	93	78
Baluchistan	+ 8·5	...	...	...	...	8	7	...	...	...
Bengal	+ 7·9	+ 7·8	+ 7·6	+ 6·4	+ 33·3	578	535	497	461	434
Bihar and Orissa	+ 3·8	+ 1·1	+ 6·1	+ 17·0	+ 30·2	415	400	395	373	318
Bombay	+ 6·0	— 1·7	+ 14·5	+ 1·2	+ 20·7	160	151	153	134	132
Burma	+ 15·5	+ 35·9	+ 106·6	+ 36·0	+ 341·0	52	45	33	16	12
Central Provinces and Berar	+ 16·2	— 8·3	+ 9·3	+ 20·0	+ 39·8	139	120	131	120	100
Coorg	— 3·1	+ 4·4	— 2·9	+ 5·9	+ 4·0	111	114	109	113	106
Madras	+ 8·3	+ 7·3	+ 15·6	— 1·2	+ 32·6	291	269	250	217	219
N.-W. Frontier Province	+ 7·6	+ 9·9	+ 17·9	} + 7·0	{ + 25·9	164	152	138	117	} 156
Punjab	— 1·7	+ 6·9	+ 10·0	}	{	200	204	191	173	}
United Provinces	— 1·1	+ 1·7	+ 6·2	+ 5·1	+ 12·3	440	445	437	412	392
States and Agencies	+ 13·0	— 5·0	+ 20·1	+ 162·0	+ 237·6	100	88	93	78	30
Excluding new areas	+ *10·3*	— *6·6*	+ *15·4*	+ *4·2*	+ *54·5*	...	...	...	...	...
Assam State (Manipur)	+ 21·7	...	...	...	...	41	34	...	26	...
Baluchistan States	— 1·9	...	...	...	...	5	5	...	...	...
Baroda State	+ 4·1	— 19·2	+ 10·7	+ 9·2	+ 1·8	248	239	295	267	244
Bengal States	+ 11·1	+ 3·3	+ 2·6	+ 23·0	+ 44·9	153	137	133	129	105
Bihar and Orissa States	+ 19·0	+ 9·5	+ 25·6	+ 39·8	+ 128·9	138	116	106	84	60
Bombay States	+ 7·3	— 14·5	+ 16·5	+ 2·1	+ 9·0	116	108	127	109	106
Central India Agency	+ 10·1	— 16·2	+ 9·4	...	...	121	110	131	120	...
Central Provinces States	+ 29·8	— 4·8	+ 23·4	+ 49·5	+ 128·1	68	52	55	45	30
Hyderabad State	+ 20·0	— 3·4	+ 17·2	...	...	162	135	140	119	...
Kashmir State	+ 8·7	+ 14·2	...	...	...	37	34	30	...	...
Madras States	+ 14·9	+ 13·2	+ 10·6	+ 1·7	+ 46·3	456	397	351	317	312
Cochin	+ *13·1*	+ *12·3*	+ *20·4*	— *·1*	+ *52·7*	*675*	*597*	*531*	*441*	*442*
Travancore	+ *16·2*	+ *15·4*	+ *6·5*	+ *3·9*	+ *48·4*	*452*	*389*	*337*	*316*	*304*
Mysore State	+ 4·8	+ 12·1	+ 18·1	— 17·2	+ 14·9	197	188	168	142	172
Punjab States	— 4·8	+ 3·8	+ 10·4	...	...	115	121	117	106	...
Rajputana Agency	+ 6·9	— 19·0	+ 22·5	...	...	82	76	94	77	...
Sikkim State	+ 49·0	+ 93·8	...	...	...	31	21	11	...	...
United Provinces States	+ 3·7	+ 1·2	+ 6·8	+ 16·1	+ 30·3	164	158	156	146	126

NOTE.—The Agencies and Tribal area of the N.-W. F. Province have not been shown in this table. The figures against Burma in cols. 4 and 6 include the population of Upper Burma which was annexed in 1886. The figures in cols. 10 and 11 relate to Lower Burma only.

SUBSIDIARY TABLE II.

Variation in natural population—1901-1911.

Province, State or Agency.	Population in 1911.				Population in 1901.				Variation per cent. (1901-1911) in natural population. Increase (+), Decrease(—).
	Actual population.	Immigrants.	Emigrants.	Natural population.	Actual population.	Immigrants.	Emigrants.	Natural population.	
1	2	3	4	5	6	7	8	9	10
INDIA.	315,156,396	650,502	1,023,505	315,529,399	294,361,056	627,438	915,000	294,648,618	+7·1
Ajmer-Merwara	501,395	96,578	84,110	488,927	476,912	93,876	25,293	408,329	+19·7
Andamans and Nicobars.	26,459	14,402	970	13,027	24,649	14,219	349	10,779	+20·9
Assam	7,059,857	882,068	74,294	6,252,083	6,126,343	775,842	51,481	5,401,982	+15·7
Baluchistan	834,703	58,500	76,273	852,476	810,746	41,232	70,986	840,500	+ 1·4
Bengal	46,305,642	1,970,778	584,757	44,919,621	42,881,776	894,371	872,580	79,417,242	+ 6·8
Bihar and Orissa	38,435,293	449,712	1,916,806	39,902,387	36,557,257				
Bombay	27,084,317	1,021,224	622,831	26,685,924	25,468,209	840,781	626,799	25,254,227	+ 5·7
Burma	12,115,217	590,965	14,166	11,538,418	10,490,624	475,328	9,460	10,024,756	+15·1
C. P. and Berar	16,033,310	749,985	315,233	15,598,558	13,602,592	630,901	302,257	13,273,948	+17·5
Coorg	174,976	45,535	3,862	133,303	180,607	55,098	3,192	128,701	+3·6
Madras	41,870,160	253,877	1,518,179	43,134,462	38,653,558	258,812	713,203	39,107,949	+10·3
N.-W. F. Province	3,819,027	135,345	67,378	3,751,060	2,125,496	792,259	435,749	26,523,721	+4·8
Punjab	24,187,750	660,219	517,485	24,045,016	24,754,735				
United Provinces	48,014,080	660,085	1,429,310	48,783,305	48,494,374	680,691	1,510,295	49,323,978	— 1·1
Baroda State	2,032,798	222,957	235,528	2,045,369	1,952,692	172,914	202,302	1,982,080	+ 3·2
Central India Agency	9,356,980	474,255	536,133	9,418,858	8,497,805	672,263	462,310	8,287,852	+13·6
Cochin State	918,110	47,266	23,268	894,112	812,025	50,054	14,622	776,593	+15·1
Hyderabad State	13,374,676	260,713	306,388	13,420,351	11,141,142	325,197	317,790	11,133,735	+20·5
Kashmir State	3,158,126	76,773	81,968	3,163,321	2,905,578	85,597	86,157	2,906,138	+ 8·8
Mysore State	5,806,193	312,908	139,607	5,632,892	5,539,399	306,263	131,682	5,364,818	+ 5·0
Rajputana Agency	10,530,432	303,553	855,947	11,082,826	9,853,366	234,407	900,224	10,519,183	+ 5·4
Sikkim State	87,920	29,835	3,445	61,530	59,014	25,004	2,188	36,198	+70·0
Travancore State	3,428,975	61,165	33,143	3,400,953	2,952,157	54,903	24,486	2,921,740	+16·4

NOTE.—The figures for the Provinces are inclusive of the States attached to them, except in the case of Madras, where they exclude Cochin and Travancore.
Cols. 2 and 6—Persons not enumerated by birthplace or whose birthplace was not returned have been included in these columns.
Cols. 4 and 8—The figures against India in cols. 4 and 8 represent emigrants to foreign countries, details of which for 1911 will be found in Subsidiary Table IX of Chapter III. They have been distributed by Provinces in col. 4, but in the absence of definite information such distribution could not be made for 1901 (col. 8).
Cols. 7 and 8—The figures against Bengal, C. P. and Berar, C. I. and Rajputana Agencies are based on the areas as they stood in 1901.

SUBSIDIARY TABLE III.

Variation in natural divisions.

	Natural division.	Area in square miles.	Population.	Variation per cent. 1901-11.	Density per square mile.	Mean annual rainfall in inches.
	1	2	3	4	5	6
I.	Lower Burma	77,359	6,212,412	+ 14·9	80	146
II.	Upper Burma	151,480	5,849,516	+ 15·0	39	48
III.	Assam	61,471	7,059,857	+ 15·2	115	92
IV.	Bengal	86,910	46,393,562	+ 8·0	534	76
V.	Orissa and Madras Coast, North	93,226	21,015,526	+ 10·2	225	50
VI.	Bihar and United Provinces, East	103,377	54,387,105	— ·1	526	47
VII.	United Provinces, West and Punjab, East and North.	130,950	35,936,995	— 3·9	274	34
VIII.	Kashmir	84,432	3,158,126	+ 8·7	37	24
IX.	The North-West Dry Area	200,282	14,429,531	+ 11·8	72	10
X.	Baluchistan	134,638	834,703	+ 3·0	6	8
XI.	Rajputana East and Central India West	109,901	14,394,069	+ 7·6	131	25
XII.	Gujarat	63,634	9,718,673	+ 7·6	153	24
XIII.	Central India East, Central Provinces and Berar and Chota Nagpur.	183,500	24,935,209	+ 15·9	136	47
XIV.	The Deccan	203,167	34,336,043	+ 9·7	169	30
XV.	Malabar and Konkan	34,027	13,001,985	+ 9·7	382	101
XVI.	Madras, South-East	56,351	21,752,306	+ 8·1	386	39

NOTE.—In the case of II and IX the figures for area, variation and density relate to the tract enumerated in 1901. The Andamans and Laccadive Islands and Aden which do not fall within the scheme of natural divisions have been left out of account in this Table.

SUBSIDIARY TABLE IV.

Comparison with vital statistics.

Province or State.	In 1901-1910 total number of		Number per mille of population of 1901 of		Excess (+) or deficiency (—) of Births over Deaths.	Increase (+) or Decrease (—) of population of 1911 compared with 1901.	
	Births.	Deaths.	Births.	Deaths.		Natural population.	Actual population.
1	2	3	4	5	6	7	8
Assam	1,883,545	1,564,022	35·7	29·7	+ 319,523	+ 687,950	+ 775,801
Bengal	15,797,344	13,728,296	37·6	32·7	+ 2,069,048	+ 3,098,714	+ 3,312,532
Bihar and Orissa	13,554,098	11,645,026	41·0	35·2	+ 1,909,072	+ 1,758,037	+ 1,239,761
Bombay	6,177,362	6,394,831	33·4	34·6	— 217,469	Not available.	+ 1,110,801
Burma	1,853,296	1,398,731	33·2	25·0	+ 459,565	+ 812,848	+ 804,691
C. P. and Berar	5,907,914	4,280,406	49·6	35·9	+ 1,627,508	+ 1,864,142	+ 1,944,856
Madras	11,314,152	8,516,955	30·8	23·2	+ 2,797,197	+ 3,310,729	+ 3,175,750
N.-W. Frontier Province	679,069	559,016	34·6	28·5	+ 120,053	+ 194,508	+ 155,399
Punjab	8,286,261	8,843,708	41·2	44·0	— 557,447	— 182,334	— 355,383
United Provinces	19,764,839	18,747,113	41·4	39·3	+ 1,017,726	— 608,451	— 509,738
Baroda State	404,377	594,374	20·7	30·4	— 189,997	+ 63,289	+ 80,106
Cochin State	88,935	89,906	11·0	11·1	— 971	+ 117,519	+ 106,085
Hyderabad State	823,984	928,040	7·3	8·3	— 104,056	+ 2,286,616	+ 2,233,524
Mysore State	944,667	1,089,186	17·1	19·7	— 144,519	+ 268,074	+ 266,794
Travancore State	517,217	436,476	17·8	15·1	+ 80,741	+ 479,213	+ 476,818

NOTE.—This Table refers only to the areas in which vital statistics were collected. In the case of Burma, the figures relate to twenty-one districts only. The figures for the variation in the natural population are in some cases only approximate. It has not always been easy to allow for variations due to the exclusion of areas in which vital statistics are not recorded.

SUBSIDIARY TABLE V.

Variation by tahsils classified according to density.

Province, State or Agency.	Variation in tahsils with a population per square mile at commencement of the decade 1901-11.							
	Under 150.	150-300.	300-450.	450-600.	600-750.	750-900.	900-1,050.	1,050 and over.
1	2	3	4	5	6	7	8	9
INDIA.	**+7,746,340**	**+4,326,463**	**+2,891,312**	**+198,412**	**—846,237**	**+1,104,877**	**—324,377**	**+303,242**
	+12·5	*+ 7·4*	*+ 6·5*	*+ ·5*	*— 2·4*	*+ 6·6*	*— 2·3*	*+ 2·7*
Ajmer-Merwara	...	+ 24,483	...	...	...	...	...	...
	...	*+ 5·1*	...	...	...	...	...	...
Assam	+ 465,192	+ 187,985	+ 182,469	+ 88,004	+ 9,864	...	...	...
	+ 20·1	*+ 16·6*	*+ 12·8*	*+ 7·8*	*+ 8·3*	...	...	...
Baluchistan	+ 23,957	...	...	...	...	...	...	...
	+ 3·0	...	...	..	...	...	...	...
Bengal	+ 323,713	+ 184,005	+ 543,455	+ 260,379	+ 260,814	+ 215,916	+ 152,469	+ 317,589
	+ 22·0	*+ 13·0*	*+ 10·4*	*+ 3·3*	*+ 2·4*	*+ 3·6*	*+ 2·6*	*+ 7·9*
Bihar and Orissa	+ 641,168	+ 324,219	+ 283,837	— 14,036	+ 82,904	+ 64,876	+ 140,174	— 82,279
	+ 20·0	*+ 4·3*	*+ 5·0*	*— ·3*	*+ 2·0*	*+ 1·4*	*+ 2·5*	*— 7·9*
Bombay	— 4,505	+ 1,657,029	— 271,908	— 9,426	+ 8,186	...	+ 32,202	+ 204,530
	...	*+ 16·0*	*— 8·9*	*— 2·0*	*+ 2·5*	...	*+ 10·2*	*+ 21·6*
Burma	+ 1,216,958	+ 368,612	+ 15,367	+ 137	+ 2,112	...	...	+ 12,284
	+ 17	*+ 11*	*+ 7*	...	*+ 4*	...	...	*+ 2*
C. P. and Berar	+ 2,009,571	+ 446,556	— 25,409	...	...	...	...	...
	+ 22·9	*+ 10·1*	*— 6·1*	...	...	...	...	...
Coorg	— 3,444	— 2,187	...	...	...	...	...	...
	— 2·5	*— 5·0*	...	...	...	...	...	...
Madras	+ 329,036	+ 618,244	+ 1,348,423	+ 397,522	+ 343,992	+ 90,257	+ 15,603	+ 73,525
	+ 7·1	*+ 7·0*	*+ 10·0*	*+ 8·7*	*+ 7·3*	*+ 9·0*	*+ 7·2*	*+ 5·7*
N.-W. F. Province	+ 38,831	+ 77,428	+ 25,559	+ 13,581	...	...	...	...
	+ 5·2	*+ 10·2*	*+ 8·9*	*+ 5·5*	...	...	...	...
Punjab	+ 734,907	+ 186,212	— 624,411	— 616,591	— 163,883	— 83,219	...	...
	+ 15·2	*+ 2·7*	*— 11·1*	*— 14·2*	*— 9·3*	*— 7·0*	...	...
United Provinces	— 20,571	— 77,255	+ 1,432,749	+ 16,720	—1,447,877	+ 695,910	— 697,060	— 382,910
	— 1·0	*— 2·7*	*+ 20·7*	*+ ·1*	*— 11·1*	*+ 22·2*	*— 45·6*	*— 16·6*
Baroda State	+ 42,800	+ 71,124	— 11,672	— 12,332	— 4,412	...	...	— 5,402
	+ 19·6	*+ 9·2*	*— 2·3*	*— 7·1*	*— 2·7*	...	...	*— 5·0*
Central India Agency	+ 859,175	...	...	...	...	...	...	...
	+ 10·1	...	...	...	...	...	...	...
Cochin State	...	...	+ 33,837	+ 13,799	+ 24,652	...	...	+ 33,797
	...	...	*+ 13·5*	*+ 9·1*	*+ 17·0*	...	...	*+ 12·8*
Kashmir State	+ 145,484	+ 116,384	— 8,535	— 10,795	...	...	...	...
	+ 16·7	*+ 6·3*	*— 6·6*	*— 13·7*	...	...	...	...
Mysore State	+ 45,713	+ 177,088	— 72	...	...	...	...	+ 44,065
	+ 3·2	*+ 5·3*	...	...	...	...	...	*+ 16·6*
Rajputana Agency	+ 811,549	— 63,603	— 67,880	...	...	...	...	...
	+ 14·8	*— 1·8*	*— 10·8*	...	...	...	...	...
Sikkim State	+ 28,906	...	...	...	...	...	...	...
	+ 49·0	...	...	...	...	...	...	...
Travancore State	+ 57,900	+ 33,140	+ 35,503	+ 71,449	+ 37,411	+ 121,137	+ 32,235	+ 88,043
	+ 24·9	*+ 14·5*	*+ 12·3*	*+ 18·0*	*+ 26·5*	*+ 18·0*	*+ 10·2*	*+ 13·0*

NOTE.—The figures in this Table are incomplete as several Superintendents have omitted those for tahsils where owing to changes of area or other causes it was impossible to ascertain the variation since 1901.
The entries in italics represent the proportional variation in each density group.
The figures for the Provinces include those for the States attached to them; except in the case of the N.-W. F. Province where they are for British territory only and Madras where they exclude Cochin and Travancore.

SUBSIDIARY TABLE VI.

Variation distributed by areas of increase and decrease.

PROVINCE, STATE OR AGENCY.	AREAS SHOWING AN INCREASE.				AREAS SHOWING A DECREASE.			
	Area.	Population.		Increase per cent.	Area.	Population.		Decrease per cent.
		1911.	1901.			1911.	1901.	
1	2	3	4	5	6	7	8	9
INDIA.	**1,517,500**	**245,347,152**	**222,415,737**	**+10·3**	**217,823**	**68,015,879**	**71,945,319**	**—5·5**
Provinces.	**960,525**	**187,501,327**	**171,817,209**	**+9·1**	**132,549**	**56,689,549**	**59,872,693**	**—5·3**
Ajmer-Merwara	2,711	501,395	476,912	+5·1	...	...	...	...
Andamans and Nicobars	3,143	26,459	24,649	+7·3	...	...	...	...
Assam	53,015	6,674,049	5,841,878	+14·2	...	...	...	...
Baluchistan	54,228	412,792	382,106	+8·0	...	...	...	...
Bengal	72,984	42,106,967	38,670,041	+8·9	5,715	3,376,110	3,471,436	—2·7
Bihar and Orissa	71,971	27,669,447	26,172,889	+5·7	11,210	6,820,637	7,069,894	—3·5
Bombay	101,313	14,905,081	13,531,862	+10·1	21,746	4,767,561	5,027,788	—5·2
Burma	228,722	11,721,158	10,124,117	+15·8	2,117	340,770	366,507	—7·0
C. P. and Berar	99,823	13,916,308	11,971,452	+16·2	...	...	...	...
Coorg	...	...	...	...	1,582	174,976	180,607	—3·1
Madras	142,330	41,405,404	38,229,654	+8·3	...	...	...	...
N.-W. Frontier Province	13,418	2,214,762	2,125,496	+4·2	...	...	...	...
Punjab	68,025	8,415,838	7,533,225	+11·7	31,754	11,559,118	12,797,112	—9·7
United Provinces	48,842	17,531,667	16,732,928	+4·8	58,425	29,650,377	30,959,349	—4·2
States and Agencies.	**556,975**	**57,845,825**	**50,598,528**	**+14·3**	**85,274**	**11,326,330**	**12,072,626**	**—6·2**
Assam State (Manipur)	8,456	346,222	284,465	+21·7	...	...	...	...
Baluchistan States	7,132	61,205	56,109	+9·1	31,444	264,481	372,531	—29·0
Baroda State	8,182	2,032,798	1,952,692	+4·1	...	...	...	...
Bengal States	5,393	822,565	740,299	+11·1	...	...	...	...
Bihar and Orissa States	27,185	3,675,034	3,040,812	+20·9	1,463	270,175	273,662	—1·3
Bombay States	56,265	5,652,290	5,061,061	+11·7	7,599	1,759,385	1,847,498	—4·8
Central India Agency	75,065	9,019,227	8,134,052	+10·9	2,302	337,753	363,753	—7·1
Central Provinces States	31,174	2,117,002	1,631,140	+29·8	...	...	...	...
Hyderabad State	82,698	13,374,676	11,141,142	+20·0	...	...	...	...
Kashmir State	82,276	2,679,633	2,407,347	+11·3	2,156	478,493	498,231	—4·0
Madras States*	10,549	4,811,841	4,188,086	+14·9	...	...	...	...
Mysore State	22,656	4,951,020	4,648,393	+6·5	6,819	855,173	891,006	—4·0
Punjab States	27,935	1,869,791	1,766,783	+5·8	8,616	2,343,003	2,657,615	—11·8
Rajputana Agency	105,011	6,043,782	5,218,248	+15·8	23,976	4,486,650	4,635,118	—3·2
Sikkim State	2,818	87,920	59,014	+49·0	...	...	...	...
United Provinces States	4,180	300,819	268,885	+11·9	899	531,217	533,212	—·4

*Includes Cochin and Travancore.

NOTE.—In this Table the district or corresponding area in Native States has ordinarily been taken as the unit. The areas (where available) and the population enumerated for the first time have been left out of account.

CHAPTER III.

Birthplace.

133. The statistics of birthplace are contained in Imperial Table XI. The following Subsidiary Tables in which the principal results are displayed in a more compendious form will be found at the end of this Chapter :— Introductory remarks.

I. General distribution by birthplace of persons enumerated in each Province, etc.

II. General distribution by place of enumeration of persons born in Province, etc.

III. The proportional migration to and from each Province and State.

IV. Proportion of persons born (*a*) in the district where enumerated and (*b*) elsewhere.

V. Variation as compared with 1901 in the volume of migration within India.

VI. Migration between Provinces and States in 1901 and 1911.

VII. Variation as compared with 1901 in the number of immigrants from certain foreign countries.

VIII. Total number of immigrants from outside India at each of the last three censuses.

Two other tables have been added to show —

IX. The number of Indians born in India but enumerated in other parts of the British Empire.

X. The number of emigrants to certain colonies who were registered at the ports of Calcutta and Madras during the decade 1901-10.

The statistics of birthplace are important from various points of view. By showing the extent to which people have moved from one part of the country to another, they help to explain the variations in the total population of each local area. They also make it possible to ascertain the proportions of the sexes in the natural population, *i.e.*, amongst persons born in a given tract irrespective of the place of enumeration, which is often very different from that in the actual population, or persons present in the district on the date of the census. In Calcutta proper, for example, there are only 475 females per 1,000 males in the actual, as against 869 in the natural, population. The same statistics enable allowance to be made for the effect of migration on the age distribution, though it must be admitted that, in the absence of a table combining the statistics of age and birthplace, the adjustment is necessarily a somewhat rough one. Lastly, by showing the direction and volume of the movements between different parts of the country, they throw light on the effect of modern industrial developments and on the general economic conditions. So far as they affect the growth of population, the statistics of birthplace have already been considered in the last Chapter; and their influence on the age and sex distribution will be dealt with in Chapters V and VI. In the present Chapter the discussion will be confined to an examination of the main streams of migration, the reasons that induce them and the changes which have occurred since the previous census.

134. In the first place it should be noted that migration is of various kinds :— Types of migration.

(*i*) *Casual*, or the minor movements between neighbouring villages. These minor movements are called casual, not because they are temporary or accidental—for they are often, as will be seen further on, of a permanent character—but because a change of residence from one place to another within a very short distance does not amount to migration in the ordinary acceptation of that term.

Such movements are going on all over the country, but they find expression in our statistics only where they take place between villages which happen to lie on opposite sides of the district boundary.

(*ii*) *Temporary*, due to the migration of coolies to meet the demand for labour on new canals and lines of railway, and to journeys on business or in connection with pilgrimages, marriage ceremonies and the like. Throughout India there are sacred places where large crowds assemble on special occasions. When fixing the date of the census, care was taken to avoid, as far as possible, the dates when these festivals were expected to occur and also those regarded by Hindus as auspicious for marriage ceremonies. The object in view was to facilitate the taking of the census, but the incidental result was that on the date selected the volume of temporary migration was considerably less than it usually is at that season of the year. On the other hand, the census having been taken at the season when public works are actively carried on, the number of labourers collected on such works, *e.g.*, the Ganges bridge works at Sara Ghat in Bengal and the triple canal project in the Punjab, was larger than would have been the case a few months earlier or later. Famine, when it occurs, is a potent cause of temporary migration; but fortunately it was nowhere in operation at the time of the census of 1911.

(*iii*) *Periodic*, due to the seasonal demand for labour. Of this character is the annual migration to the Sunderbans, Burma and the wheat districts of Upper India at harvest time, and the extensive movement from Bihar and the United Provinces to Bengal during the cold weather months for work on the roads. To this type also belongs the annual immigration of the Powindahs or itinerant traders from Afghanistan and other places beyond the North-West frontier.

(*iv*) *Semi-permanent*, where the inhabitants of one place earn their livelihood in another, but maintain their connection with their old homes, where they leave their families and to which they ultimately return. This type of migration is exemplified in the case of most Europeans in India. It includes many of the labourers in mills and factories in Calcutta and other big cities; clerks in Government offices and domestic servants, and also the ubiquitous Marwari trader and money-lender, who plies his business in the remotest corners of the Empire, but who, in his old age, almost invariably returns to his home in Rajputana.

(*v*) *Permanent.* This type of migration is in the nature of colonization. It usually takes place when, owing to irrigation or improved communications or changed political conditions, new lands become available for occupation. As illustrations of this type of migration may be mentioned the extensive colonization of Lower, from Upper, Burma which took place after the annexation of the latter tract, and the rush from the congested districts of the Punjab to the canal colonies, as soon as the irrigation works there were completed. A minor form of permanent migration is to be found in the practice common amongst old people, especially Hindu widows, of spending their latter days at some sacred spot, such as Benares or Brindaban. The statistics of birthplace throw light only on the movements of this character which are actually in progress, or which have taken place during the life-time of the present generation. When the original settlers have died out and been replaced by their children born in the new home, all traces of the movement disappear from the census tables. The bulk of the present inhabitants of Sikkim are of Nepalese origin, but this fact will soon cease to be apparent from the census return of birthplace.

Total amount of migration.

135. The first thing which strikes one in connection with migration is its comparatively small volume. Of the total population of India all but 27·2 millions,* or 8·7 per cent., were born in the districts in which they were resident at the time of the census. There are two main causes—the one social and the other economic—which account for the reluctance of the native of India to leave his ancestral home. The social cause, which affects chiefly the Hindus, is the caste system. The restrictions which that system involves make a man's life very uncomfortable when he is separated from the members of his own social circle. Not only is he unable to marry beyond its limits; he may not even eat or drink with members of other groups, nor may he smoke from their *huqqa*. He often finds it difficult to get any one to cook his food; and if he dies, there will be no one to perform his obsequies, and his body may have to be removed by scavengers. Nor is it only a question of the inconveniences to which a Hindu is exposed during his absence. A man who is long away from home is often looked at askance on his return; he is suspected of having broken the rules of his caste, and he may find it hard to regain his old position. The penalties which a journey across the ocean involves are well known; and on the west coast of India the crossing of certain rivers is similarly interdicted in some cases, especially where women are concerned.

The economic hindrance to migration is to be found in the fact that the people of India are mainly dependent for their support on a single calling, *i.e.*, on agriculture. When, owing to some change, such as the extension of irrigation facilities, land previously unculturable becomes fit for the plough, there is a general movement towards it, but ordinarily there is no sufficient incentive to lead a man to leave his home in order to take up land elsewhere. At the present time, however, great changes are in progress. In the old days the difficulties and dangers attendant on long journeys helped to keep people at home, but these have now been removed, and a journey of a thousand miles is easier than one of a hundred miles a century ago. With the growth of large industries, the cultivation of commercial products, the exploitation of minerals and the construction of railways and canals, a new demand for labour has arisen which is leading many of the landless classes to seek a livelihood in the big centres of industry, where the pay offered is far better than that for field work. This demand will no doubt continue to grow and the volume of migration will increase accordingly.

The great difference in the matter of migration between a pastoral and an agricultural community is clearly seen from the state of things in Baluchistan, where most of the inhabitants are supported by their flocks and herds. To quote Mr. Bray :—

"Probably no feature of Balūchistān life impresses a new-comer more forcibly than the apparent fact that the population, such as it is, is always on the move. If he travels through Zhōb and Lōralai at the fall of the year, he will come across swarms of Afghān Powindahs on their yearly journey into India, shedding some of their numbers here and there to seek pasturage during the winter within Balūchistān itself. If he travels up the Bōlān, he will have to thread his way through a moving mass of Sarāwān Brāhūīs, leaving their native highlands with their wives and their children, their flocks and their herds, for the warmth of the Kachhī. And if he travels up the Mūla or any of the other passes to the south, he will be met by hosts of their Jhalawān brethren, wending their way into Sind. These are extreme cases, where whole masses of the population move down-country like a slowly advancing glacier. But wherever he travels, he will—if only he travel long enough—come across families camped in blanket-tents, or living in temporary huts made of bark or dwarf-palm leaves or similar material, or even sheltering in holes in the hillside. And if he chance to revisit the spot a short while later, he will find the tents gone, or their places taken by others, and the huts may be abandoned, and the holes tenantless. As for the permanent villages which jostle one another on the maps, he will look for most of them in vain. Even in the more settled parts of the country many of the permanent villages he descries from afar are permanent only in the sense that the same structures on the same sites serve as dwelling-places year after year: to-night there may be no room for the traveller to sleep in; to-morrow, before he awakes, half the inhabitants may have flitted, to summer abroad in the open. Now and then he may be drawn to a village of fairish size, only to regard it as a village of the dead, until he stumbles up against a few unfortunates who have been left behind to look after the crops."

Casual migration.

136. Of the 26·5 million natives of India who were enumerated in a district other than that in which they were born, 16·5 millions, or 62 per cent., were born in a district adjoining that in which they were enumerated. The great majority of these were doubtless emigrants of the casual type, that is to say,

* Including 650,000 persons born outside India.

persons who had moved only a few miles from their original home, but in so doing happened to cross the district boundary. Such movements can scarcely be regarded as migration in the ordinary sense of the word. As has already been noted, only a very small proportion of their total number are noticed in the census statistics.

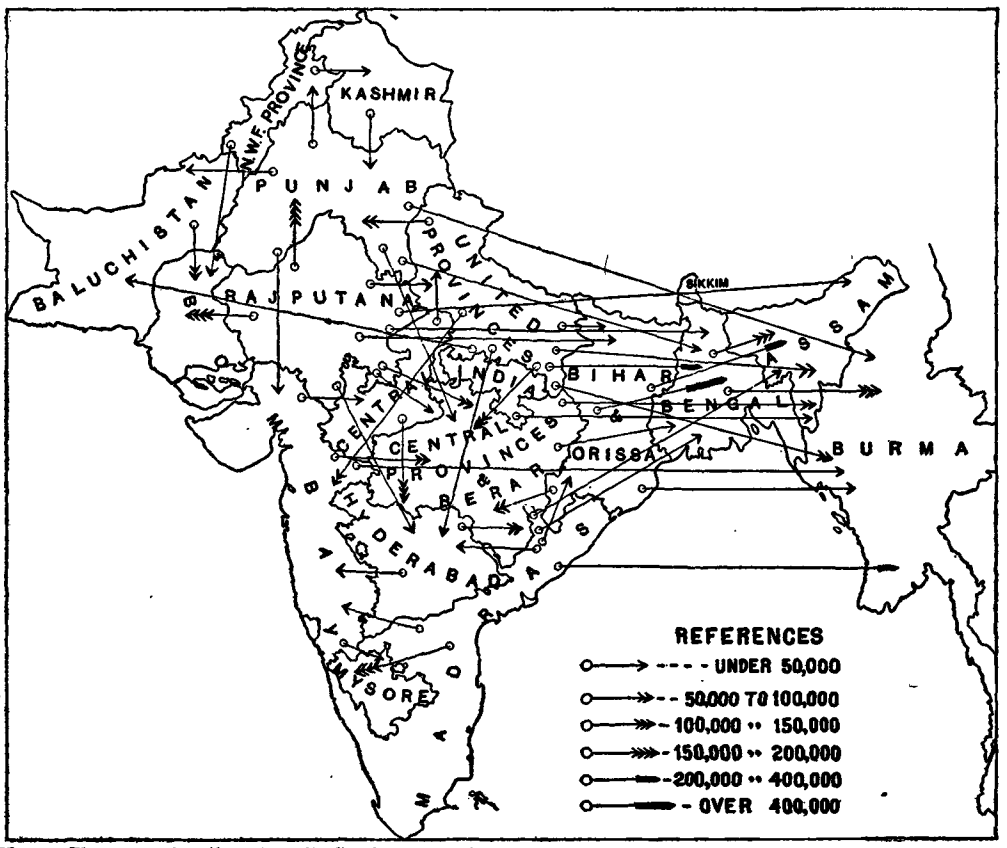
The chief cause of these minor movements is the custom, almost universal amongst Hindus, whereby parents seek wives for their sons in a different village from their own, and the fact that in some parts a young wife returns to her parents' home for her confinement, and especially for the first one. Where her parents' home is in a different district from that of her husband, her children thus appear in the returns as born in a district other than the one in which they afterwards reside. There are various reasons for this custom of village exogamy. Inter-marriage is forbidden between persons of the same clan or within certain degrees of relationship, and persons resident in the same village often have a feeling that there must be some kinship between them, even when it is not actually known to exist. And it is often thought undesirable to take a bride from a neighbour's family, as she might be tempted to divulge the family secrets and seek her parents' intervention whenever a difference of opinion takes place between her and her husband or his people.

The statistics of casual migration are swollen by the visits which members of connected families pay to one another at frequent intervals, especially on the occasion of marriages and other festivals, and by temporary evacuations when plague or other epidemic disease is prevalent.

Main currents of migration.

137. The movements between the different parts of each Province or State are dealt with in the Provincial Census Reports. These intra-provincial movements are for the most part too small to require examination in a general review for the whole of India, and attention will here be directed mainly to the external, or inter-provincial, currents of migration. These again are of two kinds, *viz.*, migration between adjoining Provinces and States, and migration to a distance.

Map showing the main currents of inter-provincial migration.



NOTE.—The arrows show the net result after deducting migration in the opposite direction. When the difference is less than 5,000 it has not been shown

The former kind of migration is to a great extent of the casual type, and will be dealt with in a subsequent paragraph.

Immigration to Bengal.

138. The most noticeable movements are the large streams of emigration from Bihar and Orissa, Madras, the United Provinces and Rajputana and of immigration into Bengal, Assam and Burma. Thanks to its fertile soil, Bengal is able to support practically the whole of its teeming indigenous population by agriculture, and there are very few landless labourers. It is necessary therefore to satisfy from outside the great and growing demand for unskilled workmen in the jute mills on the banks of the Hooghly, the numerous other industrial undertakings in and around the metropolis, and the tea-gardens of Darjeeling and Jalpaiguri and for road and railway construction throughout the province. The police also are, for the most part, natives of other provinces; and so are the warders in the jails, the peons of the zamindars and a large number of the better class of domestic servants. In this province the net excess of immigrants over emigrants is close on 1,400,000. Of these about 236,000 are natives of a district in Bihar and Orissa or Assam contiguous to the Bengal district in which they were enumerated. These are for the most part immigrants of the casual type. Of the remainder comparatively few are permanent settlers; the great majority are immigrants of the temporary and periodic types. They either visit the province during the cold weather months, as is the case with the labourers on roads and railways, or, like the mill hands, stay for a period varying from a few months to several years; at the end of this time they return to their permanent homes, where they stay until they have spent their savings and necessity again drives them to seek employment elsewhere. They seldom bring their families with them.

Assam.

139. Assam and Burma are both very sparsely peopled. The land available for cultivation being ample, very few of the indigenous inhabitants find it necessary to work for hire. Consequently the tea-gardens of Assam and the rice mills and oil wells of Burma have to obtain their coolies elsewhere. The result is that in the former province 12·5 per cent., and in the latter 5 per cent., of the population are immigrants. The influx to Goalpara and Sylhet takes place from the adjoining districts of Bengal, but otherwise the great bulk of the immigration to Assam is due to the demand for labourers for its tea-gardens, which is supplied by an elaborate and expensive system of recruitment. The emigration returns show that, during the last quinquennium, on the average nearly 51,000 labourers and dependants have gone each year to the tea-gardens of Assam. When these emigrants leave the tea-gardens, many of them stay on in the province and assist in the task of reclaiming from jungle the vast areas of fertile land which are still available for cultivation. In 1911 the area of land held by ex-tea-garden coolies direct from Government was close on 200,000 acres. In addition a large area was held by them as under-tenants, but of this no statistics are available. Many of them also find employment as carters, hucksters and general labourers. The tea-garden population, the bulk of which is of foreign origin, is about 700,000, and Mr. McSwiney estimates the number of ex-coolies at 350,000. The tea industry, therefore, has given to Assam at least one-sixth of its total population.

Burma.

140. In Burma there are two main streams of immigration. Madras supplies labourers for the rice-milling, oil and other industries, while numerous coolies flock into the province from Chittagong, chiefly for the rice harvest in Akyab and for rice-milling, etc., in Rangoon. The total number of natives of Madras and Bengal who were enumerated in Burma at each of the last three censuses is noted in the margin. A great part of this immigration is of a seasonal or periodic character, but many of those who go originally for a few months, stay on for a few years, and ultimately settle down as cultivators, cartmen and labourers. More than two-thirds of the immigrants to this province were enumerated in towns, and less than one-third in rural areas.

Born in	Enumerated in Burma.		
	1911.	1901.	1891.
Bengal .	135,756	157,034*	112,084*
Madras .	248,064	189,828	129,345

* These figures relate to Bengal as it stood in 1901, *i.e.*, they include immigrants from Bihar and Orissa. The number of such immigrants, however, was probably not larger than in 1911 when they numbered only 8,392.

Emigration from Bihar and Orissa.

141. The net loss to Bihar and Orissa on account of migration is about 1·5 millions. The western districts of Bihar are amongst the most densely peopled

tracts in India. The pressure of the population on the soil is severe, and many families either have no land at all, or their holdings are too small to support them. They are thus driven to supplement their local earnings by sending one or more of their adult male members to seek a livelihood elsewhere. These districts, with the adjoining part of the United Provinces, are the main sources from which the industrial undertakings of Bengal derive their labour supply. The Chota Nagpur plateau has a far less fertile soil than Bihar, and owing to its broken surface, the area fit for permanent cultivation is very limited. The result is that, although it is much less thickly populated, the pressure on the soil is equally severe. The inhabitants are mainly prolific aborigines, who are in great request on the Assam and Jalpaiguri tea-gardens, of which they furnish the bulk of the labour force. The number of persons born in Bihar and Orissa, most of whom come from the Chota Nagpur plateau, who were enumerated in Assam at the recent census was 399,000, or 42 per cent. more than in 1891. The Orissa division furnishes the metropolitan districts of Bengal with many domestic servants, door-keepers and palki-bearers.

United Provinces, Madras and Rajputana.

142. The United Provinces sustains a net loss of about 800,000 from migration, chiefly in the direction of Bengal. The emigration to that province, which takes place chiefly from the eastern districts, is of the same type as that described above in the case of certain districts of Bihar. Excluding adjoining provinces, the only other important currents of migration are those to Assam (98,000) and Bombay (94,000). Of the movement between the United Provinces and contiguous parts of India it is worthy of note that the number of emigrants to Central India has fallen from 320 to 169 thousand, whereas the number of immigrants from the same tract remains practically unchanged.

Madras is still very backward from an industrial point of view, and there is no great local demand for labour. At the same time it has an exceptionally large proportion of persons belonging to the "untouchable" castes, comparatively few of whom have land of their own. Their local earnings are small, and they have no scruples about seeking a livelihood elsewhere, even across the sea. We have already seen that it is this province which chiefly supplies Burma with labourers for its various industries. It has also for a long time provided Ceylon with coolies for its tea and coffee plantations, and it is now assisting, in the same way, in the rapid development of rubber cultivation in the Federated Malay States. Although the number of its emigrants to other parts of the Indian Empire is only about one-half of the number who go from Bihar and Orissa or the United Provinces, the total number of its emigrants is greater than that from the latter of these provinces.

The number of emigrants from Rajputana is much smaller than that from the provinces already mentioned, but the proportional net loss from migration (more than 5 per cent.) is far greater than that sustained by any other part of India. Most of the emigrants have settled in the contiguous British territory, but the enterprising Marwari traders have penetrated to all parts of India, and their shops are to be found in every important bazar throughout Bengal and even in remote Assam.

Migration to and from Bombay.

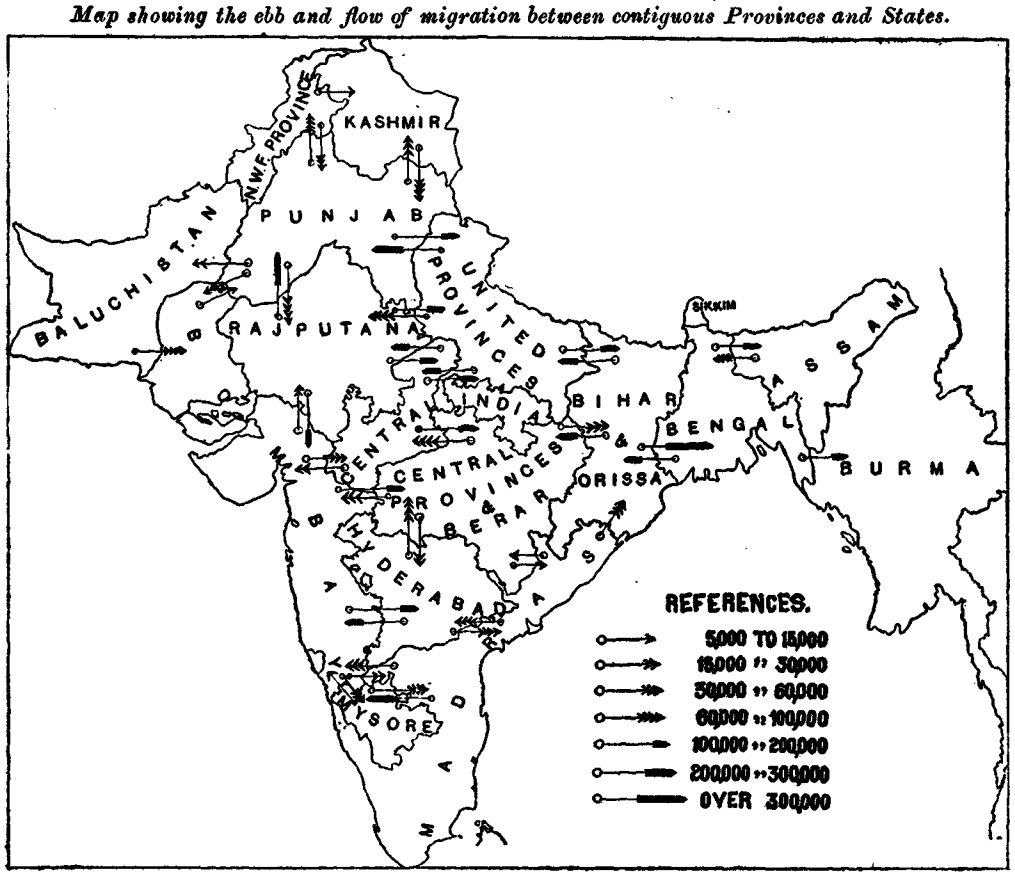
143. The figures relating to migration in the Bombay Presidency are in marked contrast to those for Bengal. In the matter of industrial development, Bombay is more advanced than Bengal; but although its population is not nearly so dense, the soil is so much less productive that there is a large local supply of labourers, and a comparatively small portion of the demand has to be met from outside the province. This is particularly noticeable in the case of Bombay City, which obtains more than half of its immigrants from the districts in the immediate neighbourhood. The United Provinces gives more than four times as many labourers to Bengal as to Bombay.

Migration between adjoining Provinces and States.

144. The ebb and flow of population between adjoining Provinces and States is shown in the map on the next page. The volume of these movements is determined very largely by the length of the common boundary line. Where it is long, as in the case of Madras and Mysore, the figures include a great deal of migration of the casual type; and in such cases the important question is, not the total amount of migration, but the net result. But it often happens that the migration between adjacent provinces is of a periodic, semi-permanent or perma-

nent type. Thus the bulk of the emigration from Bihar and Orissa to Bengal is periodic.

Map showing the ebb and flow of migration between contiguous Provinces and States.



NOTE.—The arrows show the total volume of migration in each direction when it exceeds 5,000.

On the other hand, of the 124,000 persons born in the United Provinces who were enumerated in Bihar and Orissa, two-thirds were found in the four border districts of that province, and these were, in the main, emigrants of the casual type. The United Provinces gives 131,000 emigrants, chiefly field labourers, to the Central Provinces and Berar and receives in return less than one-eighth of that number. The United Provinces loses also to the Punjab, giving 220,000 and receiving only 122,000; more than half the movement in both directions is of the casual type, but the Punjab sends to the United Provinces sepoys, police and a number of traders and pedlars and receives in exchange many domestic servants. The Central Provinces and Berar gains not only from the United Provinces, as noted above, but from all its neighbours. The wheat harvest was in full swing when the census was taken, and many of the immigrants were temporary field labourers. Some came for work on railway and canal construction and in the mines; and others again were timber workers and sawyers from Chota Nagpur or traders from Bombay. The Punjab gains largely not only from the United Provinces on its eastern, but also from Rajputana on its southern, border. Much of the movement is of the casual type, but a great deal, especially in Bahawalpur, is due to the enormous demand for labour for canal construction and for agricultural purposes in tracts which irrigation has recently rendered fit for cultivation. Rajputana loses largely not only to the United Provinces and Punjab but also to Bombay and Central India. As already noted, the movement between Madras and Mysore is largely of the casual type, but Madras also gives to this State many of the labourers employed in its gold fields, coffee plantations and other industries.

An interesting feature of these movements between provinces is the large diminution in the emigration from the United Provinces to Central India, which has already been referred to. The Jhalawān Brāhuis of Baluchistan who migrate to Sind every winter are gradually becoming permanent residents of that province; and the number of Brāhuis enumerated there is double what it was only twenty years ago. There is a permanent drift from the Sonthal Parganas district of Bihar and Orissa into the slightly elevated tract in North Bengal, known as the Barind, which the Santāls are rapidly reclaiming from

the jungle that has covered it for centuries. In the same way numerous Muhammadan cultivators from the riparian districts of North and East Bengal are moving up the course of the Brahmaputra into Assam in search of land which is becoming more and more scarce in the neighbourhood of their old homes.

Intra-provincial migration.

145. As has already been explained, the Provincial Census Reports should be referred to for details regarding the movements within provincial boundaries. It may be of interest, however, to mention a few of the more important of these movements. Most noteworthy of all is the inrush to the canal colonies of the Punjab from the surrounding districts. The local Superintendent has dealt very fully with this important movement. In the Chenab colony, although many of the earlier settlers have been replaced by their children born locally, the number of persons born elsewhere still exceeds 600,000. Of these the largest contingents have come from the congested districts of Sialkot, Amritsar and Jullundur, none of which are contiguous to the colony. The Jats contribute about one-fourth of the total number of immigrants and the Arains one-ninth; only 1 in 50 is a Rājput and 1 in 333 a Brāhman. In Bihar and Orissa, the districts of North Bihar show a gradual drift eastwards; and the number of immigrants to Purnea, with its extensive areas of cheap cultivable land, from the four districts to the west of it has risen during the decade from 68 to 130 thousand. For many years after the annexation of Upper Burma in 1887 there was a strong ebb of population to Lower Burma, but this has nearly ceased, owing partly to the construction of canals which have made land in Upper Burma more valuable, and partly to all the best land in Lower Burma having now been taken up. In Bombay there is a considerable amount of periodic migration to the large towns, especially from the Deccan, Konkan and Gujarat, where the poor harvests in recent years have rendered labour more fluid.

Migration between British territory and Native States.

146. The details of migration between British and Native territory are noted in the margin. The net outcome of this interchange of population is a loss of 135,000 on the part of the Native States. For this the Rajputana Agency is responsible. Of the total number of emigrants from the States of this Agency 182,000 go to the Punjab, 118,000 to Bombay and 103,000 to the United Provinces. Excluding those of the casual type, a large proportion of the emigrants are engaged in trade and look forward ultimately to returning to their homes in Rajputana. A heavy net loss has also been sustained by the States attached to the Bombay Presidency, especially those of Kathiawar and Cutch. On the other hand, there has been an extensive movement from British territory into the Bihar and Orissa States and Mysore. The former are still very sparsely peopled; and the improvement of communications, combined with the low rents charged for waste land, has encouraged cultivators from the adjacent British districts to settle there. The immigration into Mysore is of a different character. It consists largely of coolies from Madras, who go to work on the coffee and cardamom plantations, and in the Kolar gold-fields, where no less than 85 per cent. of the population is foreign-born; so also are about one-third of the inhabitants of the Bangalore city and civil and military station. The large amount of immigration into the Bengal States is the result of the overflow of population from the Sylhet and Tippera districts into Hill Tippera, where there are extensive areas of cultivable waste land.

Migration between Native States and British territory (000's omitted).

State or Agency.	Gives to British territory.	Receives from British territory.	Net result gain (+), and loss (−)
Bengal States	37	135	+98
B. and O. States	77	309	+232
Bombay States	582	425	−157
C. I. Agency	408	313	−95
C. P. States	119	194	+75
Hyderabad State	288	229	−59
Madras States*	43	128	+85
Mysore Saate	126	300	+174
N.-W. F. Province (*Agencies and Tribal areas*)	55	6	−49
Punjab States	388	422	+34
Rajputana Agency	595	170	−425
Others	336	288	−48
Total	3,054	2,919	−135

* Includes Cochin and Travancore.

Immigrants to India from other Asiatic countries.

147. Of the 504,000 persons born in other Asiatic countries who were resident in India at the time of the census, more than half were natives of Nepal. Of these more than three-quarters were enumerated in the contiguous

districts of Bengal, Bihar and Orissa and the United Provinces, and in the Sikkim State. The influx of Nepalese into Sikkim is worthy of special note. In 1901 nearly half the inhabitants were immigrants from across the Nepal frontier, and in 1911 the proportion still greatly exceeded a quarter. Of the Nepalese enumerated elsewhere, a considerable number are sepoys in the army and military police battalions and their dependants. In Assam numerous Nepalese are engaged in breeding buffaloes, making ghee or working as sawyers in the Government forests. Many of them are temporary or periodic visitors, but the majority are semi-permanent or permanent settlers. Their number is rapidly increasing, and has risen from 21 to 48 thousand during the last decade.

Of the 92,000 immigrants from Afghanistan all but 11,000 were enumerated in the North-West Frontier Province, the Punjab, Baluchistan and Sind, and most of the remainder in the rest of Bombay, Bengal and other parts of Northern India. The latter are for the most part cold weather visitors who travel about the country peddling piece-goods and other articles of clothing. Owing to diminished immigration to the North-West Frontier Province and the Punjab, the total number of immigrants from Afghanistan is less by 22,000 than it was ten years ago.

The number of persons born in China has risen since 1901 from 47 to 80 thousand. Most of these are found in Burma, where the number has risen from 43 to 75 thousand. Part of this increase is due to the enumeration by birthplace for the first time of two tracts on the frontier in which Chinese are numerous; but even in Burma proper the number of Chinese has risen by 55 per cent. since 1901. The Chinaman settles freely in Burma, where he usually marries a Burmese wife. The sons of these mixed marriages call themselves Chinese, this being regarded as the superior race; the daughters, on the other hand, allege that they are Burmese, in order to secure the benefit of the higher position accorded to their women by the latter. Mr. Morgan Webb says that in order to support their claim to Chinese nationality, the sons, even if born in Burma, are apt to return China as their birthplace, so that the number really born in that country is somewhat smaller than would appear from the statistics. The number of persons born in China and enumerated in Bengal is still only 3,000, but it is steadily rising. The merits of the Chinaman as an artisan are becoming increasingly recognized. He has long since established himself as a shoe-maker, and he is now in growing demand as a carpenter.

Arabia is the only other Asiatic country from which there are many immigrants to India. The total number is 23,000, of whom the majority are found in Bombay.

Immigrants from outside Asia.

148. The total number of immigrants from countries outside Asia is 146,265. Of these 131,968 come from Europe. The United Kingdom sends 122,919; Germany comes next with only 1,860 and then France with 1,478. As compared with 1901 there is an increase of about 26,000 in the number of immigrants from the United Kingdom. Of the British-born 77,626* were serving in the army as compared with 60,965 at the time of the previous census, when a strong contingent had been sent from India to reinforce the British garrison in South Africa. The rest of the increase is accounted for by the industrial development which has taken place, the extension of railways, and the growing extent to which Englishmen in India marry: the number of females born in the British Islands and enumerated in India has risen during the decade from 14,663 to 19,494. The figures for other European countries do not call for any special comment.

Emigration from India to other countries.

149. The Indian census statistics naturally tell us nothing of the emigration from India to other countries. This emigration is of two kinds—the movement across the border which separates India from contiguous countries, such as China, Nepal, Afghanistan and Persia, much of which is of the casual type, and emigration to distant countries. No statistics are available regarding the emigration from India to the countries on its borders. There is probably very little movement from Burma into China, but, on the other hand, it is believed that the emigration into the somewhat sparsely peopled Nepal terai from some of the adjacent British districts, where the population is much congested, exceeds the countervailing immigration. Very few people go from

* The details are:—Officers 2,326; other ranks 73,350; unattached list ranks 1,950.

British territory to settle permanently in Afghanistan or Persia, but at the time when the last census was taken, owing to drought in Baluchistan, a considerable number of nomad Brāhuis from Chagai, and of Baloch from Makran had passed over temporarily into Afghanistan and Persia. At a rough guess the number of emigrants across the Indian frontier may be taken to be about a fifth of a million.

Of the emigrants to distant countries a certain number find their way to French or Dutch colonies, such as Surinam, Martinique, and Guadeloupe. But the majority go to other parts of the British Empire; and of the greater part of this movement we have accurate information, thanks to the courtesy of the local census authorities, who have favoured me with advance copies of their statistics. The information thus obtained is exhibited in Subsidiary Table IX. The total number of emigrants from India to other parts of the British Empire slightly exceeds a million, of whom about two-thirds are males; more than four-fifths of the aggregate are Hindus and only one-tenth are Muhammadans. Of the total number, about 474,000 were enumerated in Ceylon, 231,000 in the Straits Settlements and the Malay States, 88,000 in British Guiana, 73,000 in Natal, 51,000 in Trinidad, 35,000 in Mauritius, 29,000 in Fiji and 8,000 each in Jamaica and Zanzibar. About one-fifth of these emigrants failed to specify their province of birth; of the remainder no less than 693,000, or 85 per cent., were from Madras, 32,000 from Bengal, about 20,000 each from the United Provinces and Bombay, 16,000 from Bihar and Orissa, 13,000 from the Punjab and 8,000 from the Mysore State. The number who emigrated from other parts of India was inconsiderable. Most of these emigrants to the colonies went as ordinary labourers in sugar, tea, coffee, rubber and other plantations, but a large number of those from Bombay and Bengal are lascars on ships, while many of the natives of the Punjab are employed in the army or military police.

Some interesting information regarding the Indians in Great Britain which was compiled at my request by the Registrars General of England and Scotland will be found in the Appendix to this Chapter (page 111).

As already stated, the movement to Ceylon is of long standing. Owing to the rapid expansion of tea cultivation, the number of natives of India enumerated in that island increased by 65 per cent. in the decade ending in 1901. Since then there has been a further increase of nearly 10 per cent., chiefly on account of the new rubber plantations. The great majority of these emigrants are from the southern districts of Madras. Mysore sends about 8,000, Travancore 7,000, and Cochin and Bombay 3,000 each. Most of them are temporary emigrants, who return after a time to their homes in Southern India. The total number of Tamils enumerated in Ceylon exceeds a million, but about half of them have been domiciled in the island for many centuries, and barely 100,000 are the offspring of recent settlers.

Year.	Number of persons born in India who were enumerated in Ceylon.
1881	276,788
1891	264,580
1901	436,622
1911	473,830

The emigration to the Straits Settlements and the Malay States is of quite recent growth, and is due almost entirely to the demand for labour on the rubber plantations. Most of the emigrants are temporary settlers, who return to their homes when they have saved a little money; and the total number of Indians enumerated there exceeds by only 12 per cent. the number who returned India as their birthplace. Almost four-fifths of the total number are males. Here also Madras is the principal source of supply, the Punjab (8,754) being the only other province which sends an appreciable number.

In Natal, there has been a great deal of permanent settlement; and of the total number of Indians enumerated there, nearly half were born in the colony. Many of these have forgotten their native language and now talk only English. But it is in Mauritius that the process of colonization has made most headway. The introduction of Indian coolies to work the sugar plantations dates from the emancipation of the slaves, three-quarters of a century ago; and from that time onwards many of the coolies who have gone there have made the island their permanent home. Though it now contains only 35,000 persons who were born in India, the total number of Indians is 258,000, or about 70 per cent. of the whole population. A large part of the land is now owned by Indians, and they are dominant in commercial, agricultural and domestic callings.

SUBSIDIARY TABLE I.

General distribution by birthplace of persons enumerated in each Province, etc.

PROVINCE, STATE OR AGENCY IN WHICH ENUMERATED.	BORN IN (000'S OMITTED).											
	PROVINCE, STATE OR AGENCY IN WHICH ENUMERATED.			CONTIGUOUS PARTS OF OTHER PROVINCES.			NON-CONTIGUOUS PARTS OF OTHER PROVINCES.			OUTSIDE INDIA.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	emales.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Ajmer-Merwara	405	222	183	62	24	38	33	19	14	1	1	...
Andamans and Nicobars	12	6	6	...	...	...	14	13	1	...	...	...
Assam	6,178	3,139	3,039	99	54	45	732	410	322	51	35	16
Baluchistan	776	421	355	33	26	7	9	7	2	16	12	4
Bengal	44,335	22,425	21,910	381	195	186	1,458	1,104	354	132	80	52
Bihar and Orissa	37,985	18,585	19,400	257	118	139	153	97	56	40	15	25
Bombay	26.063	13,433	12,630	798	411	387	156	114	42	67	53	14
Burma	11,465	5,653	5,812	76	72	4	418	351	67	97	78	19
Central Provinces and Berar	15,283	7,579	7,704	419	202	217	324	197	127	7	6	1
Coorg	129	66	63	45	31	14	1	1	...	...	...	...
Madras	41,616	20,474	21,142	209	101	108	30	20	10	15	10	5
North-West Frontier Province	2,075	1,097	978	37	27	10	45	36	9	53	35	18
Punjab	23,528	12,963	10,565	460	219	241	146	87	59	54	45	9
United Provinces	47,354	24,780	22,574	425	155	270	166	91	75	70	48	22
Baroda State	1,810	966	844	188	70	118	35	20	15	...	...	...
Central India Agency	8.883	4,587	4,296	321	131	190	149	80	69	4	3	1
Cochin State	871	434	437	43	20	23	4	3	1	...	...	...
Hyderabad State	13,114	6,665	6,449	127	54	73	126	71	55	8	7	1
Kashmir State	3,027	1,607	1,420	64	29	35	11	8	3	2	2	...
Mysore State	5,493	2,760	2,733	230	127	103	78	44	34	5	4	1
Rajputana Agency	10,227	5,399	4,828	262	93	169	41	23	18	1	1	...
Sikkim State	58	29	29	3	2	1	1	1	...	26	14	12
Travancore State	3,368	1,701	1,667	49	24	25	11	6	5	1	1	...

NOTE.—In Subsidiary Tables I and II the figures for Provinces include those for the States attached to them, except in the case of Madras, where they exclude Cochin and Travancore.
The figures in columns 5 to 10 include immigrants (88,000) from French and Portuguese Possessions and those Indians (17,000) whose birthplace was not specified. These have not been taken into account in Subsidiary Table II.

SUBSIDIARY TABLE II.

General distribution by place of enumeration of persons born in each Province, etc.

PROVINCE, STATE OR AGENCY, IN WHICH BORN.	ENUMERATED IN (000'S OMITTED).											
	PROVINCE, STATE OR AGENCY IN WHICH BORN.			CONTIGUOUS PARTS OF OTHER PROVINCES.			NON-CONTIGUOUS PARTS OF OTHER PROVINCES.			OUTSIDE INDIA.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Ajmer-Merwara	405	222	183	24	8	16	60	39	21	...	...	...
Andamans and Nicobars	12	6	6	...	...	...	1	1	...	...	...	...
Assam	6,178	3,139	3,039	56	29	27	18	14	4	1	1	...
Baluchistan	776	421	355	64	36	28	12	8	4	...	..	...
Bengal	44,335	22,425	21,910	314	186	128	239	169	70	31	23	8
Bihar and Orissa	37,985	18,585	19,400	709	375	334	1,192	846	346	16	11	5
Bombay	26,068	13,433	12,630	407	173	234	196	118	78	19	16	3
Burma	11,465	5,653	5,812	3	1	2	10	6	4	1	1	...
Central Provinces and Berar	15,283	7,579	7,704	162	69	93	153	79	74	1	1	...
Coorg	129	66	63	3	1	2	1	1	...	...	...	...
Madras	41,616	20,474	21,142	470	257	213	355	266	89	693	450	243
North-West Frontier Province	2,075	1,097	978	23	14	9	44	32	12	1	1	...
Punjab	23,528	12,963	10,565	323	166	157	181	138	43	13	12	1
United Provinces	47,354	24,780	22,574	307	106	201	1,102	748	354	20	14	6
Baroda State	1,810	966	844	216	84	132	19	11	8	...	...	...
Central India Agency	8,883	4,587	4,296	447	177	270	89	54	35	...	...	...
Cochin State	871	434	437	19	9	10	1	...	1	3	3	...
Hyderabad State	13,114	6,665	6,449	258	107	151	48	28	20	...	...	...
Kashmir State	3,027	1,607	1,420	59	28	31	23	18	5	...	...	...
Mysore State	5,493	2,760	2,733	75	36	39	56	30	26	8	5	3
Rajputana Agency	10,227	5,399	4,828	567	255	312	289	187	102	...	...	...
Sikkim State	58	29	29	3	1	2	...	...	...	...	...	...
Travancore State	3,368	1,701	1,667	21	10	11	5	3	2	7	4	3

Vide footnote to Subsidiary Table I.

SUBSIDIARY TABLE III.

Proportional migration to and from each Province and State.

Province, State or Agency.	Number per mille of						Number of females to 100 males amongst			
	Immigrants.			Emigrants.			Immigrants.		Emigrants.	
	Total.	From contiguous districts.	From other places.	Total.	To contiguous districts.	To other places.	From contiguous districts.	From other places.	To contiguous districts.	To other places.
1	2	3	4	5	6	7	8	9	10	11
Ajmer-Merwara	193	124	69	168	49	119	155	71	195	53
Assam	125	14	111	11	8	3	82	76	92	26
Baluchistan	70	40	30	91	76	15	28	28	79	41
Bengal	43	8	35	13	7	6	95	34	69	40
Bihar and Orissa	12	7	5	49	18	31	118	72	89	41
Bombay	37	29	8	23	15	8	94	33	135	60
Burma	49	6	43	1	...	1	6	20	106	57
Central Provinces and Berar	47	26	21	20	10	10	107	63	136	93
Coorg	260	256	4	22	17	5	46	23	117	84
Madras	6	5	1	36	11	25	107	50	83	46
North-West Frontier Province	61	17	44	30	10	20	36	39	61	39
Punjab	27	19	8	21	13	8	110	52	95	30
United Provinces	14	9	5	29	7	22	203	70	200	47
Baroda State	110	92	18	116	107	9	170	73	156	76
Central India Agency	51	34	17	57	48	9	144	86	152	66
Cochin State	51	47	4	25	20	5	113	47	114	30
Hyderabad State	19	9	10	23	19	4	134	73	141	72
Kashmir State	25	21	4	26	19	7	118	39	109	30
Mysore State	54	40	14	24	13	11	81	73	108	84
Rajputana Agency	29	25	4	81	54	27	181	78	122	55
Sikkim State	339	34	305	39	34	5	92	80	109	86
Travancore State	18	15	3	9	6	3	106	71	104	58

Note.—The figures for Provinces include those for the States attached to them, except in the case of Madras, where they exclude Cochin and Travancore.

The proportion in this Table has been worked out on actual figures and not on those shown in Subsidiary Tables I and II in which thousands have been omitted. This is why certain columns in this Table contain figures while the corresponding columns in Subsidiary Tables I and II are blank.

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SUBSIDIARY TABLE IV.

Proportion of persons born (*a*) in the district where enumerated and (*b*) elsewhere.

Province, State or Agency.	Number per 10,000 of population.	
	Born in district where enumerated.	Born elsewhere.
1	2	3
INDIA.	**9,135**	**865**
Ajmer-Merwara	7,978	2,022
Assam	8,572	1,428
Baluchistan	9,153	847
Bengal	9,173	827
Bihar and Orissa	9,522	478
Bombay	8,811	1,189
Burma	8,828	1,172
Central Provinces and Berar	8,689	1,311
Coorg	7,372	2,628
Madras	9,583	417
North-West Frontier Province	9,075	925
Punjab	8,532	1,468
United Provinces	9,121	879
Baroda State	8,850	1,150
Central India Agency	8,625	1,375
Cochin State	9,487	513
Hyderabad State	9,475	525
Kashmir State	9,540	460
Mysore State	9,132	868
Rajputana Agency	9,324	676
Sikkim State	6,597	3,403
Travancore State	9,711	289

NOTE.—The figures for Provinces include those for the States attached to them, except in the case of Madras, where they exclude Cochin and Travancore.

SUBSIDIARY TABLE V.

Variation as compared with 1901 in the volume of migration within India.

Province, State or Agency.	Total Immigrants.			Total Emigrants.			Excess (+) or deficiency (—) of Immigrants over Emigrants.	
	1911.	1901.	Variation.	1911.	1901.	Variation.	1911.	1901.
1	2	3	4	5	6	7	8	9
Provinces.	**1,985,011**	**1,937,834**	**+47,177**	**1,426,177**	**1,587,039**	**−160,862**	**+558,834**	**+350,795**
Ajmer-Merwara	95,112	93,113	+ 1,999	84,110	25,293	+ 58,817	+ 11,002	+ 67,820
Andamans and Nicobars	14,119	13,955	+ 164	967	349	+ 618	+ 13,152	+ 13,606
Assam	831,118	750,811	+ 80,307	73,739	51,481	+ 22,258	+ 757,379	+ 699,330
Baluchistan	42,309	34,822	+ 7,487	76,031	70,986	+ 5,045	— 33,722	— 36,164
Bengal	831,169	730,774	+ 100,395	1,035,865	872,580	+ 163,285	— 204,696	— 141,806
Bihar and Orissa								
Bombay	954,552	770,091	+ 184,461	602,966	626,799	— 23,833	+ 351,586	+ 143,292
Burma	493,699	415,953	+ 77,746	12,653	9,460	+ 3,193	+ 481,046	+ 406,493
Central Provinces and Berar	743,067	625,713	+ 117,354	314,515	302,257	+ 12,258	+ 428,552	+ 323,456
Coorg	45,427	54,960	— 9,533	3,858	3,192	+ 666	+ 41,569	+ 51,768
Madras	238,730	245,837	— 7,107	824,723	713,203	+ 111,520	— 585,993	— 467,366
N.-W. F. Province	583,927	620,875	— 36,948	466,726	435,749	+ 30,977	+ 117,201	+ 185,126
Punjab								
United Provinces	590,414	615,535	— 25,121	1,408,656	1,510,295	— 101,639	— 818,242	— 894,760
States and Agencies.	**1,432,340**	**1,593,742**	**−161,402**	**1,886,257**	**1,855,368**	**+30,889**	**−453,917**	**−261,626**
Baroda State	222,427	172,598	+ 49,829	235,523	202,302	+ 33,221	— 13,096	— 29,704
Central India Agency	470,391	668,525	— 198,134	535,847	462,310	+ 73,537	— 65,456	+ 206,215
Cochin State	47,190	49,987	— 2,797	20,381	14,622	+ 5,759	+ 26,809	+ 35,365
Hyderabad State	253,117	312,314	— 59,197	306,272	317,790	— 11,518	— 53,155	— 5,476
Kashmir State	74,397	82,932	— 8,535	81,931	86,157	— 4,226	— 7,534	— 3,225
Mysore State	308,202	303,675	+ 4,527	131,257	131,682	— 425	+ 176,945	+ 171,993
Rajputana Agency	302,489	233,718	+ 68,771	855,625	900,224	— 44,599	— 553,136	— 666,506
Sikkim State	3,808	2,186	+ 1,622	3,445	2,188	+ 1,257	+ 363	— 2
Travancore State	60,613	54,200	+ 6,413	26,270	24,486	+ 1,784	+ 34,343	+ 29,714

Note.—The figures for Provinces include those for the States attached to them, except in the case of Madras, where they exclude Cochin and Travancore. The figures in columns 2 and 3 include immigrants from French and Portuguese Possessions and those Indians whose birthplace was not specified. Also see footnote to Subsidiary Table VI so far as it relates to the 1901 figures. The 1911 figures for Bengal, Bihar and Orissa, the Punjab and

SUBSIDIARY TABLE VI.

Migration between Provinces and States in 1901 and 1911.

Serial Number.	Province, State or Agency in which born.		PROVINCE, STATE OR AGENCY IN WHICH ENUMERATED.																						Serial Number.
			BRITISH TERRITORY.											NATIVE STATES.										GRAND TOTAL.	
			Assam.	Bengal.	Bihar and Orissa.	Bombay.	Burma.	C. P. and Berar.	Madras.	N.-W. F. Province.	Punjab.	United Provinces.	Other Provinces.	TOTAL.	Baroda.	Central India.	Cochin.	Hyderabad.	Kashmir.	Mysore.	Rajputana.	Sikkim.	Travancore.	TOTAL.		
1			2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	
	Total	1911	882,068	1,970,778	449,712	1,021,224	590,965	749,985	253,877	135,345	660,219	660,085	215,015	7,589,273	222,957	474,255	47,266	260,713	76,773	312,908	303,553	29,835	61,165	1,789,425	9,378,698	
		1901	*775,842*	*894,371*		*840,781*	*475,328*	*630,901*	*258,812*	*792,259*		*680,691*	*204,425*	*5,553,410*	*172,914*	*672,263*	*50,054*	*325,197*	*85,597*	*306,263*	*234,407*	*25,004*	*54,903*	*1,926,602*	*7,480,012*	
1	Ajmer-Merwara	1911	46	653	143	36,368	199	2,673	120	16	1,543	2,417	220	44,398	179	5,226	...	6,698	27	37	27,543	2	...	39,712	84,110	1
		1901	*194*	*464*		*466*	*33*	*740*		...	*754*	*2,398*	*193*	*5,277*	*60*	*1,266*	...	*83*	*10*	*11*	*18,586*	...	...	*20,016*	*25,293*	
2	Andamans and Nicobars	1911	6	80	13	38	451	19	65	11	109	154	...	946	...	...	...	...	7	14	...	...	...	21	967	2
		1901	...	*84*		...	*36*	*24*	*38*	*13*	*117*	*21*	...	*333*	...	...	...	...	*1*	*14*	*1*	...	...	*16*	*349*	
3	Assam	1911	...	67,310	3,162	143	1,018	191	204	21	152	1,222	178	73,601	6	8	..	5	...	13	105	1	...	138	73,739	3
		1901	...	*48,286*		*55*	*1,654*	*191*	*153*	...	*103*	*840*	*158*	*51,440*	*6*	...	*2*	...	*2*	*4*	*8*	*10*	*9*	*41*	*51,481*	
4	Baluchistan	1911	207	116	19	69,373	30	1,064	126	269	3,704	567	62	75,537	41	30	...	181	20	11	210	1	...	494	76,031	4
		1901	*655*	*36*		*65,684*	*8*	*241*	*23*	*263*	*3,796*	*148*	*18*	*70,872*	*12*	...	...	*13*	*16*	*8*	*57*	...	*8*	*114*	*70,986*	
5	Bengal	1911	193,875	...	165,384	6,874	135,756	5,796	6,547	284	4,019	25,819	1,699	546,055	333	1,004	22	717	131	413	737	3,052	124	6,532	552,587	5
6	Bihar and Orissa	1911	399,367	1,252,371	...	1,256	8,392	128,598	1,401	24	1,445	105,081	1,064	1,898,999	150	1,115	25	17	79	59	398	189	2	2,034	1,901,033	6
7	Bengal*	*1901*	*503,880*	...	...	*6,471*	*157,034*	*44,656*	*9,720*	*564*	*6,510*	*128,991*	*3,016*	*860,842*	*915*	*5,039*	*52*	*1,602*	*198*	*416*	*884*	*2,029*	*603*	*11,738*	*872,580*	7
8	Bombay	1911	2,563	8,527	3,491	...	12,821	101,067	18,822	666	10,583	9,326	8,454	176,260	207,748	54,111	1,075	118,830	184	29,771	14,558	232	197	426,706	602,966	8
		1901	*1,415*	*6,705*		...	*6,669*	*106,384*	*24,428*	*1,158*	*10,801*	*6,102*	*7,663*	*171,325*	*161,153*	*75,393*	*864*	*167,619*	*202*	*37,117*	*9,019*	*3*	*4,104*	*455,474*	*626,799*	
9	Burma	1911	2,299	2,600	173	692	...	236	2,021	29	1,550	732	1,783	12,055	63	13	...	185	...	273	32	10	22	598	12,653	9
		1901	*1,666*	*1,663*		*302*	...	*319*	*1,502*	*22*	*780*	*794*	*2,025*	*9,073*	*25*	...	*1*	*114*	*3*	*184*	*27*	*1*	*32*	*387*	*9,460*	
10	C. P. and Berar*	1911	77,021	20,977	52,636	34,764	623	...	7,206	87	1,500	14,823	1,866	211,003	321	80,061	12	20,947	11	1,183	936	...	41	103,512	314,515	10
		1901	*84,224*	*62,268*		*16,676*	*2,133*	...	*14,071*	*117*	*1,274*	*11,240*	*1,225*	*193,228*	*141*	*66,978*	*31*	*39,871*	*8*	*1,541*	*371*	*2*	*86*	*109,029*	*302,257*	
11	Coorg	1911	2	3	5	11	5	15	741	...	...	1	1	784	...	...	1	1	...	3,071	...	...	1	3,074	3,858	11
		1901	...	*5*		...	...	...	*631*	...	*1*	*1*	...	*638*	...	...	...	...	...	*2,553*	...	...	*1*	*2,554*	*3,192*	

12	Madras	1911	34,519	14,241	35,489	35,484	248,064	10,220	...	72	1,089	2,290	30,431	411,899	228	1,033	30,488	67,821	27	263,417	290	...	49,520	412,824	824,728	12
		1901	21,571	27,702		32,384	189,828	22,463	...	352	585	1,606	31,046	327,537	208	1,026	33,201	55,369	9	255,152	177	..	40,524	385,666	713,203	
13	N.-W. F. Province	1911	109	1,034	351	7,141	743	698	82	...	35,271	1,949	4,665	52,043	39	563	1	364	12,904	288	507	...	8	14,674	66,717	13
14	Punjab	1911	3,495	18,576	5,293	55,444	26,100	11,655	875	68,893	...	122,312	30,309	343,017	921	8,282	3	4,869	59,707	1,662	85,526	147	39	161,156	504,173	14
15	Punjab*	1901	6,265	17,404		44,070	21,585	7,086	1,044	...	...	132,740	28,060	258,254	818	14,664	34	2,429	81,467	365	77,403	38	277	177,495	435,749	15
16	United Provinces	1911	98,432	405,696	124,243	94,285	51,283	131,567	2,105	5,064	219,913	...	21,366	1,153,954	3,907	169,130	51	9,500	982	911	70,064	98	59	254,702	1,408,656	16
		1901	108,900	496,891		69,030	33,760	119,451	3,272	8,776	223,948	...	21,758	1,085,786	3,200	320,159	139	24,390	751	723	74,583	49	515	424,509	1,510,295	
17	Baroda State	1911	...	124	108	229,307	136	409	320	11	225	302	239	231,181	...	2,482	..	204	4	46	1,601	1	4	4,342	235,523	17
		1901	...	134		195,675	1	145	304	16	89	830	1	197,195	...	4,452	...	156	6	168	325	...	...	5,107	202,302	
18	C. I. Agency*	1911	7,104	3,161	3,588	19,244	221	198,560	503	91	3,630	195,942	2,335	434,379	1,413	...	38	565	35	85	99,329	2	1	101,468	535,847	18
		1901	12,168	23,115		11,583	240	152,199	479	163	3,529	199,388	2,135	404,999	819	...	5	4,347	29	51	51,873	1	186	57,311	462,310	
19	Cochin State	1911	7	48	3	391	53	12	9,643	...	2	25	35	10,219	...	...	...	10	...	206	...	...	9,946	10,162	20,381	19
		1901	...	...		...	...	...	7,078	...	...	...	...	7,078	...	...	...	...	...	52	...	...	7,492	7,544	14,622	
20	Hyderabad State	1911	119	244	204	140,990	1,575	92,731	60,692	94	689	1,349	476	299,163	164	2,177	27	...	11	4,342	321	...	67	7,109	306,272	20
		1901	151	662		129,577	600	114,386	62,386	105	744	2,233	351	311,195	223	2,627	42	...	18	3,552	131	...	2	6,595	317,790	
21	Kashmir State	1911	19	293	83	751	433	105	28	4,655	72,369	1,956	935	81,627	18	70	...	83	...	42	90	...	1	304	81,931	21
		1901	68	325		666	63	59	32	5,938	77,302	1,100	474	86,032	15	8	...	1	...	11	89	...	1	125	86,157	
22	Mysore State	1911	141	428	204	14,222	933	748	92,732	45	273	416	16,246	126,388	32	491	108	3,880	10	...	67	...	281	4,869	131,257	22
		1901	170	621		13,173	452	821	89,430	134	71	167	24,895	129,934	22	...	127	1,360	...	...	53	...	186	1,748	131,682	
23	Rajputana Agency*	1911	11,620	36,659	15,210	141,251	1,780	55,861	1,491	1,492	246,609	103,024	73,986	688,983	6,239	144,401	15	14,271	250	1,378	...	73	15	166,642	855,625	23
		1901	9,336	40,519		132,405	553	55,775	1,483	1,167	267,594	126,739	72,203	707,779	4,139	173,336	10	13,858	199	802	...	53	48	192,445	900,224	
24	Sikkim State	1911	52	3,354	12	14	...	2	...	...	3	7	...	3,444	...	...	...	...	...	1	...	...	...	1	3,445	24
		1901	...	2,188		...	...	...	...	...	...	...	...	2,188	...	...	...	...	...	...	...	...	...	...	2,188	
25	Travancore State	1911	4	54	16	135	124	18	10,446	2	19	41	14	10,873	...	2	15,207	6	...	182	...	...	...	15,397	26,270	25
		1901	...	...		...	...	...	8,966	...	...	...	2	8,968	...	...	15,442	...	...	74	2	...	...	15,518	24,486	
26	India, Unspecified	1911	75	106	44	8,300	2,114	...	386	211	1,155	323	597	13,311	67	...	30	3,675	...	59	5	...	135	3,971	17,282	26
		1901	146	...		7,390	799	43	284	3,928		99	1,278	13,967	554	3,259	...	1,084	3	216	30	...	25	5,171	19,138	
27	French and Portuguese Settlements	1911	36	2,361	89	58,134	845	820	22,174	102	100	336	446	85,443	559	192	87	288	8	738	170	..	150	2,192	87,635	27
		1901	2	1,702		44,484	500	730	20,473	161		98	349	68,499	288	318	37	18	10	661	99	...	101	1,532	70,031	
28	Outside India	1911	50,950	131,762	39,804	66,672	97,266	6,918	15,147	53,206	54,267	69,671	18,048	603,711	530	3,864	76	7,596	2,376	4,706	1,064	26,027	552	46,791	650,502	28
		1901	25,031	163,597		70,690	59,375	5,188	12,975	171,384		65,156	7,575	580,971	316	3,738	67	12,883	2,665	2,588	689	22,818	703	46,467	627,438	

* The 1901 figures for Bengal, Central India and Rajputana Agencies are based on the areas as they stood in that census. Those for the Central Provinces and Berar include Sambalpur, and those for the Punjab include the N.-W. F. Province.

The figures for Provinces include those for the States attached to them, except in the case of Madras, where they exclude Cochin and Travancore.

In this Table emigrants to places outside India have not been included. They are shown in Subsidiary Table IX.

The difference between the 1901 figures for "Outside India" as shown here and in the corresponding Subsidiary Table in the last Census Report is due to the Laccadives and Yaghistan being treated at this census as within India.

SUBSIDIARY

Variation as compared with 1901 in the number of immigrants

Serial Number.	Province, State or Agency.	CONTIGUOUS COUNTRIES.				DISTANT
		Nepal.		Afghanistan.		British Islands.
						1911.			1901.		
		1911.	1901.	1911.	1901.	Persons.	Males.	Females.	Persons.	Males.	Females.
	1	2	3	4	5	6	7	8	9	10	11
	India.	**280,248**	**243,037**	**91,640**	**112,592**	**122,919**	**103,425**	**19,494**	**96,653**	**81,990**	**14,663**
	Provinces.	**253,255**	**218,732**	**89,689**	**109,879**	**111,045**	**93,305**	**17,740**	**84,933**	**72,222**	**12,711**
1	Ajmer-Merwara	17	9	134	120	1,223	1,099	124	576	474	102
2	Andamans and Nicobars	14	9	34	32	181	163	18	190	177	13
3	Assam	47,654	21,347	667	1,101	1,427	1,119	308	1,287	1,080	207
4	Baluchistan	1,677	6	10,625	3,436	3,287	2,908	379	2,820	2,636	184
5	Bengal	106,727	96,155	2,710	3,502	12,179	9,355	2,824	9,767	7,695	2,072
6	Bihar and Orissa	35,954	42,625	657	903	2,572	1,859	713	2,141	1,612	529
7	Bombay	514	213	8,247	12,513	21,244	18,092	3,152	15,753	13,275	2,478
8	Burma	5,997	3,910	109	253	7,354	6,279	1,075	5,690	5,057	633
9	C. P. and Berar	253	82	1,064	796	4,846	4,275	571	3,515	2,269	1,246
10	Coorg	...	3	...	2	82	58	24	99	62	37
11	Madras	18	77	118	100	6,497	4,908	1,589	5,994	4,874	1,120
12	N.-W. F. Province	5,653	7,711	42,480	86,120	4,836	4,390	446	21,690	19,471	2,219
13	Punjab	5,430		21,239		23,311	19,954	3,357			
14	United Provinces	43,347	46,585	1,605	1,001	22,006	18,846	3,160	15,411	13,540	1,871
	States and Agencies.	**26,993**	**24,305**	**1,951**	**2,623**	**11,874**	**10,120**	**1,754**	**11,720**	**9,763**	**1,952**
15	Baroda State	49	14	87	155	55	35	20	22	12	10
16	Central India Agency	88	73	178	186	3,192	2,841	351	3,255	2,767	488
17	Cochin State	...	10	...	2	20	14	6	26	16	10
18	Hyderabad State	19	25	468	886	3,790	3,359	431	5,728	4,929	799
19	Kashmir State	1,077	1,384	943	1,038	109	69	40	92	45	47
20	Mysore State	9	8	24	21	3,939	3,289	650	2,100	1,661	439
21	Rajputana Agency	140	56	243	308	521	342	179	255	170	85
22	Sikkim State	25,610	22,720	2	1	11	11	...	...	...	...
23	Travancore State	1	15	6	26	237	160	77	242	168	74

Note.—The figures for Provinces include those for the States
Australasia includes Australia, Borneo, Fiji, Java, Manilla.

TABLE VII.

from certain foreign countries.

COUNTRIES.

Germany.		France.		Other European countries.		Africa.		America.		Australasia.		Serial Number.
1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.	
12	13	14	15	16	17	18	19	20	21	22	23	
1,869	1,696	1,478	1,351	5,711	4,883	10,270	8,293	2,766	2,069	1,267	841	
1,756	1,668	1,319	1,223	5,223	4,566	9,717	8,196	2,565	1,992	1,267	795	
...	2	29	8	14	7	9	3	9	5	12	7	1
1	1	...	...	...	1	...	1	3	3	2	...	2
29	22	...	5	40	26	14	15	58	49	25	25	3
9	2	6	23	21	11	8	15	37	9	19	5	4
305	231	175	222	843	717	232	125	312	273	306	176	5
148	128	26	31	115	126	30	45	66	101	40	47	6
353	658	164	240	2,219	2,172	8,006	7,007	287	340	150	36	7
214	149	211	127	558	363	53	58	403	211	205	145	8
74	21	101	92	111	116	46	17	145	89	60	22	9
4	10	6	2	3	2	3	2	2	2	2	...	10
403	239	504	385	505	363	893	672	255	212	97	114	11
8	74	10	43	37	419	24	87	26	273	28	93	12
76		51		468		122		267		107		13
132	71	36	45	299	243	277	146	635	425	154	126	14
104	38	159	128	478	317	553	100	255	77	60	46	
1	1	6	5	8	5	257	23	12	2	...	...	15
16	3	24	15	51	95	129	13	89	12	8	8	16
4	2	2	2	24	3	...	2	3	2	1	...	17
3	23	12	12	131	66	98	16	40	19	11	1	18
6	...	3	6	8	12	6	8	10	2	1	2	19
52	44	90	72	182	90	46	18	76	27	34	25	20
8	4	20	5	12	14	16	16	16	9	4	6	21
3	...	...	...	...	4	...	...	...	...	....	...	22
11	11	2	11	62	28	1	4	9	4	1	4	23

ttached to them, except in the case of Madras, where they exclude Cochin and Travancore.
lelanesia. New Zealand. Philippines. Polynesia. Sumatra and Tasmania.

SUBSIDIARY TABLE VIII.

Total number of immigrants from outside India at each of the last three censuses.

Birthplace.	Number in 1911.	1901.	1891.
1	2	3	4
GRAND TOTAL.	**650,502**	**627,438**	**525,521**
Asia.	**504,113**	**511,538**	**402,917**
Afghanistan	91,640	112,502	84,963
Arabia	23,078	33,013	28,092
Bhotan	2,647	2,660	4,353
Ceylon	6,165	5,273	5,612
China and Japan	81,568	47,184	25,688
Further India, etc.*	5,995	5,171	8,757
Nepal	280,248	243,037	236,398
Persia	6,772	11,660	4,411
Tibet	4,509	3,020	1,641
Turkistan	91	816	816
Other Asiatic countries	1,400	47,202	2,186
Europe.	**131,968**	**104,583**	**107,772**
United Kingdom	122,919	96,653	100,551
Austria-Hungary	599	531	418
France	1,478	1,351	1,258
Germany	1,860	1,696	1,458
Gibraltar, etc.	269	227	304
Greece	274	226	236
Holland and Belgium	588	711	337
Italy	894	1,010	881
Russia	314	525	262
Spain and Portugal	1,101	384	378
Sweden, Norway, Denmark and Iceland	443	423	542
Turkey	111	201	256
Europe, Unspecified	809	460	633
Other European countries	309	185	258
Africa.	**10,270**	**8,293**	**11,568**
America.	**2,760**	**2,063**	**2,368**
Australasia.	**1,267**	**841**	**648**
At Sea.	**124**	**114**	**248**

* Includes Siam, Straits Settlements, Malaya and the Maldives.

SUBSIDIARY TABLE IX.

Number of Indians born in India who were enumerated in Great Britain and the Colonies in 1911.

Colony where enumerated.	Total born in India.			Details by Provinces, States and Agencies.																						Number of Natives of India in Colony irrespective of birthplace.		
				Assam.		Bengal.		Bihar and Orissa.		Bombay.		Burma.		Central Provinces and Berar.		Madras.		Punjab.		United Provinces.		Mysore.		Rajputana.		Other Provinces and States.‡		India unspecified.		
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Total	**1,023,585***	**675,363**	**337,678**	**551**	**4**	**23,929**	**8,241**	**10,427**	**5,346**	**17,152**	**2,713**	**1,290**	**223**	**494**	**224**	**450,474**	**242,982**	**11,942**	**1,370**	**14,661**	**5,993**	**5,206**	**3,144**	**258**	**64**	**8,643**	**3,071**	**130,936**	**64,303**	**1,564,183***	**893,525**	**552,761**
England and Wales (*a*)	4,003	3,335	168	See Note		1,109	34	See	Note	937	45	184	9	40	3	122	12	473	17	178	7	30	1	21	1	61	7	630	32	4,003†	3,835	168
Scotland	140	133	2	..	..	20	..	5	..	24	1	3	..	..	..	13	..	29	..	6	..	2	..	1	..	18	1	17	..	148	144	4
Gibraltar	53	53	..	..	..	..	..	..	..	53	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	53†	53	..
Malta	23	23	..	..	..	3	..	..	..	20	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	23†	23	..
Maldives	165	165	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	165	..	165†	165	..
Ceylon (*b*)	473,830	284,248	189,582	521	3	1,403	158	62	..	2,447	572	163	30	21	8	265,345	182,344	926	392	181	..	5,093	3,097	8	..	7,422	2,966	656	3	580,076	340,942	239,134
Hong Kong	2,397	2,267	130	..	..	21	1	..	..	152	23	..	..	54	..	8	..	1,103	94	835	..	1	..	1	..	46	8	46	4	3,049	2,581	468
Straits Settlements	65,957	53,210	12,747	..	..	2,971	329	..	..	729	88	876	136	11	..	46,385	11,951	921	64	10	1	..	1	..	..	..	..	1,307	177	82,055	62,330	19,725
Federated Malay States	153,764	120,104	33,660	..	..	2,784	275	..	..	270	50	33	35	19	12	95,435	29,121	6,928	646	102	8	78	44	20	2	209	10	14,226	3,456	165,998	126,388	39,610
Other British Protected Malay States (*c*)	11,076	9,136	1,940	..	..	212	4	..	..	11	..	1	..	..	..	4,125	744	190	5	..	..	..	..	..	..	..	..	4,597	1,187	11,076†	9,136	1,940
Anglo-Egyptian Sudan	221	192	29	..	..	1	..	..	..	15	5	..	..	..	..	..	..	9	..	1	..	..	..	..	..	6	..	160	24	235	200	35
Uganda	1,687	1,444	243	..	..	6	2	..	..	923	202	..	..	7	..	5	..	321	20	92	2	..	..	27	3	63	14	..	..	1,687†	1,444	243
Nigeria	6	6	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	3	..	..	..	6†	6	..
Nyasaland	474	438	36	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	438	36	474†	438	36
Bechuanaland	36	34	2	..	..	..	..	..	..	32	2	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	45	41	4
Cape of Good Hope	4,783	4,591	192	5	..	6	..	179	11	2,730	59	6	1	8	..	544	75	120	3	32	..	..	..	..	..	..	..	931	43	6,606	5,590	1,016
Natal	73,321	49,951	23,370	20	..	237	155	9,749	5,277	3,695	893	10	2	22	4	26,125	13,170	78	17	148	77	..	..	..	..	..	..	9,817	3,775	133,031	80,160	52,871
Transvaal	6,854	6,240	614	5	1	12	2	430	57	3,288	186	14	..	14	1	1,170	222	111	10	8	..	..	..	..	..	..	..	1,188	135	10,048	8,050	1,998
Orange Free State	48	44	4	..	..	..	..	2	1	2	..	..	..	..	..	8	..	3	..	..	..	..	..	..	..	..	..	29	3	106	86	20
Basutoland	134	129	5	..	..	4	..	..	..	89	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	35	5	134†	129	5
Swaziland	6	6	..	..	..	..	..	..	..	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	4	..	7	7	..
Rhodesia	647	608	39	..	..	27	1	..	..	124	6	..	..	..	..	113	9	3	..	..	..	2	1	..	..	3	..	336	22	771	692	79
Sierra Leone	21	21	..	..	..	..	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	18	..	..	..	26	23	3
Seychelles	393	362	31	..	..	7	4	..	..	45	4	..	..	..	..	246	13	..	..	1	..	..	..	..	..	..	..	63	10	489	438	51
Mauritius	35,349	23,757	11,592	..	..	13,255	6,486	..	..	1,348	555	..	..	..	..	7,615	3,967	17	1	..	..	..	..	..	..	..	..	1,522	633	258,211	139,319	118,892
Zanzibar	8,122	*	*																									8,122		8,122†		*
																												8,122				
Bahamas	4	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	2	4†	2	2
Grenada	406	243	163	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	243	163	406†	243	163
British Honduras	104	64	40	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	64	40	104†	64	40
Trinidad (*d*)	50,583	32,777	17,806	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	32,777	17,806	107,433	*	*
Falkland Islands	3	2	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	1	3†	2	1
Jamaica	7,788	5,038	2,750	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5,038	2,750	17,380	9,928	7,452
Saint Vincent	114	71	43	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	71	43	376	201	175
British Guiana	88,201	54,770	33,431	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	54,770	33,431	126,517	73,027	53,490
																												2,342		2,342†	*	*
Canada	2,342	*	*																													
Dominica	8	8	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	8	..	8†	8	..
Barbados	5	2	3	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	8	3	5
Saint Lucia	612	377	235	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	377	235	2,064	1,152	912
Asiatic: British North Borneo (*e*)	902	805	97	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	805	97	902†	805	97
Asiatic: Fiji	28,908	20,187	8,721	..	..	1,801	840	..	..	131	22	..	..	298	196	3,211	1,353	708	101	13,067	5,898	..	..	180	57	194	65	597	189	39,977	25,855	14,122
Asiatic: New Zealand	15	15	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	15	..	15†	15	..

NOTE.—This Table is exclusive of the emigrants to Gambia, and Ireland the returns for which had not been received when it was compiled. The returns for England and Wales did not distinguish between Assam, Bengal and Bihar and Orissa. Consequently all emigrants to that country have been shown under Bengal.

Col. 1:—(*a*) The figures for England and Wales include 1 male in Jersey and 1 female in the Isle of Man.

(*b*) The figures for Ceylon include not only the persons included in the local census returns but also 3,121 (3,107 males and 14 females) persons on vessels which put in at Colombo shortly after the census, and who were omitted from the census returns both of that colony and of India.

(*c*) Including Johore, Trengganu, Kelantan and Kedah and Perlis.

(*d*) The return for this colony does not show the number of natives of India, irrespective of birthplace. The figures shown against it in Col. 31 have been taken from the returns of the Protector of Emigrants for the year 1910.

(*e*) The figures for this Colony relate to natives of India and Ceylon.

* The figures against Total in Col. 2 include the emigrants to Canada and Zanzibar and those in Col. 31, natives of India resident in these colonies and Trinidad. As sex details are not available in these cases, the details in Cols. 3 and 4 and 32 and 33 do not work up to the total.

† (*Col. 31*)—In the absence of other information the figures in Cols. 2 to 4 have been repeated.

‡ (*Cols. 27 and 28*)—Include Cochin 2,887, Travancore 6,873, N.-W. F. Province 661, Central India Agency 286, Baluchistan 242, Hyderabad 116, Kashmir 37, Baroda 5, Coorg 4 and Andamans 3.

SUBSIDIARY TABLE X.

Number of emigrants to Colonies, etc., who were registered at the ports of Calcutta and Madras during the decade 1901-10.

Colony, etc.	Emigrants who embarked for the various Colonies from		Emigrants who returned from the various Colonies to		Principal birth districts of emigrants from Calcutta.	
	Calcutta.	Madras.	Calcutta.	Madras.		
1	2	3	4	5	6	
Total.	**97,233**	**2,007,251**	**42,505**	**1,819,337**		
Ceylon	...	1,501,623	...	1,327,559	BIHAR AND ORISSA.	
Demerara	23,361	...	14,527	...	Shahabad	2,956
Fiji	17,202	4,420	4,803	...		
Guadeloupe	...	...	48	31	CENTRAL PROVINCES AND BERAR.	
Jamaica	4,449	...	2,409	...	Raipur	4,447
La Reunion	...	...	41	168		
Madagascar	...	...	...	6	UNITED PROVINCES.	
Marseilles	...	...	...	6	Agra	1,212
Mauritius	5,339	6,519	2,001	250	Allahabad	2,590
Natal	15,512	45,740	8,620	371	Azamgarh	2,830
Saigon	...	...	...	43	Bahraich	3,103
Seychelles	...	57	...	...	Bara Banki	1,359
Straits Settlements	...	447,036	...	251,887	Basti	28,361
St. Lucia	...	...	378	...	Benares	1,347
Surinam *	8,525	...	2,281	...	Cawnpore	1,375
Trinidad	22,845	1,856	7,397	...	Fyzabad	6,572
Other Ports	..	...	...	239,016	Ghazipur	1,852
					Gonda	12,975
					Gorakhpur	5,065
					Jaunpur	2,126
					Partabgarh	2,260
					Rae Bareli	1,794
					Sultanpur	4,140
					Unao	1,205
					CENTRAL INDIA AGENCY.	
					Gwalior	1,502
					RAJPUTANA AGENCY.	
					Jaipur	1,959

* According to a report received through the courtesy of the British Consul the approximate number of natives of India in Surinam or Dutch Guiana, at the end of 1911 was 28,899. There are said to be 1,750 natives of India in Martinique.

1. Age and Civil condition of Indians enumerated in Great Britain.*

Age.	England and Wales.									Scotland.								
	Total.			Unmarried.		Married.		Widowed.		Total.			Unmarried.		Married.		Widowed.	
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
All Ages.	**4,069**	**3,892**	**177**	**2,083**	**86**	**1,743**	**68**	**66**	**23**	**140**	**138**	**2**	**92**	**1**	**45**	**1**	**1**	...
0—9	39	25	14	25	14	...	...	...	...	...	...	...	...	...	...	...	...	...
10—14	60	46	14	46	14	...	...	...	...	...	...	...	...	...	...	...	...	...
15—19	448	434	14	371	10	63	4	...	...	13	13	...	11	...	2	...	...	...
20—24	1,284	1,258	26	871	19	382	7	5	...	76	76	...	52	...	24	...	...	...
25—34	1,496	1,454	42	623	13	802	26	29	3	44	43	1	28	1	14	...	1	...
35—44	501	472	29	106	7	353	17	13	5	6	5	1	1	...	4	1	...	...
45—54	179	154	25	35	5	109	11	10	9	1	1	...	...	...	1	...	...	...
55—64	42	34	8	5	1	24	1	5	6	...	...	...	...	...	...	...	...	...
65—74	14	11	3	1	1	7	2	3	...	...	...	...	...	...	...	...	...	...
75—84	5	3	2	...	2	3	...	...	...	...	...	...	...	...	...	...	...	...
85 and upwards	1	1	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...

* The figures for England and Wales include 66 persons (57 males and 9 females) who were born in Ceylon.

2. Occupations of Indians enumerated in Great Britain.

Number of Order.	Occupation.	England and Wales.		Scotland.	
		Males.	Females.	Males.	Females.
		3	4	5	6
	Total	**3,867**	**163**	**138**	**2**
1	Pasture and Agriculture	1	...	...	...
3	Mines	1	...	...	...
6	Textile Industries	2	...	...	...
8	Wood Industries	1	...	...	...
13	Industries of dress and the toilet	2	...	...	...
17	Production and transmission of physical forces	7	...	...	...
18	Industries of luxury and those pertaining to literature and the arts and sciences.	2	...	1	...
20	Transport by water	2,536	...	1	...
	(*a*) *Navigating department*	*577*	...	...	...
	(*b*) *Engineering department*	*1,363*	...	...	...
	(*c*) *Cooks, stewards, etc.*	*591*	...	...	...
21	Transport by road	...	...	1	...
22	Transport by rail	3	...	...	...
24	Banks, establishments of credit, exchange and insurance	4	...	...	...
25	Brokerage, commission and export	14	...	...	...
26	Trade in textiles	5	...	...	...
30	Trade in pottery	1	...	...	...
32	Hotels, cafés, restaurants, etc.	12	3	1	...
33	Other trade in food stuffs	4	...	...	...
35	Trade in furniture	2	1	...	...
39	Trade in articles of luxury and those pertaining to letters and the arts and sciences.	2	...	...	...
41	Trade of other sorts	34	...	...	...
42	Army	15	...	...	...
45	Public administration	14	...	...	...
46	Religion	9	...	1	...
47	Law	37	...	...	...
48	Medicine	76	...	7	1
49	Instruction	2	1	...	...
50	Letters and arts and sciences	41	3	3	...
51	Persons living principally on their income	34	27	...	...
52	Domestic service	42	27	1	...
53	General terms which do not indicate a definite occupation	964	101	122	1
	Students (included in above)	*932*	*28*	*122*	*1*

CHAPTER IV.

Religion.

150. The religious distribution of the people of India is shown in Imperial Table VI. Table VIA (an optional table compiled only in a limited number of Provinces) shows the strength of certain sects of Hindus and Muhammadans, and Table XVII (a general table) the sects of Christians. In several other tables the distinction by religion is presented in connection with other data. In Table V the urban population is classified by religion. In Table VII religion is combined with age and civil condition, in Table VIII with education, in Table XIII with caste and in Table XV-D (optional) with occupation. There is also a special age Table (XVIII) for Europeans, Anglo-Indians and Armenians. In these Tables the distinction is made in order to throw light on special subjects which are dealt with in other parts of this Report, such as the constitution of the urban population, and the marriage customs of, and spread of education amongst, different sections of the population. The discussion in the present Chapter will be confined to matters arising out of the data contained in Tables VI and XVII and the corresponding tables prepared at previous censuses. The main aspects of the statistics are presented, as usual, in a series of subsidiary tables at the end of the Chapter, *viz.* :— Reference to statistics.

I. General distribution of the population by religion.

II. Proportional strength of the main religions in each Province, State or Agency.

III. Distribution of Christians by locality.

IV. Races and sects of Christians.

V. Proportional distribution of Christians by race and sect.

VI. Statistics of Europeans and Anglo-Indians.

151. In this country no one has any objection to stating his religion, and if all the creeds were clear and definite and mutually exclusive, there would have been no difficulty whatever in the way of obtaining an accurate return. But with the exception of the exotic religions, such as Christianity and Muhammadanism, there is no such thing as a definite creed. The Hindu word "*dharma*," which corresponds most closely to our word "religion," connotes conduct more than creed. In India the line of cleavage is social rather than religious, and the tendency of the people themselves is to classify their neighbours, not according to their beliefs, but according to their social status and manner of living. No one is interested in what his neighbour believes, but he is very much interested in knowing whether he can eat with him or take water from his hands. Before the advent of the Aryans, the inhabitants appear to have been divided into a great number of petty independent communities, each with its own social organization and tribal priests. Their beliefs were of the amorphous Animistic type of which an account was given in the last Census Report, and which have their counterpart amongst primitive races in all parts of the world.* The Aryans when they first came to India were worshippers of the great forces of nature. They held themselves aloof from the aborigines as far as possible, but a gradual intermixture was inevitable, and the process led to the evolution of caste. It also led to a gradual modification of the Aryans' religious cults and to the incorporation of many local deities in their pantheon. From time to time religious reformers appeared and gained disciples, sometimes from one particular class, sometimes from all sections of the community, but it was seldom that the fervour they evoked was sufficient to break down the growing strength of the social barriers. And even when it did so, the social influences usually remained so strong as gradually to reduce the religious differences to a position of relative inferiority. Nor is it only the strength of the social segmentation which tends to The classification by religion.

* A very interesting description of the Animistic beliefs of the Bataks of Sumatra has been given by Warneck in his *Living Forces of the Gospel.*

make differences of belief seem a matter of relatively small importance. The Indian, though much less tolerant than the European in the matter of his neighbour's acts, is far more so where his beliefs are concerned. Fearing many gods himself, he is quite ready to admit that there may be others of whom he has no ken, and it seldom occurs to him to differentiate himself from his fellows merely because they invoke a different deity in time of trouble. It is only when a new religious cult is joined to some strong social or political propaganda that any real cleavage is established. This was the case with Buddhism, which repudiated the Brahmanical supremacy, and Jainism, which denied the authority of the Vedas, and also with Sikhism in the form given to it by Guru Gobind, who aimed at the establishment of a political ascendancy and openly repudiated many of the ordinary Hindu scruples. The peculiar tenets of the Buddhists, Jains and Sikhs are well known, and it would be superfluous to describe them here. It will suffice to say that they differ widely from the ordinary forms of Hinduism. There are numerous minor cults, such as those of the Satnâmis and Pânchpiriyas, which differ equally widely, and which, from a strictly logical point of view, should be placed on the same footing and treated as separate religions. But they have no history and no religious literature, and are relatively of minor importance, and it would have been somewhat absurd to elevate them to the rank of a separate religion. For census purposes the only indigenous religions which we attempted to differentiate from Hinduism are, on the one hand, its offshoots, Buddhism, Jainism and Sikhism, and on the other, the primitive beliefs of the aboriginal tribes who have not yet been absorbed in the Hindu social system, which are lumped together as Animistic. In order, as far as possible, to meet the views of those who object to the Buddhists, Jains and Sikhs being dissociated from the Hindus, all four religions have been grouped in Table VI under the general head Indo-Aryan.

The comprehensiveness of the term "Hindu."

152. The Hindu residuum is a most heterogeneous mixture. As stated in paragraph 4 the term includes :—

> A complex congeries of creeds and doctrines. It shelters within its portals monotheists, polytheists and pantheists ; worshippers of the great gods Siva and Vishnu or of their female counterparts, as well as worshippers of the divine mothers, of the spirits of trees, rocks and streams and of the tutelary village deities; persons who propitiate their deity by all manner of bloody sacrifices, and persons who will not only kill no living creature but who must not even use the word 'cut'; those whose ritual consists mainly of prayers and hymns, and those who indulge in unspeakable orgies in the name of religion ; and a host of more or less heterodox sectaries, many of whom deny the supremacy of the Brâhmans, or at least have non-Brahmanical religious leaders.

The category of Hindus includes not only many who do not enjoy the ministrations of the Brâhmans, nor worship in the ordinary temples, but also sweepers and other low castes, whom many Hindu enumerators in Northern India hesitated to describe as Hindus, and some who did not so class themselves, and even a few, such as certain Satnâmi Chamârs in the Central Provinces, who actually objected to being so classed. Mr. McIver put the matter very clearly in the Madras Census Report for 1881, where he wrote :—

> "A good deal might be said as to the propriety of the use of the word 'Hindu' as a religious classification when applied to the mass of the Southern Indian population. Regarded as a definition of religion, or even of race, it is more liberal than accurate. From the point of view of race it groups together such widely distinct peoples as true Aryan Brâhmans and the few Kshatriyas we possess, with the Vellâlas and Kallars of the South, the Nairs of the West, and the aboriginal tribes of the Southern hill sides. As a religious classification it lumps the purest surviving forms of Vedic belief with the demon worshippers of Tinnevelly and South Canara. On the other hand, if it conveys no very distinct idea of a race limitation or a religious group, it serves fairly as a socio-political classification, since it treats as a whole the people who recognize caste, and who are governed by one form or other of Hindu Law."

Reason why a return of sect was not prescribed.

153. It may be asked why, when the term covers such a multitude of beliefs and diversity of races, an attempt has not been made to disentangle them by a return of sect. The answer is three-fold. In the first place there is a bewildering maze of sects which overlap each other in a most extraordinary way. There are the two main divisions of Saiva and Vaishnava ; and it has been said that all Hindus belong to one or other of these, but this does not seem to be correct. There is, for example, the Śâkta sect, which owes its origin to the Tantrik developments that infected both Buddhism and Hinduism,

chiefly in North-East India, about the seventh century of our era. This cult is based on the worship of the active producing principle of nature as manifested in one or other of the goddess wives of Siva; it is a religion of bloody sacrifices and magic texts. The ritual is laid down in the mediæval scriptures known as Tantras, in one of which it is expressly stated that the Vedas have become obsolete. It would be incorrect to treat the followers of this cult as Saivas. The same remark applies to the Smārta, Ganpatya and Saura sects, as well as to numerous minor sects, such as the Pānchpiriya and Kartābhaja, which it would be equally wrong to allocate to either of the above main heads. Secondly, there is the practical impossibility of obtaining a complete return of sect. Of the great mass of Hindus, only a relatively small minority belong definitely to special sects, and still fewer have any idea that their peculiar cult differentiates them in any way from ordinary Hindus. It has been noted already that there are some sects, such as the Sākta, which cannot properly be grouped either as Saivas or Vaishnavas; but apart from this, the great mass of Hindus cannot be said to be followers of the one God rather than of the other. Thus a well known Bengali scholar and writer wrote to me recently, denying that he was a special follower either of Siva or Vishnu. He said:—

"I fast on the *Sivarātri* day because it is sacred to Siva, and I fast on the *Ekādashi* day because it is sacred to Vishnu. I plant the *bel* tree because it is dear unto Siva, and the *tulsi* because it is dear unto Vishnu. The bulk of Hindus are not sectaries. Though the sects write much and make the most noise, they are only a small minority."

The Punjab Superintendent points out that in his province the difference between Saiva and Vaishnava is by no means well defined. The religious orders are distinctively Saiva or Vaishnava, but the ordinary householder makes very little distinction between the two creeds and worships Ram, Krishna, Siva, the Goddesses, etc., as the occasion seems to require. In one sense "the bulk of the Hindus may be considered as Saivas, for Goddess worship in one form or another is very prevalent, but with reference to the main forms of worship and usages it may be equally true to call them Vaishnavas." It may be added that the results attending the attempt made in 1901 to obtain information regarding sect were very unsatisfactory. In one province, only one Hindu in nine claimed to belong to any particular sect, and in two others only one in four and one in five respectively: the proportion who used the terms Saiva and Vaishnava was even smaller, and even when a sect was named, the return was not free from doubt. In one province the number of persons returned as belonging to a certain sect rose to three times the number recorded at the previous census merely because the sect in question happened to be mentioned in the instructions to the enumerators as an illustration of the kind of entry required. At the recent census of the United Provinces a return of sect was again prescribed locally, but of the total population only one-tenth appeared in it; while the number returned as Vaishnavas was only 2·0, as compared with 2·6, millions in 1901. Lastly, the mere record of Saiva or Vaishnava means very little. Both categories include persons of all shades of belief and religious development, from the philosophic doctrines of the educated few to the gross idolatry of the masses; even the outcaste Paraiyans of the Madras Presidency, whose real religion is little better than Animism and who are utterly ignorant of the essentials of any form of Hinduism, often claim to be Saivas or Vaishnavas.

For a further discussion of this subject the Provincial Reports should be referred to, *e.g.*, United Provinces (pages 124-30), Central Provinces and Berar (pages 75-76), Punjab (pages 125-29) and Rajputana (pages 94-97).

Definition of "Hinduism."

154. It being impossible to sort out the heterogeneous elements in the Hindu mass by means of a return of sect, the question arose whether it would be possible to distinguish between those who are really Hindus and those who have been so classed for want of any other designation. And here there was a great initial difficulty owing to the absence of any generally acceptable definition of Hinduism. The composite character of the word was pointed out by Sir Alfred Lyall who said that Hinduism—

"is not exclusively a religious denomination, but denotes also a country and, to a certain extent, a race.....When a man tells me he is a Hindu, I know that he means all three things taken together—religion, parentage and country.....Hinduism is a matter of birthright and

inheritance.....it means a civil community quite as much as religious association. A man does not become a Hindu, but is born into Hinduism."

To these three ingredients—religion, race, country—must be added a fourth, *viz.*, social organization. The caste system is an essential feature of Hinduism, and a man who does not belong to a recognized Hindu caste cannot be a Hindu. A circular which was issued asking Provincial Superintendents to report as to the criteria which might be taken to determine whether or no a man is a genuine Hindu in the popular acceptation of the term, produced an extraordinary diversity of opinions which, if it did nothing else, served admirably to show the extreme complexity of the question and the indefiniteness of the word's connotation. Incidentally the enquiry generated a certain amount of heat, because unfortunately it happened to be made at a time when the rival claims of Hindus and Muhammadans to representation on Legislative Councils were being debated, and some of the former feared that it would lead to the exclusion of certain classes from the category of Hindus, and would thus react unfavourably on their political importance.

The subject is too large a one to be discussed adequately in the pages of a Census Report, but it will be interesting to glance very briefly at the divergent views which were expressed by many of the persons who were consulted by the Provincial Superintendents. Some looking merely to the question of country, argued that all the inhabitants of India are Hindus unless they are Muhammadans or Christians. This view appears to be based mainly on the theory that Hindu was the term applied by the early Muhammadan invaders to the races living east of the Indus. But apart from the fact that the etymology of a word is often no guide to its present connotation—as in the case of villain, knave, booby—it is absurd to suppose that because the term was applied to people living on the banks of the Indus it must also include those remote from it, of whose existence the originators of the word were ignorant, and who in race, language and customs differed altogether from the habitants of the country along the Indus. And in this case where is the line to be drawn? Why stop at Madras, Nepal or Assam rather than at Ceylon, Tibet, Burma or even China? The modern conception of India has no relation to the conditions existing when the word Hindu first came into use. The term Indian is used for a native of India, and it would be absurd to use the term "Hindu" in the same sense and thereby deprive it of its distinctive connotation.

Others, professing to take race as the sole test, say the word is equivalent to Arya. They regard all the modern castes as descended from the four traditional classes, and hold that all members of Indian castes including Jains, Sikhs and Buddhists are Aryas, and therefore Hindus, though they exclude the aborigines such as Bhils, Lepchās, Mundās and Todās. Those who rely solely on the racial test overlook, on the one hand, the fact that many Muhammadans and Christians, who are admittedly not Hindus, are descended from the same stock as many Hindu castes, and on the other, the fact that many Hindu castes are the direct descendants of aboriginal tribes and have no more claims to "Aryan" origin than have the Bhils or Mundās. This is the case not only with the great bulk of the population of Southern India, but also with large sections of it in Bengal and the United Provinces. The law books and epics are full of contemptuous references to the non-Aryan aborigines to the south and east of the comparatively limited area occupied by the Aryas at the time when they were compiled.

Others again think that the only test to be taken is that of religious belief. According to them the Hindu religion is one thing and the Hindu social system something quite different. According to this view, it is immaterial whether a person is excluded from temples, denied the ministrations of the Brāhmans, kept rigidly apart and regarded as so unclean that his mere proximity causes pollution—if he believes in "the Hindu religion" he is just as good and complete a Hindu as even a Brāhman. One of the exponents of this theory objected to certain suggested tests of Hinduism on the ground that they would exclude Mrs. Besant, who is a staunch Hindu (sic). But here we are confronted with the fact that Hinduism has no definite creed. The beliefs of persons who are by all admitted to be Hindus often differ more widely from each other than do those of Christians and Muhammadans. So long as a member of a recognized Hindu caste does not flagrantly disobey his caste rules, he is recognized as a Hindu quite irrespective of his beliefs or unbeliefs. On the other hand, a person who is not a member of a Hindu caste cannot be a Hindu in the popular sense of the word.

Those who take religious belief as the main test differ among themselves as to the beliefs which are of cardinal importance. Some say that all the Hindu scriptures must be accepted, but some would exclude the Tantras, while others would regard only the Vedas as of primary importance; some again think that the sole essential is belief in the doctrine of *karma* and metempsychosis.

It was surprising to find how little stress was laid in the majority of the reports on three very important factors, *viz.*, membership of a recognized Hindu caste, the acknowledgment of the supremacy of the Brāhmans and veneration for the cow.

Partly assimilated Hindus.

155. The tenour of the reports from different parts of India was so divergent, that it was clearly impracticable to lay down anything in the nature of an uniform standard. Moreover, when the term Hindu refers not only to reli-

gion but also to race, birthplace and social organization, it is impossible to say whether a man is within the pale or not on the basis of a number of tests some of which refer to his beliefs, others to his social standing and others to his relations with the Brāhmans. Instead therefore of discussing whether the members of particular castes—it would in any case be necessary to take the community rather than the individual as the unit—should be regarded as genuine Hindus or not, the Provincial Superintendents were asked to enumerate the castes and tribes returned or classed as Hindus who do not conform to certain standards, or are subject to certain disabilities, leaving the reader to draw his own inferences. In this view they were asked to prepare a list of all but the minor castes which *qua* castes—

(1) deny the supremacy of the Brāhmans ;

(2) do not receive the *mantra* from a Brāhman or other recognized Hindu guru ;

(3) deny the authority of the Vedas ;

(4) do not worship the great Hindu Gods ;

(5) are not served by good Brāhmans as family priests ;

(6) have no Brāhman priests at all ;

(7) are denied access to the interior of ordinary Hindu temples ;

(8) cause pollution (*a*) by touch ;

(*b*) within a certain distance ;

(9) bury their dead ;

(10) eat beef and do not reverence the cow.

The extent to which these tests are satisfied varies in different parts of India. In the Central Provinces and Berar a quarter of the persons classed as Hindus deny the supremacy of the Brāhmans and the authority of the Vedas ; more than half do not receive the *mantra* from a recognized Hindu guru ; a quarter do not worship the great Hindu Gods, and are not served by good Brāhman priests ; a third are denied access to temples ; a quarter cause pollution by touch ; a seventh always bury their dead, while a half do not regard cremation as obligatory ; and two-fifths eat beef. Some castes satisfy certain tests but not others. Of the thirteen castes whose touch causes pollution, nine do not eat beef, while of the eight who eat beef, four are not regarded as polluting, and two are allowed access to temples.

In the Punjab the number who question the authority of the Vedas is insignificant, and practically the only persons who disown the supremacy of the Brāhmans and fail to worship the great Hindu gods are the Aryas and a few minor sectarian groups. About a quarter of the total Hindu population, chiefly Chamārs and Chuhras, cause pollution by touch ; these alone do not enjoy the ministrations of Brāhman priests and are denied access to the interior of Hindu temples. The conditions are very similar in the United Provinces.

In Bengal and Bihar and Orissa Mr. O'Malley says that there are 59 castes, including seven with a strength of a million and upwards, who do not conform to some of the ten tests, and there are fourteen beef-eating castes all of whom are denied access to temples.

In the south of India the supremacy of the Brāhmans is denied by the Lingayats, an important sectarian group, and also by certain artisan castes who themselves claim to be Brāhmans. Numerous castes are excluded from the temples, and the theory of pollution generally is carried to a much greater length than in Northern India. The Madras Report, however, contains very little definite information regarding the extent to which the tests enumerated above apply to individual communities.

For further details the Provincial Reports may be referred to, *e.g.*, Assam, page 40 ; Bengal and Bihar and Orissa, page 232 ; Central Provinces and Berar, page 73 ; Madras, page 51 ; Punjab, page 109 ; United Provinces, page 121 ; Baroda, page 55 ; Mysore, page 53 ; Rajputana, pages 94 and 105 : Travancore page 198.

Boundary line between Hindus and Muhammadans.

156. We have thus far been dealing with the Hindus and the imperfectly assimilated aboriginal elements. But it is not only in respect of them that difficulties of classification arise. In various parts of India groups are found whom it is difficult to class definitely either as Hindus or Muham-

madans. There are many so-called Hindus whose religion has a strong Muhammadan flavour. Notable amongst these are the followers of the strange Pānchpiriya cult, who worship five Muhammadan saints, of uncertain name and identity, and sacrifice cocks to them, employing for the purpose as their priest a Muhammadan Dafāli fakir. Throughout India many Hindus make pilgrimages to Muhammadan shrines, such as that of Sakhi Sarwar in the Punjab.* A friend of mine who served in that Province tells of a Mullah most of whose clients were Sikhs. On the other hand, many descendants of persons "converted" to Islam are far from being genuine Muhammadans, though they have been classed as such at the census. Of these the Mālkānas of the country round Agra furnish a striking instance.

"These," says Mr. Blunt, "are converted Hindus of various castes belonging to Agra and the adjoining districts, chiefly Muttra, Etah and Mainpuri. They are of Rājput, Jat and Bania descent. They are reluctant to describe themselves as Musalmans, and generally give their original caste name, and scarcely recognize the name Mālkāna. Their names are Hindu; they mostly worship in Hindu temples; they use the salutation Rām, Rām; they intermarry amongst themselves only. On the other hand, they sometimes frequent a mosque, practise circumcision and bury their dead; they will eat with Muhammadans if they are particular friends; they prefer to be addressed as Mian Thakur. They admit that they are neither Hindus nor Muhammadans, but a mixture of both. Of late some of them have definitely abjured Islam."

In Gujarat there are several similar communities—such as the Matia Kunbis, who call in Brāhmans for their chief ceremonies, but are followers of the Pirāna saint Imam Shah and his successors, and bury their dead as do the Muhammadans, the Sheikhadas who at their weddings employ both a Hindu and a Muhammadan priest, and the Momnās who practise circumcision, bury their dead and read the Gujarāti Koran, but in other respects follow Hindu custom and ceremonial. These and similar communities lean more strongly to the one religion or the other according to their environment. Those who told the enumerators that they were Hindus or Muhammadans were classed accordingly; others who did not, were shown in the religion column of the schedule under their caste name and were classed by the Bombay Superintendent as Hindu-Muhammadans. It would have been better, if, instead of adding this new category to the religious terminology, he had followed the practice adopted in similar circumstances elsewhere, and had relegated the persons concerned to the one religion or the other as best he could, following, if he could ascertain it, the procedure adopted at previous enumerations. But as the total number of persons in this new category is less than 35,000 the mistake is not very material; and it has perhaps served a useful purpose in drawing prominent attention to the extremely indefinite character of the boundary line between different religions in India.

Hindus and Sikhs.

157. The boundary line between Hindus on the one hand, and Sikhs and Jains on the other, is even more indeterminate. The word "Sikh" is said to be derived from the same root as Sewak, meaning "disciple." The faith is founded on the teaching of Guru Nānak, but it would never perhaps have been recognized as a separate religion had it not been for the political character which was given to the creed by Guru Gobind, who organized the Sikhs as a nation and, in order to mark their individuality, imposed on them certain rules of conduct and a definite rite of initiation (*pahol*). The principal outward sign of those who follow the ordinances of Guru Gobind, is the wearing of the hair (*kes*) long. Those who do this are known as Kesdhāri, and those who do not as Sahjdhāri. Both sections alike reverence the *Granth*, a book containing the utterances of Nānak and other gurus, and above all the memory of their guru; they are strict monotheists, and have no regard for the Vedas. At the same time they are believers in the Hindu doctrines of metempsychosis and *karma* and in the three Hindu modes of attaining union with the Supreme Being. Many of the religious ideas of the Sikhs are borrowed from the Hindus, and it is the outward symbols prescribed by Guru Gobind that constitute the main distinguishing feature. In 1891 an arbitrary rule was laid down in the Punjab, where the bulk of the Sikhs are found, that only those who wore the *kes* and abstained from tobacco should be entered as Sikhs, and the same rule was

* In the same way, according to Mr. O'Malley, offerings have been made by Christians at Kālighat and there is in Bow Bazar Street, Calcutta, a shrine of Kali known as Feringi-Kāli whose priest, a good Brāhman, augments his income from the offerings of low-class Anglo-Indians.

repeated in 1901. It was thought that in this way a return would be obtained of the number of Sikhs in the strict sense of the term, *i.e.*, the Singhs, or followers of Guru Gobind, but the result showed that this was not so, and that many persons must have returned themselves as Sikhs who were not observers of his ordinances, and had never undergone his rite of initiation. Moreover, the boundary line between the Kesdhāri and Sahjdhāri is a very uncertain one. Even in the case of brothers it often happens that some belong to the former branch, and others to the latter; a man may be Kesdhāri, his son Sahjdhāri and his grandson again Kesdhāri. There is no bar on marriage between the two groups. At the recent census, therefore, the above arbitrary rule was replaced by the ordinary provision that the statements of the persons enumerated as to their religion should be accepted. The result has been largely to increase the number of persons returned as Sikhs by the inclusion in that category of many who would have been classed as Hindus at previous censuses, and especially of Mazhabi Sikhs, or converts from the Chuhra or sweeper caste, who do not wear the *kes* and have no scruples about smoking. It may be added that while a large number of persons on the border line between Hinduism and Sikhism have thus nominally crossed over from the former religion to the latter, about 44,000 expressed their view that Sikhism is a form of Hinduism by describing themselves as Sikh Hindus. These have been classed as Sikhs in Table VI.

The difficulty of drawing the line between Sikh and Hindu is well illustrated by the statistics for Sind. In 1881 127,000 persons were returned as Sikhs, in 1891 the number was less than a thousand, in 1901 it was *nil*, while in 1911 about 12,000 persons were thus returned. These variations are due mainly to differences of opinion as to the correct classification of the followers of Guru Nānak.

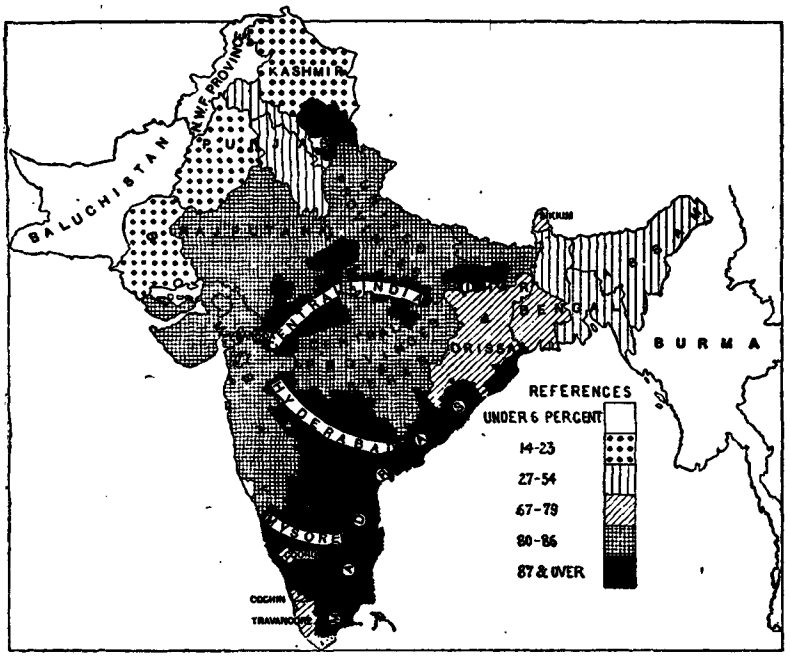
Hindus and Jains.

158. The Jains share the Hindu belief in transmigration and the doctrine of *karma*; they employ Brāhmans in their domestic ceremonies and they belong to the same social system. Some castes contain adherents of both religions and allow intermarriage between them. But, as noted elsewhere, the Jains reject the Vedas and worship their twenty-four deified Saints instead of the Gods of the Hindu pantheon. Their views on these matters are perfectly definite, and there would ordinarily be no difficulty in ascertaining whether a given individual is or is not a Jain. On the other hand, many of the Jains regard themselves as Hindus and are apt so to return themselves at the census. Their real number is therefore probably greater than that shown in Table VI.

Hindus.

159. The total number of Hindus in India is 217·3 millions,* or rather more than two-thirds of the whole population. In British territory the proportion is 67, and in the Native States 78, per cent. Of the major provinces (British territory only), Madras with 89 per cent. has the largest proportion of persons returned as Hindus, but in that part of the country Hinduism is an exotic religion and exists in most parts as a thin veneer over the original Animistic beliefs of the people, many of whom in other parts of India

Map showing the distribution of Hindus.



NOTE—Ajmer-Merwara has here been included in Rajputana and Baroda in Bombay.

* Including Brahmos and Aryas the number is about a third of a million more.

would hardly be regarded as Hindus at all. The proportion of Hindus in the United Provinces (85 per cent.), though nominally smaller, is really greater than in Madras. In Bihar and Orissa and the Central Provinces and Berar about 82 per cent. of the people were returned as Hindus, and in Bombay 76 per cent. Assam (54 per cent.) is the only other main province where Hindus constitute more than half the population. In Burma Buddhists preponderate, and Muhammadans in the North-West Frontier Province, the Punjab and Bengal. The paucity of Hindus in the two tracts, first mentioned, can be readily understood as it was by that route that successive hordes of Muhammadan invaders entered India. In the west of the Punjab only one-eighth of the inhabitants are Hindus. In Bengal, where the Hindus claim 45 per cent., the lower proportion is due, not to a large foreign element in the population, but to the wholesale conversions effected by the earlier Muhammadan invaders in the eastern part of the province, which was inhabited chiefly by various aboriginal tribes, such as Koch, Rājbansi and Chandāl, who had never been fully Hinduized and were despised by their Hindu neighbours as unclean. In West Bengal, where this element in the population is not found, the proportion of Hindus is exactly the same as in the adjoining province of Bihar and Orissa. In the latter province also there are considerable local variations; in Orissa all but 3 per cent. of the inhabitants are Hindus, while in the Chota Nagpur plateau Animists and Christians combine to reduce the proportion of Hindus to 72 per cent. Similarly in Bombay; in the Konkan and Deccan nine-tenths of the people are Hindus, but in Sind less than a quarter. The Hindus in Burma (8 per cent.) are recent immigrants, and many of them are only temporary settlers. Those who have made the province their permanent home frequently intermarry with the Burmese and gradually lose their caste scruples until, after two or three generations, they are absorbed in the general Buddhist population. Of the Native States, Mysore has the largest proportion of Hindus (92 per cent.) and Kashmir (22 per cent.) the smallest. Hyderabad, though it has been under Muhammadan rulers for nearly six centuries, has a larger proportion of Hindus than any British province except Madras.

Variation since 1901.

160. The number of Hindus has increased since 1901 by 5 per cent. while that of Muhammadans, Sikhs and Buddhists has increased respectively by 7, 37 and 13 per cent. As is now well known, the Hindus are less prolific than the Muhammadans, Buddhists and Animists and other communities owing mainly to their social customs of early marriage and compulsory widowhood. Girls are commonly married long before they reach maturity to men who may be much older than themselves, and a very large proportion of them lose their husbands while they are still of child-bearing age, or even before they have attained it. Apart from this, the Hindus have perhaps suffered more than their share from the vicissitudes of the decade: plague, malaria and famine have, on the whole, affected chiefly the tracts where they preponderate, while they are in a minority in some of the most progressive tracts, such as Eastern Bengal and Burma. In the Punjab they have sustained an artificial loss by the removal of the restriction of the term Sikh to those who wear the *kes* and observe the other rules of conduct ordained by Guru Gobind Singh. At this census, as stated above, all persons who claimed to be Sikhs were entered as such. This led to nearly half a million persons being classed as Sikhs who in 1901 would have been returned as Hindus.

Conversions to and from Hinduism.

161. It remains to consider the question of conversions. A cardinal tenet of Hinduism is that no one can become a Hindu unless he is born one. Formal conversions from the ranks of Muhammadanism and Christianity are thus impossible. Nor can persons who have once renounced Hinduism in favour of these religions be taken back.* It is this which accounts for the numerous groups of Muhammadans whose ancestors were forcibly converted to the faith of the Prophet. Abbé Dubois mentions a typical instance of a number of Brāhmans who were forcibly converted by Tippu Sahib in the course of one of his marauding expeditions. After a long disputation their fellow Brāhmans decided to allow them to be taken back into caste on their undergoing a severe ceremony of atonement and purification. But it was then discovered that they had been compelled to eat beef; and this was at once

*Some instances of the gradual sliding back of communities into Hinduism will be given in the next paragraph.

held to make their reinstatement absolutely impossible. Forcible conversions are of course a thing of the past, but none the less there is a steady drain going on. Though there is at the present time no organized proselytism by the Mullahs, here and there individuals are constantly attorning to Muhammadanism, some few from real conviction, but more for material reasons, such as the desire to escape from an impossible position when outcasted or, in the case of widows, the allurement of an offer of marriage. Whenever there is a love affair between a Hindu and a Muhammadan, it can only culminate in an open union if the Hindu goes over to Islam, while the discovery of a secret liaison often has the same sequel. A Brāhman of my acquaintance told me that his sister's husband became a Muhammadan in order to take as his second wife a girl of that religion. His sister thereupon left him and is now supported by her brother. In Appendix II to the Bengal Census Report for 1901 I gave a large number of actual cases of conversion with the reasons assigned for each.

At the present time, however, the defections from Hinduism are chiefly the result of conversions to Christianity. These will be dealt with when the growth of that religion is examined.

162. These losses to Christianity and Muhammadanism, however, are counterbalanced by gains from the ranks of the Animists. It is true that individuals cannot ordinarily gain admission to the Hindu fold; for to become a Hindu a man must become a member of a recognized Hindu caste, and that is generally an impossibility. But the case is different where communities are concerned. An aboriginal tribe in an environment where Hindu influences are strong comes gradually and half unconsciously to adopt Hindu ideas and prejudices, to take part in Hindu festivals, to attend at Hindu temples and to pay a certain amount of homage to the Brāhmans. Some degraded member of the priestly caste, or perhaps some Vaishnava Gosāin in search of a livelihood, becomes their spiritual guide; and as time goes on, the difference between them and their Hindu neighbours, in respect of their social customs and outward religious observances, becomes less and less marked, until at last they are regarded by themselves and their neighbours as regular Hindus. The change takes place so slowly and insidiously that no one is conscious of it. There is no formal abandonment of one ritual for another. Sometimes it happens that a tribe is thus divided into two sections, the one Hinduized and the other still Animistic. In such cases open proselytization often takes place amongst the unregenerate. The theory seems to be that the latter have lapsed from a higher state, and the Hinduized section of their community make no difficulty in admitting them after they have performed such ceremonies of purification as may be prescribed by their spiritual preceptors.

In the Goalpara district of Assam the large decline in the number of Animists as compared with 1901 is due to a Sannyāsi named Siv Nārāyan Swāmi, an up-country Brāhman, who has preached a form of Vedic Hinduism in many parts of India. Amongst his disciples are most of the Rājbansi zamindars in the Goalpara district. The movement amongst the Meches started about ten years ago, when a few educated young men became his disciples. It has since then spread rapidly. One of his doctrines is that all men are equal in the sight of God, and that the differences in caste, rank and religion are illusional. The use of beef, pork and liquor is strictly prohibited. The followers of this Sannyāsi use the word "Brahma" as a title after their names.

For further information on this question of the Brahmanizing of the non-Aryan or casteless tribes references may be made to Sir Alfred Lyall's Essay on Missionary and non-Missionary Religions; Risley's Tribes and Castes of Bengal, Vol. I, page xv; Assam Census Report for 1891, Vol. I, pages 83 and 84, and Bengal Census Report for 1901, page 152.

It will be shown in paragraph 165 that the Aryas are bestirring themselves to counteract by active proselytization the steady drain to Islam and Christianity, but it remains to be seen whether the persons "re-converted" by them are eventually accepted as Hindus. Apart from these recent efforts it appears that here and there small communities of Christian and Muhammadan converts have drifted back into Hinduism. The Urap and Varap Agris of the Thana district of Bombay are said to have reverted to Hinduism from Christianity rather less than a century ago. The Kirpāl Bhandāris of the same district were forcibly converted to Christianity by the Portuguese, but were afterwards accepted back into Hinduism. The Matia Kunbis and Sheikhadas of Bombay have been referred to in paragraph 156. Regarding those of Baroda, the local Superintendent writes that they became Muhammadans about three centuries ago, but have gradually abandoned their Muhammadan practices, and many of them were recently admitted into the Vaishnava sects of Rāmanand and Swāmi Nārāyan.

Another indication of the awakening of Hinduism and the tendency of errant sects to return to the main fold is found in the fact reported by the Punjab Superintendent that certain Pānchpiriyas in that province have substituted a purely Hindu combination (Bhairon, Siva, Pārbati, Guga and Sitalā) for the five Muhammadan saints ordinarily worshipped by this sect.

Owing to the difficulty of ensuring the same method of classification at successive censuses, it is not easy to form a definite opinion from the statistics as to the extent to which the Animistic tribes are passing over to Hinduism, but it would seem that, at the present time, the movement is not very rapid. In the open plains where they are surrounded by Hindus, the Hinduizing process, nominally at least, has been almost completed, but in the hills and uplands, where these tribes predominate and the tribal constitution remains more or less intact, Hinduism is making very little headway. The Mundās and Hos of Chota Nagpur return a larger proportion of persons claiming to be Hindus than they did ten years ago, but this is not the case with most of the other tribes, such as the Khāsis, Gāros and Nāgās of Assam; the Oraons of Bihar and Orissa; the Santāls of that Province and Bengal; the Gonds and Korkus of the Central Provinces and Berar, and the Koyis and Yanadis of Madras.*

On the other hand, the losses by conversion to Islam and Christianity continue. The Punjab Superintendent estimates that during the last decade Hinduism has given 40,000 converts to Muhammadanism and nearly three times that number to Christianity. These defections are chiefly from the lowest castes, such as Chuhra and Chamār. The losses elsewhere are much smaller, but everywhere a steady drain is going on. In the whole of India the proportion of Hindus to the total population has fallen in thirty years from 74 to 69 per cent., but this is due partly to the inclusion at each succeeding census of new areas in which Hindus, if they are found at all, are in a great minority. In the area enumerated in 1881 the proportion of Hindus is now 71 per cent., or only 3 per cent. smaller than it then was. This figure represents the loss they have sustained owing to a relatively slower rate of increase and to conversions to other religions.

ndu sects.

163. As already stated, the general scheme did not provide for a return of sects, but Local Governments were given the option of prescribing it. This was done in the North-West Frontier Province, the Punjab, the United Provinces and Baroda, but the returns disclose nothing of general interest. The reported strength of individual sects often varies greatly at successive censuses. In the Punjab, for instance, between 1891 and 1911 the number of Kalupanthis has fallen from 129 to 36 thousand, while that of Pānchpiriyas has risen from 24 to 89 thousand. Changes like this must be due mainly to imperfections in the record. As the Punjab Superintendent points out, a man who worships several deities or saints may be returned as the follower of one of them while another man with the same beliefs may be shown as the follower of another. A few new sects have come to notice. The dissatisfaction of certain Mārāthas with their Brāhman priests, who by refusing to use Vedic *mantras* at their ceremonies showed that they rejected their claim to be Kshatriyas, led to a dispute, which came to a head in the Kolhapur State, where some of the leading families decided to dispense with Brāhman priests and to appoint instead men of their own caste. Their lead is being followed in increasing numbers by the Mārātha Kunbis, Telis and Mālis. The sect thus formed is known as Satya Shodhak Panth. The Kumbhipatia sect of the Orissa States, which is described in the Bengal Report (page 211), was founded about forty years ago by one Mukunda Dās. It is characterized by hostility to the Brāhmans and Hinduism, and its doctrines appear to be based on a survival of early Buddhist or Jain beliefs. Its real strength is estimated to be 25,000, but the census shows only 755. The Birsait sect of Chota Nagpur is named after its founder, an apostate Christian, who preached a curious mixture of religion and politics. It also is believed to have many times the number of adherents who were returned at the census. The Shains of Bankura in Bengal refuse to recognize any deity whom they cannot see, and worship only their Guru. The Deb Dharmis of the Punjab, who began as a theistic sect allied to the Brahmo Samāj, now deny the existence of a creator. They regard the

* There has been a marked drop in the number of Animists in the Central India Agency, but this is due to change of system, *vide* paragraph 176.

universe and its constituents—matter and force—as eternal, and the human soul as a form of life evolved from lower forms and subject to the law of change; it may degenerate and lose its individuality, or may by gradual development attain the highest goal of human life, *i.e.*, spiritual union with Shri Dev Guru Bhagwān, by which name the founder, Pandit Satyanand Agnihotri, is known in the literature of the sect.

Mr. McSwiney, the Assam Superintendent, has some interesting notes on the question whether Sankar Deb, the local founder of modern Vaishnavism, drew his inspiration from Chaitanya or not, and comes to the conclusion that he did not. He points out that the opposite view involves an anachronism and also that there was a marked difference in the doctrines of the two reformers:—

"Sankar Deb worshipped Vishnu alone, while Chaitanya worshipped Rādhā and Krishna: the exclusion of the female energy from the creed of the former is a most important distinction. Moreover, Sankar Deb excluded females entirely, while Chaitanya admitted them as disciples."

Brahmos.

164. The remark that there was no general return of Hindu sects requires one qualification. Instructions were given to the enumerators to show separately in the schedules the adherents of the two modern schismatic sects, Brahmo and Arya, both of which have been described in previous Census Reports. The Brahmos have grown in number by 36 per cent. during the last decade, but their total strength is still only 5,504. They are found chiefly in Bengal, especially in Calcutta, where more than a quarter of their total number were enumerated. About half the decennial increase comes from the Punjab, where it is due mainly to the fact that in 1901 Brahmos were not distinguished from ordinary Hindus. The gain in Bengal is extremely small. This is accounted for, as was explained in the last Report, by the greater latitude of thought and action which is now allowed to the advanced Hindus of that province; large numbers of them have thrown off many of the trammels of caste, especially those concerned with food, without let or hindrance from their neighbours. Brahmoism is thus no longer needed as a refuge for the Hindu nonconformist; and the present tendency is for Brahmos, other than those of the Sādhāran Samāj, to be reabsorbed in Hinduism. Another reason for the stagnation of the sect is that the intolerance of idolatry, which was so strong a characteristic of the founders of the Samāj, has lost its force. Idolatry is now regarded by many advanced Hindus as a stage in the evolution of religious beliefs; and they no longer think it necessary to sever connection with their society merely because most of its members are in what they consider to be a lower stage than that to which they have themselves attained. In Bengal and Bihar and Orissa two-thirds of the persons who described themselves as Brahmos by religion returned their caste also as Brahmo, and may therefore be assumed to belong to the Sādhāran sub-sect. Of the remainder, more than half were Kāyasthas and less than a quarter Baidyas.

Aryas.

165. Unlike the Brahmos the Aryas are a vigorous and rapidly growing body. As is well known, this sect was founded by Swāmi Dayanand Saraswati, a native of Kathiawar, who inculcated monotheism and proclaimed the infallibility of the Vedas. Their total strength now exceeds 243,000, or about two and a half times what it was ten years ago, and six times the number returned in 1891. Nearly half the total number are found in the Meerut, Agra and Rohilkhand divisions in the west of the United Provinces, and more than two-fifths in the Punjab. During the decade the number of Aryas has doubled itself in the United Provinces and quadrupled itself in the Punjab. This rapid increase is due to the elaborate missionary organization, which Mr. Blunt describes as follows:—

"Dayanand founded the first branch of the Arya Samāj at Bombay in 1875. When he died in 1883 there were over 300 branches in the Punjab and the United Provinces. By his will he constituted the *Paropkarini Sabha* at Ajmer, and left all his wealth to it, with the injunction that it should be spent on the publication of the Vedas, Vedangas, and commentaries on them, on the preaching of the word, and the maintenance and education of orphans. It is still the central organization of the Arya community. In each province there is a *Pratinidhi Sabha* composed of delegates from each local sabha. In this province it was located at Meerut from 1886 to 1897, at Moradabad till 1907, and it is now at Agra. Its funds are raised by subscriptions; each Arya is supposed to, and most do, give one-hundredth of their income to their local sabha, who contribute one-tenth of such subscriptions to the *Pratinidhi Sabha*.

The central sabha of this province is said to control 260 branches, 73 *upadeshaks* (or missionaries), 5 *gurukuls* and 53 *pathshalas*, besides honorary lecturers and trained choirs. Ever since 1897 "*Veda Prachar*" or missionary teaching has been the chief means of propagandism. The *upadeshaks* are always moving about the province, preaching (especially at large fairs) and inspecting local branches of the Arya Samāj. The majority of converts are from Brahmanic Hindus: but special efforts are directed to the reconversion of converts from Hinduism to Christianity or Islam, whilst persons who are Christians or Muhammadans by birth are also occasionally converted. At least two persons of European parentage have in the last few years become Aryas; of such Muhammadan converts I have myself known at least one case, and others have occurred. There is a society affiliated to the Arya Samāj which is known as the *Rājput Shuddhi Sabha*, which has as its chief object the reconversion of Muhammadan Rājputs to Hinduism *vid* the Arya Samāj. On a single day 370 such Rājputs were converted to Aryaism: the officiating priests were all Brāhmans of the Samāj. In three years (between 1907 and 1910) this society claims to have converted 1,052 Muhammadan Rājputs. The Samāj also maintains a certain number of orphanages—in many ways excellent institutions, as most of their scholastic institutions are; here however they are mentioned as another means whereby the Samāj increases its numbers. In brief, the organization is probably the most complete thing of its kind in India, and the propaganda are carried out in the most thorough and systematic way."

The movement originated amongst the higher castes such as Brāhman, Khatri and Baniya; and it is they who formed the bulk of the Aryas in 1901. A large proportion, however of the new adherents of the Samāj are Meghs and other men of low caste, who are admitted as "clean," after going through a ceremony of purification known as *Shuddhi*. In certain districts of the Punjab, three-fifths of the Meghs and nearly half the Ods returned themselves as Aryas, while of the Khatris only 8 per cent. did so, of the Kāyasthas 4, and of the Brāhmans, Agarwals and Rājputs only 1 per cent. There is a special society which works under the auspices of the Samāj for raising the depressed classes in this way, and for converting Muhammadans and Christians to "Hinduism." The process is described at some length in the Punjab Report by Pandit Hari Kishan Kaul, who says that the mass of Hindus are apathetic but do not actively boycott the new-comers; he concludes therefore that they will ultimately be merged in the Hindu community. A leading Arya of the Punjab estimates that in that province about two-thirds of the total number of Aryas consists of persons who have been purified or raised socially through the efforts of the Samāj. The number of converts from Islam and Christianity is still very small in the Punjab. Outside the Punjab and United Provinces the number of Aryas is greatest (about four thousand) in Bihar and Orissa; there are nearly two thousand in Rajputana, and about a thousand each in Ajmer-Merwara, Kashmir and the Central Provinces and Berar. Nearly a third of the Aryas in Bihar and Orissa are Kurmis, one-ninth are Goālas and one-eighteenth Musahars; Brāhmans and Kāyasthas contribute between them only 112 adherents of this sect.

166. Mr. Blunt has some excellent notes on the Aryas from which I extract the following:—

"The claim of the Arya religion to be a pure revival of ancient Vedism is untenable. Despite the Sanskrit scholarship for which Max Müller vouches, Dayanand's interpretations of the holy books are accepted by no scholar, whether of the West or the East, outside the Arya Samāj, and many of those interpretations can only be described as more ingenious than ingenuous. Some of its chief tenets are indubitably non-Vedic, such as the law of *karma* and the prohibition against the slaughter of kine. There is an obvious and serious contradiction between the idea of a merciful god and the law of *karma*. In the words of Mr. Baillie in 1891, the Arya religion is 'founded on the divine authority of books which do not bear the interpretation attached to them by it; it revives in the worship of the Supreme Creator the long forgotten ritual of a tribe of worshippers of the forces of nature.' But the cause of these contradictions is clear enough.

"Dayanand wished to reform Hinduism, but it was on particular lines. He was not merely a religious zealot; he was also a patriot, and though it would be unfair to say that with him religious reform was a mere means to national reform, there can be no doubt that he had both ends in view. Hinduism was to be reformed into, or replaced by, a religion that could be a national religion. That the Arya movement has this patriotic side is indubitable and is indeed admitted.* And for this purpose it was necessary that Hindus could accept it, yet remain in all essentials Hindus. This explains these compromises and their resultant contradictions; without the prohibition against cow killing, for instance, Aryaism would have quickly become anathema to all Hindus. In part it also explains the truistic nature and vagueness of the ten articles of the Arya faith (these will be found given in full at pages 188-9 of the Report of 1891). But when all criticisms are made, the fact remains that this religion rests

* "*The Arya Samāj and its Detractors: a Vindication*" by Munshi Rama and Rama Deva, page 30.

on scriptures of antiquity and high reputation, possesses a definite creed, teaches doctrines of a bold and masculine type, and is free from the formlessness and indefiniteness of Hindu polytheism on the one side and the weak eclecticism of such reformed sects as the Brahmo Samāj on the other. It has had moreover the courage of its convictions in more than one important direction. Though at first doubts were expressed whether it would live, it has not only lived but flourished. There is no doubt that it is the greatest religious movement in India of the past half century, and no reason for dissenting from Mr. Baillie's classification in 1891 of its founder as one of "the great teachers who have been produced by a sense of the need for action against the gross idolatry of the masses of the Hindu people."

The Aryas recognize the four castes, or rather classes, of Manu, but hold that caste is determined not by birth alone, but also by occupation, mode of living and knowledge of the Vedas. A high caste convert does not ordinarily give up his caste, but one of low social position occasionally does so. Caste restrictions amongst the Aryas are becoming far less rigid than they were even a few years ago. Restrictions in eating and drinking with members of other castes are dying out, and intermarriage between members of different castes is becoming increasingly common. The Samāj denounces the evils of early marriage and endeavours to curtail marriage expenses. It countenances widow marriage. The Aryas are not yet recognized as Hindus by the orthodox, but they will no doubt be so in time. Their great educational activity is shown by the fact that in the Punjab they own one first grade college, three *gurukulas,* sixteen high schools and a large number of middle and primary schools. They have also a female college and more than fifty girls' schools.

Sikhs. 167. Of the three million Sikhs in India, all but 131,000 were enumerated in the Punjab and its Native States, and nearly all the rest in the adjoining areas. In the Punjab including its States, 12 per cent. of the inhabitants belong to this religion. After progressing very slowly for twenty years the number of persons returned as Sikh in the Punjab has risen by 37 per cent. in the course of last decade. This large increase, which is all the more remarkable when it is remembered that the total population of the Punjab has sustained a loss of 2·3 per cent., is to a great extent the result of the change of system already described. In 1911 people were left free to say what their religion was, whereas at the two previous censuses only those who wore the *kes* and eschewed tobacco were allowed to be entered as Sikhs. Apart from this, after a long period of stagnation, during which there was a growing tendency for the Sikhs to be absorbed in Hinduism, there has been a great Sikh revival and their various associations, or Sabhās, have been very active in propagating the tenets of Guru Gobind amongst all followers of Guru Nānak, and have so raised the Kesdhāris in public esteem that they will usually not give their daughters in marriage to Sahjdhāris until the latter have taken the *pahol.* The Chenab colony, says Pandit Hari Kishan Kaul, furnishes an excellent example of the activity of the Sikh religion. Almost every village where there are Hindus or Sikhs possesses a Dharamsala where the *Granth* is regularly read; and where Sikh influence is strong, adherence to the tenets of Guru Gobind Singh is insisted on. The Sikh preachers have also been doing a great deal towards the reclamation of the depressed classes, who are being freely admitted to their fold. The relative extent to which the two causes of increase have operated may perhaps be gauged from the fact that while the total number of Sikhs has risen by 37 per cent., that of the Kesdhāris has risen by 15 per cent. only. The Sikhs have gained most largely in districts where the Sahjdhāris are numerous, and least so at their headquarters in Amritsar and Nabha.

Buddhists. 168. Although Buddhism had its origin in India and still flourishes in Ceylon, China, Japan and other countries to which it afterwards spread, it has practically disappeared from the land of its birth. Of the 10·7 million persons returned as Buddhists at the census, all but one-third of a million were enumerated in Burma, which is India only in a political sense. The remainder are chiefly residents of the Himalayan area marching with Tibet, or of the parts of Bengal which impinge on Burma, or belong to tribes in Assam who have immigrated from the Shan States, or are immigrants from Nepal, where Buddhism still survives, though it is rapidly yielding place to Hinduism. The only survivors of purely Indian Buddhism are the small community in the Orissa States known as Sarāk (from *Srāvaka,* "a hearer," the designation of the Buddhist monks who lived in monasteries) of whom nearly two thousand claimed to belong to that religion. This interesting little community was described in the Bengal Census

Report for 1901 (pages 427-30). They are vegetarians who, though they worship certain Hindu deities, also venerate Buddha and have a festival on the full moon days of Baisākh and Kārtik, which they regard as the days of Buddha's birth and his attainment of Nirvāna. They do not observe Hindu festivals nor employ Brâhman priests.

In Burma 86 per cent. of the inhabitants are Buddhists, or 91 per cent. if persons born in other parts of India be left out of account. The proportion of Buddhists in the actual population is greatest in the Central Basin, where all but 4 per cent. of the inhabitants profess that religion. The number of Buddhists has risen in the whole of India since 1881 by 214 per cent. but this is explained by the gradual expansion of census limits in Burma.

One of the most significant of recent religious developments is the formation of the South India Sakya Buddhist Society with the object of converting the people to Buddhism. The Society began work in Bangalore in 1906 and established a branch at Kolar in 1909. They already number 622 converts in the Mysore State. The Provincial Superintendent writes :—

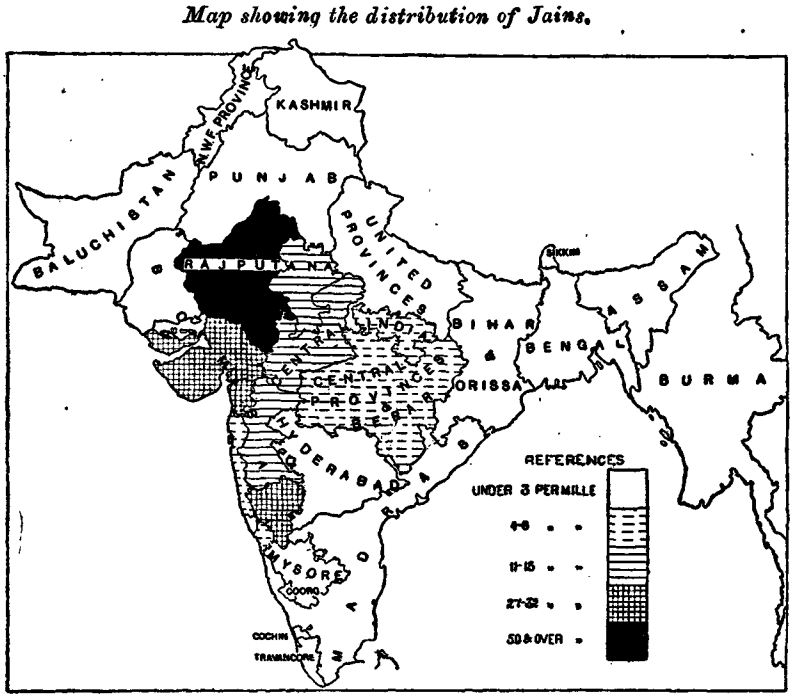
"The disciples belong to the Indian Church of Buddhists, which is akin to the Buddhist Church of Burma and Ceylon. The lofty principles and beautifully simple life enunciated by the founder of the religion seem to appeal with peculiar force to the Tamil-speaking artisans and middle classes in the localities mentioned above. In fact it is learnt that but for the unavoidable absence of the Buddhist priests (who are naturally at this infant stage of their mission, required to be touring to all the branch societies in Mysore and elsewhere in Southern India), many more persons would have received the '*Tri Saranam*' (three refuges) and the '*Pancha Sila*' (five precepts) which ceremonial is necessary for admission into the fold of the Buddhist Church."

In most provinces the Chinese were returned either as Buddhists or Confucians, but in Burma the great majority of them were classed as Animists. Mr. Webb explains his procedure as follows :—

"The religion given by the majority of the Chinese in the province is ancestor-worship, or as it is translated in the vernacular, nat-worship, or Animism. A few (71) Chinese gave Confucianism as their religion, and there were small numbers of Chinese Buddhists, Muhammadans and Christians, but Animism is the correct designation to apply to a belief implying the existence of a spirit world peopled with beings producing human characteristics and emotions in an intensified degree. The inclusion of the Chinese population among the Animists introduces into this religious group an element of heterogeneity. It includes on the one hand, the primitive tribes, too backward and uncivilized to have accepted Buddhism, and on the other hand, the representatives of the oldest existing civilization in the world."

Jains. 169. Of the indigenous religions of India, that of the Jains, with 1¼ million adherents, is numerically the least important. Its followers are highly localized. Of their total strength 353,000 are found in Rajputana and Ajmer-Merwara and 815,000 in the adjoining States and Provinces. In Ajmer-Merwara and the Bombay States they form 4 per cent. of the population, in Rajputana 3, in Baroda 2, and in Bombay 1 per cent. Elsewhere their numbers are very attenuated. They are mostly traders, and those who are found in the East of India are chiefly emigrants who have gone thither for business purposes. In the South there is a small indigenous community of Jains who live by agriculture, and not by trade, as do their co-religionists in Rajputana. Since 1891 the number of Jains has been steadily diminishing, and a loss of

Map showing the distribution of Jains.



NOTE.—Ajmer-Merwara has here been included in Rajputana and Baroda in Bombay.

5·8 per cent. in 1901 has now been followed by one of 6·4 per cent. As already stated, the Jains form an integral part of the Hindu social system and are thus often disposed to regard themselves as Hindus. In quite recent times a number of them have joined the Arya Samāj. In the Punjab, United Provinces and Bombay they are prone to take part in Hindu festivals, and are likely gradually to become merged in that religion. During the decade they have lost 10·5 per cent. in the United Provinces, 6·4 per cent. in the Punjab and 8·6 per cent. in Bombay. In the Baroda State the Provincial Superintendent considers that the loss of 10 per cent. is due mainly to emigration, and says that a Jain revival, which has recently taken place, makes it impossible to suppose that it is due to some of them having described themselves as Hindus. There has also been a revival in the Central Provinces and Berar, but here it has admittedly led to secessions on the part of the lukewarm; and the Kasars of Akola and the Jain Kalars have on this account attorned to Hinduism. A loss of 22 per cent. in Central India is attributed, like that in Baroda, to emigration. It is possible that this may be a partial explanation, but there can be no doubt that a good deal of their recent losses is due to plague. The Jains are, to an exceptional degree, a town-dwelling community, and many of the places in which they are numerous have been repeatedly stricken by that disease.

In the absence of a general return of sect it is impossible to say anything of the relative strength of the Digambara and Svetambara sects, or of the rate at which the offshoot from the latter, variously known as Sthānakvāsi, Dhundia or Samaiya, is growing. The members of this sect carry to an extreme the solicitude for the preservation of animal life, and do not worship idols. They are ardent sectarians, and submitted numerous petitions asking to be shown separately in the census returns, but not until it was too late to take action.

Zoroastrians.

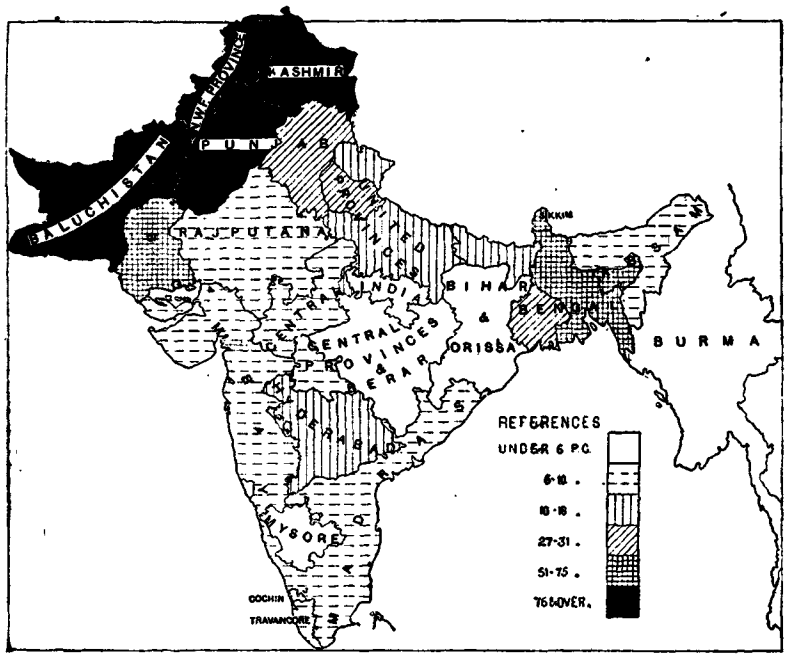
170. The religion of the Pārsis is called Mazdeism, from the name of their Supreme Deity, or more popularly Zoroastrianism, from the Greek rendering of Zarathustra, the reputed founder of the creed. In spite of their importance and wealth, the total number of Pārsis in India is only 100,096. Nine-tenths of them are concentrated in the Bombay Presidency and Baroda, and more than half in Bombay city. The remaining tenth are scattered all over India, but are most numerous in the Central Provinces and Berar, Hyderabad and the Central India Agency. There are practically no artificial changes in the number of Zoroastrians; the Pārsis do not proselytize, neither do they readily abandon their own distinctive creed. Except for a negligible loss by emigration, the variations in their number are identical with the difference between the number of births and deaths. During the last decade they have increased by 6·3 per cent., as compared with 4·7 and 5·3 per cent. respectively in the two preceding decades. This slow rate of increase in a community that boasts of exceptional material prosperity is in accordance with the state of things in Europe where, as is well known, the classes multiply much less rapidly than the masses. The Pārsis are disinclined to contract improvident marriages, and their families are small. The greater part of their increase during the last decade has taken place at the ages above 20. It must, therefore, be due mainly to a fall in the death-rate, rather than to a higher birth-rate.

Muhammadans.

171. The Muhammadans number 66·6 millions, or more than one-fifth of the total population of India. Their distribution is far from uniform. In the North-West Frontier Province and Baluchistan 93 and 91 per cent. respectively of the inhabitants profess this religion, in the Punjab 55, and in Bengal 53, per cent. The proportion falls to 28 per cent. in Assam, 20 per cent. in Bombay and 14 per cent. in the United Provinces of Agra and Oudh. Bihar and Orissa is the only other major province where it exceeds 10 per cent., while in the Central Provinces and Berar it is only 4, and in Burma 3·5, per cent. In the Native States, taken as a whole, the proportion of Muhammadans is much smaller than in British territory, but they are very numerous in the Baluchistan States and Kashmir and fairly so in the States of the Punjab, Bengal and United Provinces. Within Provincial boundaries there are often great local variations. In the Punjab four-fifths of the inhabitants of the North-West Dry Area are Muhammadans and three-fifths of those of the Sub-Himalayan Area, but in the Indo-Gangetic Plain West the proportion falls

to two-fifths and in the Himalayan Area to less than one-twentieth. The same is the case in Bengal, where the proportion ranges from 13 per cent. in West, to 59 per cent. in North, and 68 per cent. in East, Bengal. About half the Bombay Muhammadans are found in Sind, and half those of Burma in the northern coast districts, where they form one-seventh of the population. The single district of Purnea contains one-quarter of the Muhammadans of Bihar and Orissa, and Malabar one-third of those of Madras.

Map showing the distribution of Muhammadans.



NOTE.—Ajmer-Merwara has been included in Rajputana and Baroda in Bombay.

The general distribution of the Muhammadans is in accordance with historical considerations. They bulk most largely in the population of the North-West Frontier Province and adjoining tracts through which successive generations of Pathān and Moghal invaders marched on their way to the conquest of India, and are least numerous in the Central Provinces and Berar and on the east coast of the Peninsula, where Muhammadan rule was never securely established. There is, however, one remarkable exception—Bengal contributes 24 millions, or 36 per cent., to the total number of Muhammadans in India. They are found chiefly in the eastern and northern districts. In this tract there was a vigorous and highly successful propaganda in the days of the Pathān kings of Bengal. The inhabitants had never been fully Hinduized, and at the time of the first Muhammadan invasions most of them probably professed a debased form of Buddhism. They were spurned by the high class Hindus as unclean, and so listened readily to the preaching of the Mullahs, who proclaimed the doctrine that all men are equal in the sight of Allah, backed as it often was, by a varying amount of compulsion.* Another, but less notable, exception is found in Malabar, where the Māppillas are the descendants of local converts, the earliest of whom were made by the Arabs, who began to frequent the coast in the eighth century. A certain number of new converts are still being made. It should be added that even in Northern India the Muhammadan population is by no means wholly of foreign origin. Of the 12 million followers of Islam in the Punjab, 10 millions showed by the caste entry (such as Rājput, Jat, Arain, Gujar, Muchi, Tarkhan and Teli) that they were originally Hindus. The number who described themselves as belonging to foreign races, such as Pathān, Baloch, Sheikh, Saiyid and Moghal was less than 2 millions, and some even of these have very little foreign blood in their veins. Pandit Hari Kishan Kaul is of opinion that only 15 per cent. of the Muhammadans of the Punjab are really of foreign origin.

Variation since 1901.

172. The number of Muhammadans has risen during the decade by 6·7 per cent., as compared with only 5 per cent. in the case of Hindus. There is a small but continuous accession of converts from Hinduism and other religions, but the main reason for the relatively more rapid growth of the followers of the Prophet is that they are more prolific. This may possibly be due partly to their more nourishing dietary, but the main reason is that their social customs are more favourable to a high birth-rate than those of the Hindus. They have

* For a more complete discussion of this question, see Bengal Census Report for 1901, page 165 et seq.

fewer marriage restrictions; early marriage is uncommon, and widows remarry more freely. The greater reproductive capacity of the Muhammadans is shown by the fact that the proportion of married females to the total number of females aged '15—40' exceeds the corresponding proportion for Hindus. The result is that the Mu hammadans have 37 children aged '0—5' to every 100 persons aged '15—40' while the Hindus have only 33. Since 1881 the number of Muhammadans in the areas then enumerated has risen by 26·4 per cent. while the corresponding increase for Hindus is only 15·1 per cent. Their advantage over the Hindus is clearly seen by an examination of the Provincial figures. Since 1901 the Muhammadans have everywhere grown more rapidly than the Hindus or sustained a smaller loss, in all provinces except the Central Provinces and Berar, where their total number is small and many of them are immigrants, and Burma where the result is due entirely to migration. The exceptionally rapid growth in Assam since 1901 (20 per cent.) is due to the drift of Muhammadan cultivators from Bengal along the course of the Brahmaputra, which has already been mentioned in paragraph 97. The proportion which the Muhammadans bear to the total population of India is now 213 per mille against 197 in 1881.

Statement showing increase in the number of Hindus and Musalmans in the areas enumerated in 1881.

Province.	Increase per cent. since 1881.	
	Hindu.	Musalman.
Assam . .	+18·7	+43·2
Bengal . .	+15·9	+31·8
Bihar and Orissa .	+13·3	+11·2
Central Provinces and Berar .	+22·0	+24·4
Madras .	+30·6	+43·0
Punjab and N.-W. F. Province .	−5·0	+22·5
United Provinces .	+5·6	+12·0

173. We have seen that in Burma the Hindu settlers have a tendency to become absorbed in the Buddhist population around them, but this is not so with the Muhammadans. There are scattered communities of Muhammadans who have been settled in Burma for several generations and still retain their faith unimpaired. When a Muhammadan marries a Burmese wife he brings up his children in his own religion. The offspring of these mixed marriages are known as Zerbadis.

For a fuller discussion of the origin of the Indian Muhammadans and the reasons for their more rapid growth, the Report for 1901 should be referred to. The matter is also dealt with at some length in several of the Provincial Reports for the present census, including those for Bengal, the United Provinces and the Punjab. In the Bengal Report Mr. O'Malley shows that, where the social practices of the Muhammadans differ little from those of their Hindu neighbours, there is not much difference in their relative prolificness. He also points out that the average height and weight of Hindu and Muhammadan prisoners on their admission to jail are much the same in both cases.

Animists.

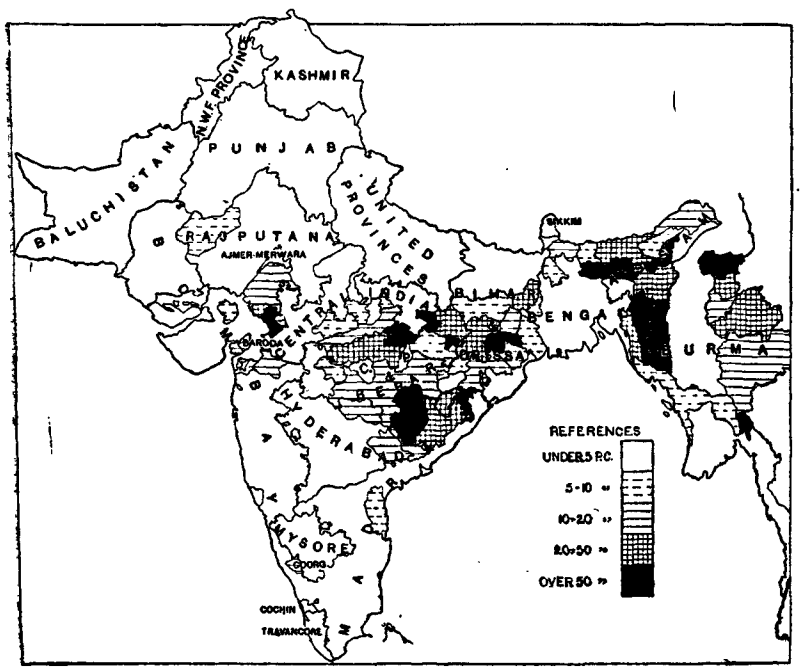
174. Animism is the term used to cover the miscellany of superstitions which prevail among primitive tribes in all parts of the world. These tribes are very vague in their religious conceptions, but they all agree in believing in the presence on earth of a shadowy crowd of powerful and malevolent beings, who usually have a local habitation in a hill, stream or patch of primeval forest, and who interest themselves in the affairs of men. Illness and misfortunes of all kinds are attributed to their influence. There is also a general belief in magic and witchcraft. Wizards are employed to ascertain the cause of trouble, and to remove it either by incantations and exorcism, or by placating the offended ghostly being by a suitable sacrifice; their services are also requisitioned when it is desired to ensure good crops, to cause an injury to an enemy, or to ascertain the omens relating to some proposed course of action. These features of Animism are, I believe, universal. They may sometimes be coupled with belief in a supreme God, usually fainéant, and an after life or metempsychosis; and the shadowy beings may, sometimes, be invested with definite powers and functions and provided with a genealogy and bodily form. These are possibly later developments, and they are, in any case, far less universal. The subject, however, is far too large a one to be discussed here. From the point of view of the census it will suffice to say that Animism is used as the name of the category to which are relegated all the pre-Hindu religions of India. The practical difficulty is to say at what stage a man ceases to be an Animist and becomes a Hindu. The religions of India, as we have already seen, are by no means mutually exclusive, and it does not by any means follow that a man gives up his inherited Animistic beliefs because he seeks the help of a Brāhman priest or makes offerings at a Hindu shrine. When he does this

regularly he is labelled a Hindu. This label is applied more freely in Southern India than elsewhere, and it would be no exaggeration to say that in that part of the Empire the majority of the so-called Hindus are still in essentials Animists.* Broadly speaking, it may be said that the persons shown as Animists in the census returns are those who have not yet made a practice of worshipping Hindu gods and have not remodelled their original tribal organization on the lines of a Hindu caste. The Hinduizing process, however, is a very gradual one, and it is extremely difficult to say at what stage a man should be regarded as having become a Hindu.

There is no difficulty in classifying the tribes of Assam who are outside Hindu influences. But there are others whose classification is less easy, such as the Bhils of Gujarat and the Central India and Rajputana Agencies and the Gonds of the Central Provinces, whose tribal system is breaking down and who are coquetting to a varying extent with Hindu gods. The decision in many cases would depend on the idiosyncrasy of the enumerator and on the exact wording of the instructions laid down for his guidance. A high caste Hindu enumerator might record as Animists those whom a Christian or aboriginal enumerator might enter as Hindus. The practice followed in different tracts varied according to local conditions. The aboriginal tribes of South Mirzapur were almost all shown as Hindus, while their congeners in Palamau were usually entered as Animists. Mr. MacGregor says that the vast majority of the Dangi Bhils of the Bombay Presidency, who were returned as Hindus, are outside the pale of Hinduism and ought to have been shown as Animists.

175. There is thus a considerable element of uncertainty in the figures. As they stand, they show that in the whole of India the Animists number 10·3 millions, or about 3 per cent. of the total population. They form 17 per cent. of the population of Assam where they are the principal inhabitants of all the hill districts, 13 per cent. of that of the Central Provinces and Berar, and 6 per cent. of that of Bihar and Orissa. The Animists of Bengal are chiefly immigrants from Bihar and Orissa, who have either drifted across the boundary, or have migrated temporarily for work during the winter months or as coolies in the tea-gardens of Darjeeling and the Duars. Of the Native States, Animists are most numerous in those attached to Assam and the Central Provinces and Berar, where they form more than one-third of the aggregate population, and in those of Bihar and Orissa where they are more than one-eighth. In order to show more clearly their local distribution, I have distinguished in the marginal map the parts of each province where they are chiefly found. The Animists of Bihar and Orissa are almost wholly confined to the Chota Nagpur plateau, those of the Central Provinces and Berar to Bastar, Mandla and the five Chota Nagpur States, those of Madras to the Agency tracts, and those of Burma to four hilly tracts. In fine the universal rule is that they are most common in the remote upland tracts which are, or were until recently, comparatively difficult of access. In the open plains they have nearly all been submerged in Hinduism.

Map showing the distribution of Animists.



* The same remark applies in Burma to the Buddhists.

Thus in the hills to which they have given their name the Khonds are still purely Animistic but those of the Puri district have all become Hinduized. Many similar instances could be given.

Variation since 1901.

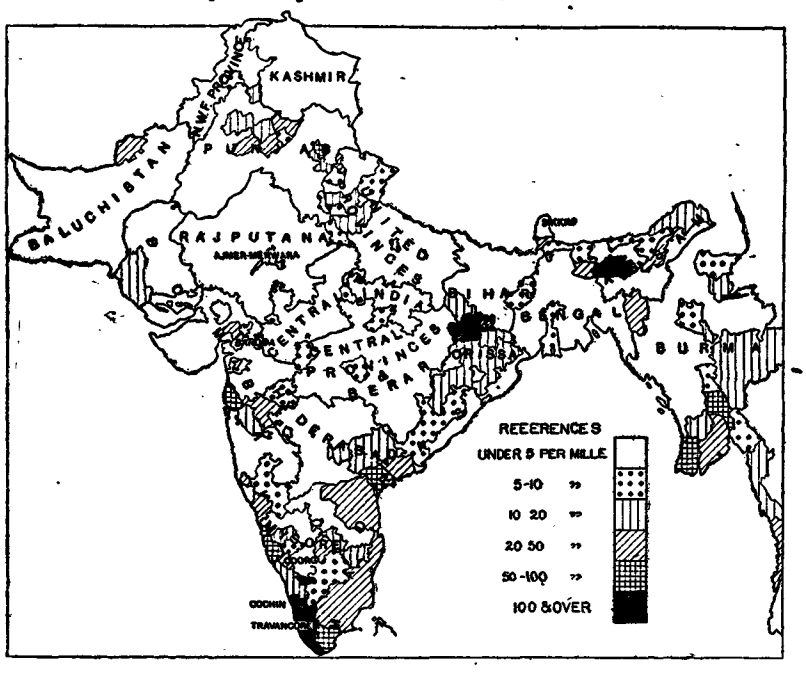
176. The uncertainty of the classification to which attention has been drawn above prevents any effective comparison with the results of previous censuses. The figures as they stand show an increase of 20 per cent. during the last ten years, but it is not worth dwelling on them at length. In Bombay where more care was taken than at the previous census to discriminate between Animists and Hindus, the former have an increase of 238 per cent. while in Central India, where in 1901 all Bhils had been treated as Animists without regard to the entry in the religion column, they are only half as numerous as they were then shown to be. A third of the increase of 30 per cent. in the Central Provinces and Berar is attributed by Mr. Marten to changes of classification; the Korea and Udaipur States now return 40 and 48 thousand Animists respectively, against only 10 and 4 thousand in 1901.

Although the figures for individual provinces are marred by these errors due to the personal equation, it is probable that the net gain recorded for India as a whole is not far wide of the mark. The social customs of the Animistic tribes are favourable to a rapid growth of population. Child marriage is rare and widows remarry freely. The proportion of females aged '15—40' who are married is slightly smaller than amongst Muhammadans, but the proportion of children aged '0—5' to persons aged '15—40', is higher, *viz.*, 43 as against 37 per cent.

Christians.

177. There are now 3,876,203 Christians in India or 12 per mille of the total population. Of these 3,574,770 are Indian Christians, the remainder being chiefly Europeans and Anglo-Indians. Of the Indian Christians nearly two-fifths are Roman Catholics and one-ninth Romo-Syrians. The Anglicans and the Baptists each claim about one-eleventh of the total, and the Jacobite and Reformed Syrians taken together, one-twelfth. Of the other sects the Lutherans claim 6 per cent., the Methodists and Presbyterians each less than 5, and the Congregationalists 4 per cent. About three-fifths of the total number of Indian Christians are found in Madras and its Native States, including Cochin and Travancore. In these two States, where the old Syrian Church has most of its adherents (705,000 out of 728,000), more than a quarter of the total population are Christians. About half the Christians of Madras proper are found in the Southern districts, where many of them are the descendants of converts made in the days of St. Francis Xavier and Schwarz. A long interval separates Madras from any other province, but then come in close succession Bihar and Orissa (268,000), Bombay (246,000), Burma (210,000), the Punjab (200,000), and the United Provinces (180,000). Of the major provinces the smallest number of Christians is found in Bengal (130,000), the Central Provinces and Berar (73,000), and Assam (67,000). As will be seen from the map, the local distribution of Christians is very irregular. In some tracts they are numerous while in others they are

Map showing the Distribution of Christians.



scarcely to be found. Except in the case of the Syrians main factors are the location and strength of the missionary agencies and the period for which they have been established, but much also depends on the amenability of the classes whom they seek to convert; the hill tribes of Chota Nagpur and the Assam range, and the depressed castes of Madras and the Punjab are far more ready to accept Christianity than the Muhammadans or higher Hindu castes.

Variation since 1901.

178. Though the total number of Christians is still small, it is increasing very rapidly. During the last ten years it has grown by 32·6 per cent., and it has more than doubled since 1881; the number of Indian Christians has multiplied nearly three-fold since 1872. The rate of increase would be still greater if the adherents of the ancient Syrian Church could be excluded from the calculation, but this is impossible, as so many of them now call themselves Roman Catholics. Of the major Provinces and States, Travancore has registered the largest actual addition (206,000) to the number of its Christians; and then Madras (170,000), the Punjab (133,000), Bihar and Orissa (96,000), the United Provinces (77,000), and Burma (63,000). The proportional increase is greatest by far in the Punjab, where there are now three times as many Christians as there were in 1901; in the Central Provinces and Berar there is a gain of 169 per cent. and in Hyderabad, Assam and the United Provinces of 136, 85 and 75 per cent. respectively. Bihar and Orissa has a gain of 56, Burma of 42, and Travancore of 30 per cent. During the last ten years the greatest absolute increase has been won by the Roman Catholics who have added 289,000, or 24 per cent., to their numbers, but much larger proportional gains have been made by the Presbyterians (235 per cent.), Salvation Army (176 per cent.), Methodists (123 per cent.) Baptists (53 per cent.), and Lutherans (41 per cent.). The gain of 257 per cent. recorded by the Congregationalists is due mainly to their having been largely returned in 1901 under the heads Protestant and Unsectarian.

Period.	Variation per cent. in the number of Indian Christians.
1872-1881	+22·0
1881-1891	+33·9
1891-1901	+30·8
1901-1911	+34·2

Distribution by sect. Anglican Communion.

179. The Anglican Communion has increased during the decade by only 9 per cent., but its numbers in 1901 were unduly swollen by the addition of persons returned simply as Protestants without further specification. The real increase is probably at least 14 per cent. In Madras there has been a gain of 29,000 or 21 per cent., in the Punjab of 17,000 or 47 per cent., and in Bihar and Orissa of 15,000 or 66 per cent. In the Hyderabad State, where there are now 14,000 Anglicans, the number has more than doubled since 1901; but the actual increase is smaller here than in several British districts such as Kistna in Madras and Lyallpur in the Punjab. In Burma and the Baroda, Cochin, Mysore and Travancore States the reported number of Anglicans is smaller than it was ten years ago, but this is due entirely to the fact that at that census the Protestants who did not specify their precise denomination were classed as Anglicans.

Baptists.

180. The Baptists, who now approximate to the Anglicans in the number of their Indian Christians, have grown much more rapidly. Their principal centre is in Madras where about two-fifths of their converts are found, chiefly in the districts of Guntur, Nellore, Kurnool and Kistna. They have here grown by 24,000, or 22 per cent., during the decade. In Burma, where there are now 122,000, they have nearly doubled their number, but the increase is probably less than would appear from the figures, as in 1901 many failed to return their sect and were thus not shown as Baptists. In Assam, though the actual figures are comparatively small, the proportional increase is even greater. The Baptist Missions in this province have been at work for many years, and the seed thus laboriously sown is now yielding its harvest.

Lutherans.

181. The Lutherans, who now number 218,000, have grown by 41 per cent. since 1901. Nearly half of them are found in Madras, where they have gained 35 per cent. Their number is only slightly smaller in Bihar and Orissa, where an increase of 43 per cent. has been registered. Their head-quarters there are in the Ranchi district, but they have spread during the last few years into the adjoining Native States, where their efforts are meeting with marked success.

Methodists.

182. The Methodists with 172,000 adherents are 2¼ times as numerous as they were ten years ago. Three-fifths of their present strength is in the United Provinces, where they have doubled their following in the course of the decade. Though their number is still comparatively small, they have grown even more rapidly in the Punjab, Bombay, Baroda and Hyderabad.

Presbyterians.

183. The figures show that the Presbyterians have achieved even more remarkable results. Their present strength of 181,000 is more than three times what it was only ten years previously. The most phenomenal progress has been made in the Punjab, which now contains 95,000 Presbyterians against only 5,000 in 1901; in the two districts of Sialkot and Gujranwala alone there are now 52,000, whereas in 1901 there were only 500. Most of the converts belong to the Chuhra, Chamār and other depressed castes. The 31,000 Presbyterians in Assam are mainly converts of the Welsh Calvinistic Mission in the Khasi and Jaintia Hills, where their number has risen from 16 to 28 thousand. In the United Provinces there are 14,000 adherents of this sect, or nearly three times as many as in 1901. Etah is here the most successful centre.

Roman Catholics.

184. The Roman Catholics have grown by only 8 per cent. in Madras where they are most numerous (694,000), but they have gained 68 per cent. in Bihar and Orissa, chiefly in the Ranchi district and the State of Gangpur, 62 per cent. in Burma, 35 per cent. in Bombay and 19 per cent. in Bengal. Their most remarkable success is in the Jashpur State of the Central Provinces and Berar, where they have now 33,000 adherents, chiefly aboriginal Orāons, practically all of whom have been gathered into the fold since 1901.

Salvationists.

185. The Salvationists, whose numbers have risen from 19 to 52 thousand, have shown remarkable activity in the Punjab, where they had only a few hundred adherents in 1901 and now have 18,000, and the Travancore State, where their present strength of 17,000 is five times what it was at the previous census. A special feature of the activities of the Salvation Army is the attention which they pay to the criminal tribes and depressed classes generally. In several provinces they have entered into special arrangements with Government for the reclamation of tribes whose criminal proclivities it has been found impossible to curb by means of police surveillance. They endeavour to improve the moral and material condition of these people by sympathetic supervision and by teaching them various industries which will enable them to earn an honest livelihood. They are also actively engaged in attempts to improve economic conditions generally. They have established numerous weaving schools; and one of these at least attracts pupils from all parts of India. Steps are being taken to foster the silk industry; and the rearing of silk worms and various food and fodder crops are experimented with. Fruit farming is carried on in the Kulu Valley.

Syrians.

186. The ancient Syrian Church on the Malabar coast, which claims to have been founded by the apostle St. Thomas and is known to have been in existence as far back as the beginning of the sixth century * consists, as is well known, of three main divisions—Romo-Syrians who acknowledge the authority of the Pope but whose services are in the Syrian language and who follow in part the Syrian ritual; Jacobite Syrians who are under a bishop consecrated by the Patriarch of Antioch, and Reformed Syrians who differ from the last mentioned in that they have adopted certain practices of the Anglican Church: there are also a few Chaldæans. The total number of Syrians is 728,304, of whom more than half are Romo-Syrians, less than a third Jacobites, about a tenth Reformed, and a fiftieth Chaldæan. As compared with 1901 the Syrians as a whole have gained over 27 per cent., the increase being fairly evenly distributed between the Romo-Syrians and the other sections of the Syrian Church. Nearly four-fifths of this community are found in Travancore, and most of the remainder in Cochin. In Travancore the Syrians have increased by nearly 27 per cent., while the population as a whole has gained only 16 per cent.

* Kosmas Indikopleustes, writing about the middle of the 6th century, spoke of a church of Christians in Ceylon and on the west coast of India under a bishop appointed from Persia. There were also Christians in Socotra descended from Greek colonists sent by the Ptolemies who succeeded Alexander, McCrindle's *Ancient India*, VI, 165.

Distribution by Provinces—Assam.

187. The total number of Christians in Assam is nearly 67,000, of whom all but about 3,000 are Indian Christians. The number of the latter has nearly doubled in the last decade and has increased nearly eleven-fold since 1881. Almost all the converts come from the ranks of the aboriginal tribes, such as the Khāsis, Nāgās, Gāros, Lushāis and Kachāris. The principal missions in Assam are the Welsh Calvinistic Methodist, whose adherents, numbering 31,000, or nearly double their strength in 1901, are classed as Presbyterian. Their head-quarters is in the Khasi and Jaintia Hills, where nearly half the Indian Christians of the province were enumerated. This mission has branches in Cachar, Sylhet and the Lushai Hills. The last mentioned branch is meeting with wonderful success. Founded only a very few years ago it already claims 1,700 converts. The American Baptists (over 21,000) are at work chiefly in the Brahmaputra valley and in the Garo and Naga Hills. There are also Roman Catholic, Anglican and Lutheran missions, but they are small and of comparatively little importance.

engal.

188. Bengal now contains nearly 130,000 Christians, of whom rather more than a third are Europeans and Anglo-Indians and the remainder (83,000) Indians. The Indian Christian community has risen during the decade by 30 per cent. Of the total number 35 per cent. are Roman Catholics, 27 per cent. Baptists and 22 per cent. Anglicans. Nearly two-fifths of the Roman Catholics are found in the single district of Dacca. The Baptists have obtained their greatest success amongst the Namasudras of Eastern Bengal, and half their converts are in the Dacca division. The great majority of the Indian members of the Anglican Communion are found in Nadia, 24-Parganas and Calcutta.

Bihar and Orissa.

189. The number of Christians in Bihar and Orissa is 268,000, of whom 259,000 are Indian Christians. The latter have grown by about 58 per cent. in the course of the last ten years. Nearly the whole of this increase has taken place in the Chota Nagpur plateau, where an addition of 92,000 has been registered, of which the Ranchi district claims 52,000 and the adjoining State of Gangpur 32,000. Ranchi is one of the greatest centres of missionary activity in India, and one-eighth of its inhabitants are now Christians; of these 78,000 are Roman Catholics, 76,000 Lutherans and 24,000 Anglicans. Nearly nine-tenths of the Indian Christians belong to the aboriginal tribes of Orāon, Mundā, Kharia and Santāl. The spread of Christianity in Gangpur is very remarkable. Ten years ago the number of Christians there was less than 2,000, but it now exceeds 33,000; two-thirds of them are Roman Catholics and nearly all the remainder are Lutherans.

ombay.

190. The strength of the Christian community in the Bombay Presidency is about 246,000, or 12 per cent. more than in 1901. Of the total number about four-fifths are Indian Christians; and these have increased by 12 per cent. since 1901. About three-fourths of them are Roman Catholics; the Anglicans, Congregationalists and Methodists each claim about 12,000 and the Salvationists 10,000. Except in the case of the Roman Catholics, who have gained 35 per cent., it is impossible to institute an effective comparison with the figures for the previous census, when the return of sects was very defective. The principal fields of missionary enterprise are Ahmadnagar, Kaira and Poona.

urma.

191. The Christian population of Burma has risen from 84 to 210 thousand in the course of the thirty years ending in 1911. Of the latter all but 24,000 are Indian Christians. By far the largest mission is that of the Baptists, who now have 185 missionaries and 122,000 adherents, or almost double the number recorded ten years previously. Their chief work is amongst the Karens, of whom nearly one-eighth are now professed Christians. The Shans, Talaings and Kachins also show a fair amount of receptivity; but not so the Burmans, who are quite content with the Buddhist beliefs in which they have been brought up. One element, says Mr. Webb, in the success of this mission is its press, which serves to bring all sections of the community into close touch with each other. The Roman Catholics, who now have nearly a hundred missionaries, have also made great progress, and their present strength of 60,000 represents a gain of 62 per cent. in ten years. As with the Baptists, most of their converts are Karens. The only other sect of local numerical importance is the Anglican (21,000) which on paper appears to have

lost ground, but this is because at the previous census it was credited with a large number of persons who had returned themselves as Protestants, the majority of whom were in reality Baptists.

Central Provinces and Berar.

192. There are over 73,000 Christians in the Central Provinces and Berar, of whom nearly 63,000 are Indians. Between 1881 and 1901 the number of the latter rose from six to nineteen thousand, or by 220 per cent, and there has now been a further increase of 223 per cent. This is mainly the result of the extraordinary success of the Roman Catholic mission in the Jashpur State, which now has 33,000 adherents against only 12 in 1901. The total number of Roman Catholics in this province exceeds 44,000, of whom 41,000 are Indian Christians. They maintain a number of educational institutions of all kinds, including special schools for the depressed Mahars. Regarding their methods, Mr. Marten says:—

> "The Roman Catholic missionaries admittedly do not interfere with caste distinctions. They object only to those caste customs which are distinctly idolatrous, and the converts conform to most of their caste customs and often claim to belong to their caste. The conditions exacted from a proselyte before baptism are probably not as exacting in this sect as in some others, nor is a public profession of faith required. There is, however, a high standard of organization and discipline, and the priests keep constantly in touch with the members of their flock."

Madras.

193. Though attached to the Madras Presidency, the returns for the States of Cochin and Travancore were compiled separately and the results were not included in the Madras Census Report. There are in all 1·1 million Christians in these two States of whom the great majority belong to some branch or other of the Syrian church. Excluding the above States, Madras now contains 1·2 million Christians, of whom all but 3 per cent. are Indians. The number of the latter has grown by 17 per cent. in the last decade. They are found chiefly on the east coast, and especially in the southern portion. About three-fifths of the Indian Christians are Roman Catholics; the Anglicans and the Baptists claim respectively 13 and 12 per cent. and the Lutherans 9 per cent. The Roman Catholics are found mainly in South Canara and the east coast districts south of Madras city, while half the Anglicans are congregated in the single district of Tinnevelly. The Baptists are most numerous in the districts of Guntur, Nellore, Kurnool and Kistna. They have gained 22 per cent. in the course of the last ten years. The Lutherans, of whom two-fifths are found in Guntur, have an increase of 35 per cent. The Syrians have multiplied eight-fold; but nearly the whole of this increase has taken place in Malabar, where there has been a large falling off in the number of Roman Catholics, and Mr. Molony thinks that these changes are in the main artificial and due to a number of Romo-Syrians having been wrongly entered as Roman Catholics in 1901.

Punjab.

194. Of the 200,000 Christians in the Punjab, 164,000 are Indians, compared with only 38,000 in 1901. More than half the Indian Christians are Presbyterians, who have multiplied twenty-fold in the course of the decade. Their most remarkable gains have occurred in Sialkot and Gujranwala and the neighbouring districts. The two districts mentioned now contain between them a third of the total number of Christians in the province. The Anglicans, who greatly outnumbered the Presbyterians in 1901, are now barely half as numerous, and claim less than a third their following, of Indian Christians. They are found chiefly in Lyallpur, Sialkot, Lahore and Amritsar. Their nominal gain during the decade is artificially reduced, on the one hand, by Protestants unspecified having been classed as Anglicans in 1901, and increased, on the other, by a large addition to the European garrison, which was then much below its normal strength. The Salvationists, who were a negligible quantity in 1901, now have about a third the strength of the Anglicans; they are found chiefly in Gurdaspur, Lyallpur and Amritsar. The Roman Catholics have more than doubled their number in the ten years. Nearly half of them are Europeans and Anglo-Indians. Their Indian converts have increased most largely in Sialkot, Gujranwala and Lyallpur. The Methodists have gained practically the whole of their Indian converts since 1901. They are found chiefly in Lahore, Delhi and Gurdaspur.

United Provinces.

195. The total number of Christians in the United Provinces has risen from 103 to 180 thousand, and that of Indian Christians from 69 to 138 thousand.

In 1881, there were only 13,000 Indian Christians. The striking increase which has taken place in recent years has occurred chiefly in the three western divisions of Rohilkhand, Meerut and Agra. The most successful of the local missions from a numerical point of view is the Methodist, which has 104,000 converts, or twice as many as in 1901. This is an American Mission; it is concerned chiefly with the lower castes and it maintains a large number of schools, both for boys and girls. The next most important mission is that of the Church Missionary Society, which is responsible for most of the 6,000 Anglican Indian Christians. It commenced operations in 1813 and now carries on work in eleven districts. It maintains two colleges and schools of all kinds for both sexes, and in this way its influence for good is far greater than would appear from the number of its professed adherents. The society is more particular than many others as to its catechumens' fitness for baptism, and a relatively large proportion of its converts belong to the better castes. The Baptist Missionary Society (2,000 Indian adherents), which began work in the United Provinces in 1811, also carries on a certain amount of educational work; it is engaged chiefly in the Agra and Muttra districts. The Salvation Army have as yet only about a thousand followers, but they are actively at work on the lines already described in paragraph 185.

The accuracy of the return of Christians.

196. There is no reason to suppose that, taken as a whole, the returns are otherwise than accurate. Isolated instances occurred where an attempt was made to induce Christians to return themselves as Hindus but, except perhaps in Rajputana, these were very rare, and any losses on this account were no doubt balanced by persons who returned themselves as Christians without having been admitted to any Christian communion. It occasionally happened that the census returns differed from those prepared by the missionaries themselves, but the latter sometimes referred to a date later than that of the census, which in a growing mission may make a great deal of difference. Moreover, while taking count of all new adherents, mission returns often fail to allow for deaths, defections and departures, and they occasionally include enquirers and catechumens who at the census did not themselves profess to be Christians.

Mr. Blunt discusses at some length a discrepancy of this kind which was brought to his notice, and gives good reasons for accepting the census figures as more accurate than those of the mission. The Superintendent of Census Operations in Assam enquired at my request into a similar discrepancy to which my attention had been drawn, with the result that the local missionaries informed him that the census figures were substantially correct.

A few months after the general census, a systematic count was made by the Roman Catholic missions in India, with a view to ascertain the number of their adherents. The result was to show 1,624,267* Roman Catholics according to the Ecclesiastical census, as compared with 1,490,863 according to that carried out by Government. The Mission figures include 95,000 catechumens, some of whom may not have been returned as Christians at the Government census; and having been compiled some six months later they were no doubt augmented by a certain number of new converts. The differences between the two sets of figures were greatest in Southern India where they were due largely to many of those claimed as Roman Catholics at the Ecclesiastical census having been treated as Syrians or Romo-Syrians at the census carried out by Government. Fr. J. C. Houpert, S.J., who collected the returns from the various Roman Catholic missions, objects to the distinction which has been drawn in Imperial Table XVII between Roman Catholics and Romo-Syrians. He points out that both groups belong to the same denomination, that their rites are equally Catholic, and that they acknowledge the same spiritual head; and he urges that even if the Romo-Syrians are tabulated separately (which I think they ought always to be) they should be classed under the main head Roman Catholic and not under Syrian. There is much to be said in favour of this suggestion, but it was received too late to be acted on at the present census. In other parts of India the chief discrepancies between the two sets of figures occurred in two thanas of the Ranchi district of Chota Nagpur and in several districts of Southern Burma, where the Government figures were far below those reported by the local missionaries. It has unfortunately not been found possible at this stage to check all the figures, but in the case of Ranchi there is I fear no doubt that at the Government census, owing to a mistake in the local tabulation office, about 2,500 Roman Catholics and 2,600 Lutherans were wrongly shown under the head Anglican Communion.

Conditions affecting Christian propaganda.

197. The greatest success of Christian missions is attained amongst aboriginal tribes such as the Khāsis of Assam, the Mundās and Orāons of Chota Nagpur, and the Karens of Burma, whose beliefs are of the undefined Animistic type and who, being outside the caste system, are not, on conversion, so completely cut off from their relations and friends. In the case of Hindus Mr. Blunt points out

* Excluding 25,918 in French, and 296 148 in Portuguese, territory.

that the main obstacle to the success of the missionary propaganda is the fear of social ostracism. The high caste convert has literally to lose all if he is to follow Christ. The low caste convert has much less to lose, while he gains materially in the facilities for education, assistance in getting employment and the like; and he can drop his despised caste designation. The great majority of the converts from Hinduism belong to the lowest castes, such as the Chuhras of the Punjab, the Mahars of the Central Provinces and Berar and the Shānāns of Madras, to whom conversion means an accession of respectability as well as a cleaner and purer life. The social difficulty is growing less with the increasing number of Christians; for though a convert from Hinduism or Islam is still turned out of his original community, he has another into which he is received. The converts, as their numbers increase, find the loss of caste rights easier to bear. The missionaries have raised their converts' standard of cleanliness in dress and habits, and their position in general estimation has improved accordingly. The success of a mission cannot always be judged by the number of its converts. Most missions are very careful to baptise no one until he has given satisfactory proof of his being at heart a Christian, but a few accept all who are willing to join their fold, and occasionally take in, not only individuals, but the people of entire villages, when they are willing for any reason to accept Christianity. It is obvious that in such cases the converts, of the first generation at least, are often far from being genuine Christians. They are often only half-hearted and are apt to apostatize. Mr. MacGregor says that in Kaira many converts made during the famine reverted afterwards to their ancestral beliefs, and Mr. Blunt mentions the case of a number of persons who, though they had been duly baptised, refused to record themselves as Christians.

A well known Roman Catholic Missionary in Chota Nagpur writes to me as follows regarding the inducements to conversion :—

"As a general rule religious motives are out of the question. They want protection against zamindari and police extortions and assistance in the endless litigation forced on them by zamindars.*** As a consequence—

(*a*) most of the converts came over (after panchayats) in whole villages or in groups of villages;

(*b*) a certain number of isolated families came over, either for help against zamindars or police extortion, or against the rest of their co-villagers who persecuted them because they were pointed out by the *Sokhas* as wizards or witches.

(*c*) Personally I know of some cases where individuals came over from religious motives. But these cases are rare."

198. The Hindu has no fanatical opposition to Christianity. So long as he is not asked to abandon his own religion, he is quite ready to appreciate what is good in Christianity and to listen to the teaching of the missionaries. Mr. Molony mentions that he has even seen a Brāhman presiding at a missionary meeting, and it is well known that many Hindus have no prejudice whatever against sending their children to mission schools and colleges. In this way Christian thought influences large numbers who remain Hindus, and Christian ideals and standards are everywhere gaining vogue. There is a growing tendency to monotheism amongst the educated classes throughout India. The European reader of Indian newspapers is frequently astonished at the writers' familiarity with the Bible, while no politician can fail to take note of the influence of Christian thought on social questions, such as polygamy, child marriage and the inequalities of the caste system. **The influence of missions.**

Of the effect of conversion on the Indian Christians themselves Mr. Blunt writes :—

"The missionaries all these years have been providing the *corpus sanum* (if one thing is noticeable about Indian Christians it is their greater cleanliness in dress and habits) and now they are being rewarded by the appearance of the *mens sana*. The new convert, may be, is no better than his predecessors; but a new generation, the children of the first generation of converts, is now growing up. If the missionaries could and can get little out of that first generation, the second generation is in their hands from their earliest years. The children of the converts born in Christianity, are very different to their parents; their grand children will be better still. It is this which provides the other side to the black picture so often drawn of the inefficiency of Christian conversion. And this generation is now beginning to make its influence felt. The Hindu fellows of these converts have now to acknowledge, not only that they are in many material ways better off than themselves, but that they are also better men."

Similar testimony is borne by a Bengali gentleman* :—

"The most careless observer can tell the house of a Christian convert of some years' standing from that of his non-Christian fellow tribesman by the greater cleanliness of the Christian's house and the general neatness and orderliness of everything about it. The contrast illustrated by the various pictures given in this book of Mundā and Orāon Christian men and women, boys and girls on the one hand, and, on the other, of non-Christian Mundās and Orāons at their feasts and elsewhere will, we hope, help the reader towards an appreciation of the brilliant achievements of the Christian Missions in their noble work of civilizing and educating the aborigines of Chota Nagpur."

The Census Superintendent of the Mysore State, himself a Hindu, says that the missionaries work mainly among the backward classes and that—

"the enlightening influence of Christianity is patent in the higher standard of comfort of the converts, and their sober, disciplined and busy lives. To take education, for instance, we find that among Indian Christians no less than 11,523 persons or 25 per cent. are returned as literate, while for the total population of the State the percentage is only 6.* * * The success in gaining converts is not now so marked as the spread of a knowledge of Christian tenets and standards of morality."

The opinion of the Roman Catholic missionary from whom I have already quoted is as follows:—

"For a long time Christian influence was practically non-existent. It would be a stupendous wonder if masses of aborigines, so limited in intellectual capacity and so indifferent to our teaching in itself, had suddenly risen to a higher standard of morality. The non-Christians among the Mundās looked upon the Christians rather with a certain moral indignation because they gave up some social religious practices which Mundās hold as sacred, and which for them really are strong preservatives against immorality in the joint family system still in practice to a great extent.

But I can assert with full and critically-tested personal knowledge that large numbers of boys and girls having remained long in our schools do rise to quite a serious moral life as exacted by the moral precepts of the Church, and although I am not an optimistic enthusiast in any sense of the word, I have a great confidence in the moral regeneration of the race through a well developed school system. I have also personal knowledge of the good and strong impression made on pagans and nominal Christians by the truthfulness and the morality of young people during the past few years."

The great work done by the missions in bringing education within the reach of the backward classes among whom they chiefly work will be seen from the statistics of education by religion which will be discussed in Chapter VIII.

The South India United Church.

199. One noticeable feature of the decade has been the tendency shown by certain Protestant missions in the south of India to sink their denominational differences and to form a United Christian Church. All the Christians of the following five missions are now organized as one body under the name of the South India United Church, *viz.*, The United Free Church of Scotland Mission in and about Madras, the Arcot Mission of the Reformed Church of America in the Arcot and Cuddapah districts, the American Madura Mission, and the two great London Missionary Society Missions, *viz.*, the Travancore Mission and the South Indian District Committee Mission. In order to enable the progress made by these missionary bodies to be gauged, and to permit of comparison with the returns of the last census, the adherents of these missions have been shown in Table XVII according to the sect of the mission; but it should be understood that the denominational differences connoted by these names are now a thing of the past. Their converts are all members of the South India United Church, which is organized as a homogeneous religious community. Its affairs are managed by a small committee, elected by the General Assembly, which meets once in two years. The individual units of the South India United Church are the local churches organized in the associated missions. The Ministers and lay representatives of these local churches are grouped in the Church Councils, of which there are nine in all. These Church Councils elect the delegates who form the General Assembly. The organization of the South India United Church has attracted the attention of other missions, and some of them, especially the Basel German Evangelical Mission and the Mission of the Wesleyan Missionary Society, are considering the question of uniting with it organically. There are certain other Churches with which a much closer association than has hitherto existed is regarded as desirable, although for various reasons, organic union is at present impossible. To this end it is

* *The Mundas* by Babu Sarat Chandra Roy, Calcutta, 1912, page 168.

proposed to incorporate in a "Federation of Christian Churches in India" all Churches and Societies that "accept the Word of God as contained in the Scriptures of the Old and New Testament as the supreme rule of faith and practice, and whose teaching in regard to God, sin and salvation is in general agreement with the great body of Christian truth and fundamental doctrines of the Christian faith." The declared object of this Federation is to emphasize the essential unity and brotherhood of all Christians without interfering with the existing creed of the individual Churches or with their system of Church government. These proposals for federation do not extend to Churches which regard the mutual recognition of ministry and sacraments to be contrary to their fundamental principles. In the case of such Churches all that is thought possible is "co-operation," but no definite steps in that direction have yet been taken.

Nationalism in Christianity.

200. On the other hand the rising national spirit in India sometimes manifests itself in hostility to the missionaries and determined efforts to impede their progress. This is notably the case with the Arya Samāj and may perhaps be one of the motives for the efforts which they are making to get the untouchable castes placed on a higher level in the estimation of the Hindu public. A spirit of independence is also abroad in the Indian Church itself. Of this there are various local manifestations. The Karens of Burma show a tendency to break adrift from the missionaries and set up their own church under tribal leaders. The Yuyomayam sect in Travancore is an offshoot from Christianity. The Bible is the basis of its beliefs, but no higher ecclesiastical authority than the family of the founder is recognized. The sect have no places of public worship, and their ceremonial benedictions are after the manner of the Brāhmans. Many of the missionary bodies are recognizing the desirability of encouraging the spirit which has given rise to these movements and guiding it along right lines. As an instance of this it may be mentioned that the Anglican Christians have just been given their first Indian bishop, who was consecrated by the Metropolitan of India in the Calcutta Cathedral a few months ago.

Europeans.

201. According to the returns the number of Europeans and allied races is 199,787, as compared with 169,677 in 1901 and 168,158 in 1891. The figures are not altogether reliable, owing to the tendency of persons of mixed race to return themselves as pure Europeans. Some special enquiries made in certain towns by Mr. O'Malley showed that three-tenths of the persons returned as Europeans were in reality Anglo-Indians. There are, however, some reasons for thinking that the errors due to this cause at the recent census were considerably less numerous than on previous occasions, owing to the use, under the orders of the Government of India, of the term Anglo-Indian as the official designation of the mixed race, instead of Eurasian, their former designation, which was very unpopular amongst them. The real increase in the number of Europeans is thus greater than would appear from the figures. On the other hand in 1901, owing to the despatch of a force to South Africa, the European garrison was about 7,000 below its normal strength. This deficiency has since been made up. The real increase in the number of Europeans, which is probably not less than 25,000, is attributable to the growth of railways, the extension of collieries and the general industrial development which has taken place, and which is still financed and fostered mainly by European enterprise. Of the total number of Europeans, about 76,000 are in the army, and their wives and dependants probably account for at least another 15,000. The number of Europeans in each province is thus determined largely by the strength of its European garrison. They are most numerous in the United Provinces (33,000), and almost equally so in the Punjab and Bombay. Bengal (25,000) has very few European soldiers and owes its position mainly to the large number of Europeans engaged in trade and the jute, tea and coal industries. Madras and Burma are the only other provinces where there are more than ten thousand Europeans. The States and Agencies taken together have fewer Europeans than the single province of Bengal. Most of them were enumerated in Mysore, where they are numerous in the Kolar gold field and the coffee plantations, and in Hyderabad and the Central India Agency, which contain the large cantonments of Secunderabad and Mhow respectively. As would be expected from their occupations,

Europeans tend to congregate in cities and large towns. Of the total number in Bengal, three-fifths were enumerated in Calcutta, Howrah and the suburban municipalities; of those in Bombay, 36 per cent. were found in the capital of the Presidency, and of those in Burma, 44 per cent. were in Rangoon.

By nationality all but 7 per cent. of the Europeans are British subjects. About one-third of them were born in India; the proportion falls to one-fifth if we exclude children under 15, most of whom may be assumed to have been born in this country, but it rises again to one-third if we exclude the army, which may be taken to be wholly English-born. Of the British born, England and Wales contribute 79, Scotland 11 and Ireland 10 per cent. Females, though still in marked defect, are gradually becoming more numerous. In 1911 there were 388 females per thousand males against 384 in 1901. Up to the age of 15, *i.e.*, amongst those born in India, there is comparatively little difference in the proportions (957 females per thousand males) but at the age-period '15-30,' which includes the bulk of the European troops, males outnumber females in the ratio of five to one, and at '30-50' they are still twice as numerous. Of the males of British nationality, no less than 84 per cent. are between 15 and 50 years of age, and less than 5 per cent. are over 50, as compared with 11 per cent. in the general population. This abnormal age distribution is of course due to the fact that very few Europeans make their permanent home in India. It would be still further removed from the normal but for the inclusion in the figures of a certain number of Anglo-Indians, who have still succeeded in returning themselves as Europeans. Nearly two-thirds of the Europeans and allied races claim to belong to the Anglican Communion; one in five is a Roman Catholic, one in thirteen a Presbyterian, and one in 29 a Methodist. The number belonging to other sects is very small. The high proportion of persons professing to belong to the Anglican Communion is due largely to the tendency of persons of all denominations thus to return themselves, when not very ardent sectarians, in a country where that church is often the only one whose religious ministrations are available. The number of Presbyterians has grown by 56 per cent. since 1901, owing partly to the presence of more Scotch regiments, but it is still far less than might be expected from the large number of Scotsmen in India. The large proportion of European Roman Catholics is possibly the result of the intrusion of Anglo-Indians into this category.

Anglo-Indians.

202. As explained in the last paragraph, the term Anglo-Indian is used at the census as the designation of the mixed race, descended usually from European fathers and Indian mothers, which was formerly known as Eurasian. The total number of persons returned under this head, excluding Feringis, is now 100,451 or 1.5 per cent. more than in 1901. Anglo-Indians are most numerous in Madras (26,000) and Bengal (20,000). In the United Provinces, Bombay and Burma the number ranges from 8 to 11 thousand, and in Bihar and Orissa, the Central Provinces and Berar and the Punjab it is about 3,500. In the States and Agencies Anglo-Indians aggregate only 14,000, more than half being found in Mysore and Hyderabad. The increase in their number as compared with 1901 may be due partly to some Anglo-Indians having returned themselves under their new designation who would have claimed to be Europeans if Eurasian had been the only alternative, and it is also perhaps due in part to a growing tendency amongst certain classes of Indian Christians to pass themselves off as Anglo-Indians; the Punjab Superintendent accounts in this way for the greater part of the increase of 42 per cent. in the number returned as Anglo-Indians in his province. The proportional increase is also large in the United Provinces, Bombay, Burma, the Central Provinces and Berar and the Cochin State. Although Madras still has the largest number of Anglo-Indians, the total is slightly less now than it was twenty years ago. Possibly this is because more careful enumeration has reduced the number of Indian Christians who thus returned themselves. The number of Anglo-Indians in Burma is remarkably large in view of the comparatively short time that has elapsed since it became a British possession and the strength of its European population. In this community there are 984 females per thousand males, or slightly more than the corresponding proportion in the general population of India. More than half of the persons returned as Anglo-Indians are Roman Catholics, and one-third are Anglicans; the number of Presbyterians, Baptists and Methodists ranges from 2 to 2½ per cent.

SUBSIDIARY TABLE I.

General distribution of the population by religion.

Religion.	Actual number in 1911.	Proportion per 10,000 of population in				Variation per cent. (Increase +, Decrease—.)			
		1911	1901	1891	1881	1901-11	1891-01	1881-91	1881-1911
1	2	3	4	5	6	7	8	9	10
INDO-ARYAN	**232,570,993**	**7,417**	**7,479**	**7,596**	**7,688**	**+5·6**	**+·9**	**+11·8**	**+19·2**
Hindu	217,586,892	6,939	7,037	7,232	7,432	+5·04	—·3	+10·1	+15·3
Brahmanic	*217,337,943*	*6,931*	*7,034*	*7,231*	7,432	*+5·0*	*—·3*	*+10·1*	*+15·3*
Arya	*243,445*	*8*	*3*	*1*		*+163·4*	*+131·3*		
Brahmo	*5,504*	*·18*	*·14*	*·1*	*·04*	*+35·9*	*+32·7*	*+165·9*	*+379·9*
Sikh	3,014,466	96	75	67	73	+37·3	+15·1	+2·9	+62·6
Jain	1,248,182	40	45	49	48	—6·4	—5·8	+15·9	+2·2
Buddhist	10,721,453	342	322	248	135	+13·1	+32·9	+108·6	+213·6
IRANIAN.	**100,096**	**3**	**3**	**3**	**3**	**+6·3**	**+4·7**	**+5·3**	**+17·2**
Zoroastrian (*Parsi*)	100,096	3	3	3	3	+6·3	+4·7	+5·3	+17·2
SEMITIC.	**70,544,482**	**2,251**	**2,222**	**2,076**	**2,048**	**+7·9**	**+9·7**	**+14·6**	**+35·7**
Musalman	66,647,299	2,126	2,122	1,996	1,974	+6·7	+8·9	+14·3	+33·0
Christian	3,876,203	124	99	79	73	+32·6	+28·0	+22·6	+108·1
Jew	20,980	·7	·6	·6	·5	+15·1	+6·0	+43·1	+74·7
PRIMITIVE.	**10,295,168**	**328**	**292**	**323**	**259**	**+19·9**	**—7·5**	**+41·2**	**+56·7**
Animistic	10,295,168	328	292	323	259	+19·9	—7·5	+41·2	+56·7
MISCELLANEOUS.	**37,101**	**1**	**4**	**2**	**2**	**—71·4**	**+203·7**	**—28·7**	**—38·1**
Minor Religions and Religions not returned.	37,101	1	4	2	2	—71·4	+203·7	—28·7	—38·1

SUBSIDIARY

Proportional strength of the main religions in each Province, State or

Serial No.	Province, State or Agency.	Number per 10,000 of the											
		Hindu.				Sikh.				Jain.			
		1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881
	1	2	3	4	5	6	7	8	9	10	11	12	13
	India.	**6,931**	**7,034**	**7,231**	**7,432**	**96**	**75**	**67**	**73**	**40**	**45**	**49**	**48**
	Provinces.	**6,688**	**6,835**	**7,014**	**7,197**	**89**	**68**	**64**	**63**	**19**	**21**	**22**	**23**
1	Ajmer-Merwara	7,750	7,977	8,054	8,162	18	6	4	4	405	418	497	528
2	Andamans and Nicobars	3,578	3,758	...	...	172	150	...	..	...	25	...	...
3	Assam	5,418	5,578	5,472	6,273	1	1	...	...	3	3	2	...
4	Baluchistan	622	643	...	...	128	85	...	...	...	...	...	...
5	Bengal	4,480	4,660	4,727	4,555	1	...	...	...	1	1	1	...
6	Bihar and Orissa	8,223	8,333	8,290	8,430	1	...	...	...	1	1	1	...
7	Bombay	7,585	7,651	7,756	7,480	6	1	1	77	108	123	127	132
8	Burma	514	436	306	236	4	3	1	..	1	...	...	...
		322	*272*	*228*	...	*6*	*6*	*5*	...	*1*	...	...	...
9	Central Provinces and Berar	8,261	8,320	8,244	8,266	2	2	...	1	50	56	52	55
10	Coorg	7,939	8,849	9,063	9,113	...	...	...	...	6	6	7	6
11	Madras	8,889	8,914	8,981	9,141	...	...	...	...	7	7	8	8
12	North-West Frontier Province (*Districts and Administered Territories*)	546	629	638	708	138	125	103	50	...	...	...	...
13	Punjab	3,297	3,873	4,077	4,130	1,048	746	737	658	20	21	21	21
14	United Provinces of Agra and Oudh	8,504	8,532	8,609	8,627	3	3	2	1	16	18	18	18
	States and Agencies.	**7,78**	**7,769**	**7,957**	**8,277**	**122**	**99**	**76**	**109**	**114**	**136**	**140**	**140**
15	Assam State (Manipur)	5,816	5,906	...	5,921	...	...	...	...	3	...	...	...
16	Baluchistan States	282	342	...	...	74	...	...	...	...	...	...	...
17	Baroda State	8,349	7,922	8,850	8,480	1	...	...	...	214	247	208	214
18	Bengal States	6,900	6,985	6,955	6,262	...	...	...	...	7	5	3	2
19	Bihar and Orissa States	8,589	8,624	8,627	8,245	...	...	...	...	...	...	...	...
20	Bombay States	8,169	8,278	8,414	7,962	2	1	...	...	375	446	391	406
21	Central India Agency	8,830	8,081	7,468	8,422	1	2	2	2	94	131	87	54
22	Central Provinces States	6,195	6,802	7,386	8,621	1	1	...	...	5	5	3	1
23	Hyderabad State	8,693	8,860	8,941	9,033	3	4	4	4	16	18	24	8
24	Kashmir State	2,183	2,371	2,720	...	100	89	45	...	1	1	2	...
25	Madras States	6,903	7,111	7,456	7,467	...	...	...	...	...	...	...	...
	Cochin	*6,706*	*6,826*	*6,938*	*7,152*	...	...	...	...	*1*	...	...	...
	Travancore	*6,657*	*6,895*	*7,318*	*7,312*	...	...	...	...	...	...	...	...
26	Mysore State	9,199	9,206	9,248	9,308	1	...	...	...	30	25	27	26
27	North-West Frontier Province (*Agencies and Tribal areas*)	1,984	...	...	...	823	...	...	...	...	...	...	...
28	Punjab States	4,953	5,582	5,849	5,495	1,875	1,325	1,127	1,541	17	16	14	18
29	Rajputana Agency	8,311	8,327	8,351	8,750	9	2	1	...	316	349	338	375
30	Sikkim State	6,674	6,491	...	...	...	1	...	...	...	...	...	...
31	United Provinces States	7,008	6,962	6,934	6,764	...	...	...	...	4	2	3	...

* This is due to the inclusion of 127,039 persons who were shown under

NOTE.—The proportions for Hindu in columns 2 to 5 relate to Hindu
The Roman figures against Burma relate to Lower Burma
The figures for Animists are in many cases (*e.g.*, Coorg,
The proportions in the case of Agencies and Tribal areas of the

TABLE II.

Agency at each of the last four censuses.

POPULATION WHO ARE																				Serial No.
Buddhist.				Musalman.				Christian.				Animist.				Others.				
1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881	
14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	
342	322	248	135	2,126	2,122	1,996	1,974	124	99	79	73	328	292	323	259	13	11	7	6	
436	406	321	172	2,351	2,324	2,240	2,260	102	82	68	58	301	250	264	221	14	14	7	6	
...	...	...	...	1,616	1,510	1,369	1,255	108	78	50	48	79	...	...	...	24	11	26	3	1
604	755	...	...	1,731	1,707	...	...	214	197	...	...	3,670	3,326	...	...	31	82	...	...	2
16	15	14	14	2,810	2,689	2,710	2,698	99	61	31	15	1,652	1,652	1,771	1,000	1	1	...	...	3
...	...	...	...	9,106	9,150	...	...	121	116	...	...	...	...	...	...	23	6	...	..	4
53	50	48	43	5,274	5,158	5,108	5,009	29	25	21	20	161	105	93	70	1	1	2	3	5
...	...	...	..	1,063	1,061	1,076	1,069	67	51	34	18	644	554	598	454	1	...	1	9	6
...	...	...	...	2,046	2,026	1,871	1,836	119	112	86	84	87	38	113	342	49	49	46	49	7
8,351	8,533	8,680	8,702	547	509	452	452	281	237	240	225	300	281	320	384	2	1	1	1	8
8,571	*8,755*	*9,053*	...	*347*	*323*	*333*	...	*173*	*141*	*159*	...	*579*	*381*	*221*	...	*1*	*122**	*1*	...	
...	...	...	...	406	421	385	386	25	23	11	11	1,254	1,176	1,307	1,281	2	2	1	.	9
...	...	...	...	751	756	732	703	203	204	196	177	1,099	183	...	...	2	2	2	1	10
...	...	...	..	662	643	631	623	288	268	243	227	154	168	133	...	...	...	4	1	11
...	...	...	...	9,286	9,221	9,230	9,212	30	25	29	30	...	...	...	...	...	...	...	...	12
2	2	3	2	5,485	5,325	5,136	5,173	99	33	26	16	...	...	...	...	49	...	...	...	13
...	...	...	...	1,411	1,411	1,353	1,343	38	22	13	11	...	...	...	...	28	14	5	...	14
11	10	5	..	1,331	1,376	1,176	946	200	162	120	123	425	445	530	394	9	3	6	6	
...	5	...	...	419	365	...	221	4	2	...	...	3,758	3,632	...	3,858	...	...	...	...	15
...	...	...	...	9,643	9,658	...	...	1	...	...	...	...	...	...	...	...	...	...	...	16
...	...	...	...	791	845	781	801	35	39	3	3	568	903	124	465	42	44	34	37	17
73	81	66	...	3,009	2,885	2,902	2,866	3	4	6	2	7	39	14	848	1	1	54	...	18
4	2	4	2	42	39	40	48	97	9	6	3	1,267	1,326	1,314	1,702	1	...	9	...	19
...	...	...	...	1,184	1,217	1,060	1,085	17	16	10	10	202	36	121	532	51	6	4	5	20
...	...	...	...	546	606	546	551	10	10	6	8	517	1,168	1,890	962	2	2	1	1	21
...	...	...	...	95	96	87	85	183	4	2	...	3,521	3,092	2,522	1,293	...	...	...	...	22
...	...	...	...	1,032	1,037	987	940	41	21	18	14	214	59	25	...	1	1	1	1	23
116	131	116	...	7,594	7,416	7,051	...	3	1	1	...	...	...	...	...	3	1	65	...	24
...	1	...	...	654	634	609	573	2,399	2,174	1,931	1,956	41	77	...	...	3	3	4	4	25
...	...	...	...	*695*	*671*	*642*	*555*	*2,539*	*2,441*	*2,404*	*2,372*	*46*	*48*	...	...	*18*	*14*	*16*	*21*	
...	*1*	...	...	*661*	*646*	*621*	*612*	*2,636*	*2,363*	*2,060*	*2,076*	*46*	*95*	...	...	...	*1*	*1*	...	
1	...	...	...	542	523	512	479	103	90	77	70	124	156	136	117	...	..	...	...	26
...	...	...	...	7,095	...	...	...	98	...	...	..	...	...	...	...	...	...	...	...	27
8	6	1	...	3,183	3,068	3,006	2,945	4	2	1	1	...	...	...	...	10	1	2	...	28
...	..	...	...	936	952	811	853	4	3	2	1	422	366	496	...	2	1	1	21	29
3,289	3,481	...	...	5	4	...	...	32	23	...	...	...	...	...	...	...	..	...	...	30
...	...	1	...	2,961	3,026	3,061	3,236	21	6	1	...	...	...	...	...	6	4	...	...	31

the head "Minor Religions and Religions not returned."
(Brahmanic).
only ; those in italics are for the whole Province.
Madras, Hyderabad), included in those for Hindus in 1881.
N.-W. F. Province relate to Trans-Frontier posts only.

SUBSIDIARY TABLE III.

Distribution of Christians by locality.

Province, State or Agency.	Actual number of Christians in				Variation per cent. (Increase +, Decrease —.)			
	1911	1901	1891	1881	1901—11	1891—01	1881—91	1881—1911
1	2	3	4	5	6	7	8	9
INDIA.	**3,876,203**	**2,923,241**	**2,284,380**	**1,862,634**	**+32·6**	**+28·0**	**+22·6**	**+108·1**
Provinces.	**2,603,026**	**1,935,358**	**1,516,356**	**1,175,738**	**+34·5**	**+27·6**	**+29·0**	**+121·4**
Ajmer-Merwara	5,432	3,712	2,683	2,225	+46·3	+38·4	+20·6	+144·1
Andamans and Nicobars	566	486	483	...	+16·5	+·6	...	...
Assam	66,562	35,969	16,844	7,093	+85·1	+113·5	+137·2	+838·4
Baluchistan	5,085	4,026	3,008	...	+26·3	+33·8	...	...
Bengal	129,746	106,596	82,339	72,289	+21·7	+29·5	+13·9	+79·5
Bihar and Orissa	268,265	172,340	110,360	55,943	+55·7	+56·2	+97·3	+379·5
Bombay	245,657	220,087	170,009	145,154	+11·6	+29·5	+17·1	+69·2
Burma	210,081	147,525	120,922	84,219*	+42·4	+22·2	...	...
Central Provinces and Berar.	73,401	27,252	14,451	13,174	+169·3	+88·6	+9·3	+457·2
Coorg	3,553	3,683	3,392	3,152	−3·5	+8·6	+7·6	+12·7
Madras	1,208,515	1,038,863	879,438	711,117	+16·3	+18·1	+23·7	+69·9
N.-W. F. Province	6,718	5,273	5,437	5,645	+27·4	−3·0	−3·7	+19·0
Punjab	199,751	66,591	48,472	28,054	+200·0	+37·4	+72·8	+612·0
United Provinces	179,694	102,955	58,518	47,673	+74·5	+75·9	+22·7	+276·9
States and Agencies.	**1,273,177**	**987,883**	**768,024**	**686,896**	**+28·9**	**+28·6**	**+11·8**	**+85·4**
Baroda State	7,203	7,691	646	771	−6·3	+1,090·6	−16·2	+834·3
Central India Agency	9,358	8,113	5,992	7,065	+15·3	+35·4	−15·2	+32·5
Cochin State	233,092	198,239	173,331	136,361	+17·6	+14·0	+27·5	+70·9
Hyderabad State	54,296	22,996	20,429	13,614	+136·1	+12·6	+50·1	+298·8
Kashmir State	975	422	218	...	+131·0	+93·6	...	...
Mysore State	59,844	50,059	38,135	29,249	+19·5	+31·3	+30·4	+104·6
Rajputana Agency	4,256	2,841	1,862	1,294	+49·8	+52·6	+43·9	+228·9
Sikkim State	285	135	...	...	+111·1	...	...	...
Travancore State	903,868	697,387	526,911	498,542	+29·6	+32·4	+5·7	+81·3

* Refers to Lower Burma only.

Note.—The figures in this Table include the States attached to each Province, but those for Madras exclude Cochin and Travancore. The figures for previous censuses in Bihar and Orissa, Central Provinces and Berar, Madras, Central India and Rajputana Agencies have been adjusted with reference to the subsequent changes in area.

SUBSIDIARY TABLE IV.

Races and sects of Christians (actual numbers).

Sect.	Distribution by race.						Total.		Variation Increase +, decrease −.
	European and Allied Races.		Anglo-Indian.		Indian.		1911.	1901.	
	Males.	Females.	Males.	Females.	Males.	Females.			
1	2	3	4	5	6	7	8	9	10
INDIA	**143,974**	**55,802**	**51,232**	**50,425**	**1,815,523**	**1,759,247**	**3,876,203**	**2,923,241**	**+ 952,962**
Abyssinian	...	...	...	...	7	18	25	9	+16
Anglican Communion	91,728	33,664	17,591	16,962	168,695	164,112	492,752		
Protestant (Unsectarian or sect not specified)	1,849	1,048	924	775	14,694	12,890	32,180	453,462	+71,470
Armenian	737	400	25	5	16	17	1,200	1,053	+147
Baptist	1,671	1,145	1,156	1,083	167,599	164,572	337,226	221,040	+116,186
Congregationalist	443	293	173	116	68,160	66,080	135,265	37,874	+97,391
Greek	408	113	8	9	31	25	594	656	−62
Lutheran	974	495	124	65	107,182	109,660	218,500	155,455	+63,045
Methodist	5,099	1,805	1,122	1,451	85,374	76,993	171,844	76,907	+94,937
Minor Protestant Denominations	295	286	80	106	6,039	5,663	12,469	22,699	−10,230
Presbyterian	11,991	3,159	1,164	747	86,759	77,310	181,130	54,029	+127,101
Quaker	21	24	3	3	623	571	1,245	1,309	−64
Roman Catholic	27,338	12,781	28,542	28,482	702,434	691,286	1,490,863	1,202,169	+288,694
Salvationist	93	96	11	8	27,699	24,500	52,407	18,960	+33,447
Syrian, Romo-Syrian	1	1	3	3	209,409	203,725	413,142	322,586	+90,556
Syrian, Chaldæan	3	...	...	...	7,244	6,533	13,780		
Syrian, Jacobite	1	1	...	...	114,232	110,956	225,190	248,741	+66,421
Syrian, Reformed	...	...	...	...	39801	36,047	75,848		
Syrian, Unspecified	...	...	...	...	194	150	344		
Sect not returned	857	376	271	601	8,516	7,333	17,954	104,785	−86,831
Indefinite Beliefs	465	115	35	9	815	806	2,245	1,507	+738

NOTE.—The difference between the number of Europeans and Anglo-Indians as shown in this Table and that in Subsidiary Table VI has been explained in the Title page to Imperial Table XVIII

SUBSIDIARY TABLE V.

Distribution of Christians per mille—(*a*) Races by sect and (*b*) Sects by race.

Sect.	Races distributed by sect.				Sects distributed by race.			
	European.	Anglo-Indian	Indian.	Total.	European.	Anglo-Indian.	Indian.	Total.
1	2	3	4	5	6	7	8	
TOTAL	1,000	1,000	1,000	1,000	52	26	922	1,000
Abyssinian	...	...	...	...	...	...	1,000	1,000
Anglican Communion	628	340	93	127	255	70	675	1,000
Armenian	6	...	...	...	947	25	28	1,000
Baptist	14	22	93	87	8	7	985	1,000
Congregationalist	4	3	38	35	6	2	992	1,000
Greek	3	...	...	...	877	29	94	1,000
Lutheran	7	2	61	56	7	1	992	1,000
Methodist	34	25	45	44	40	15	945	1,000
Minor Protestant Denominations	3	2	3	3	47	15	938	1,000
Presbyterian	76	19	46	47	84	10	906	1,000
Protestant (Unsectarian or sect not specified).	14	17	8	8	90	53	857	1,000
Quaker	...	...	...	...	36	5	959	1,000
Roman Catholic	201	561	390	385	27	38	935	1,000
Salvationist	1	...	15	13	4	...	996	1,000
Syrian, Chaldæan	...	...	4	4	...	...	1,000	1,000
Syrian, Jacobite	...	...	63	58	...	...	1,000	1,000
Syrian, Reformed	...	...	21	20	...	...	1,000	1,000
Syrian, Romo-Syrian	...	...	116	107	...	...	1,000	1,000
Syrian, Unspecified	...	...	...	...	...	...	1,000	1,000
Sect not returned	6	9	4	5	69	48	883	1,000
Indefinite Beliefs	3	...	...	1	258	20	722	1,000

SUBSIDIARY TABLE VI.

Statistics of Europeans and Anglo-Indians.

TABLE XVIII.

Province, State or Agency.	Number of persons born in Europe, America, and Australia.*		European and Allied Races in 1911.				Total European and Allied Races in 1901	Anglo-Indians.	
	1911	1901	British Subjects.	Others.	Armenians.	Total.		1911	1901
1	2	3	4	5	6	7	8	9	10
INDIA	**135,767**	**107,298**	**185,434**	**12,648**	**1,705**	**199,787**	**169,677**	**100,451**	**87,030**
Provinces	**122,851**	**94,932**	**167,259**	**11,323**	**1,696**	**180,278**	**154,894**	**86,227**	**73,879**
Ajmer-Merwara	1,287	605	1,702	53	...	1,755	1,009	710	341
Andamans and Nicobars	187	195	243	8	...	251	280	78	71
Assam	1,574	1,409	2,172	73	5	2,250	2,099	475	275
Baluchistan	3,378	2,870	4,169	41	...	4,210	3,477	123	124
Bengal	14,080	11,359	22,327	2,061	1,063	25,451	22,096	19,838	18,050
Bihar and Orissa	2,967	2,574	5,646	578	92	6,316	5,464	3,405	2,909
Bombay	24,389	19,173	28,983	3,680	64	32,727	31,879	9,175	6,889
Burma	8,896	6,588	11,828	1,342	273	13,443	9,885	11,106	8,449
Central Provinces and Berar	5,333	3,848	7,033	300	...	7,333	5,165	3,488	2,539
Coorg	99	115	174	33	...	207	228	138	295
Madras	8,238	7,285	12,741	2,130	34	14,905	14,022	26,023	26,209
N.-W. Frontier Province	4,945	22,591	5,698	29	14	5,741	4,698	100	42
Punjab	24,260		31,732	507	39	32,278	26,155	3,479	2,456
United Provinces	23,218	16,320	32,811	488	112	33,411	28,437	8,094	5,230
States and Agencies	**12,916**	**12,366**	**18,175**	**1,325**	**9**	**19,509**	**14,783**	**14,224**	**13,151**
Baroda State	82	35	123	36	...	159	91	82	57
Central India Agency	3,372	3,388	3,968	612	2	4,582	3,827	565	572
Cochin State	54	35	47	29	1	77	55	2,446	1,494
Hyderabad State	3,983	5,848	5,230	152	2	5,384	4,347	3,004	3,292
Kashmir State	137	114	226	25	...	251	197	17	23
Mysore State	4,373	2,349	7,123	339	1	7,463	4,753	5,827	5,721
Rajputana Agency	580	293	1,127	50	2	1,179	969	529	503
Sikkim State	14	4	11	3	...	14	10	4	...
Travancore State	321	300	320	79	1	400	534	1,750	1,489

* Includes New Zealand and Tasmania.

Note.—The figures for Provinces are inclusive of the States attached to them, except in the case of Madras, where they exclude Cochin and Travancore. In this Table the Feringis have not been taken into account.

CHAPTER V.

Age.

Part I.—General Observations.

203. The instruction to the enumerators for filling in the age column of the census schedule was:— The accuracy of the return.

> Col. 7 (age). Enter the number of years which each person has completed.
> For infants less than one year of age enter the word infant.

The rule was sufficiently precise, but the results obtained were extremely unsatisfactory. Even in western countries the entries of age are most unreliable, owing partly to ignorance, partly to carelessness, and partly to deliberate misstatement, which is very common amongst women, especially elderly spinsters. Errors due to ignorance are far more common in India than in Europe. The common people have so little idea of their real age and give such absurd replies when questioned regarding it that Magistrates seldom trouble to ask persons appearing before them what their age is, preferring to guess it for themselves. In the same way, at the census, the ages were usually guessed by the enumerators. If the latter had been educated persons, the result might not have been unsatisfactory; but ordinarily they were not so, and their guesses must often have been very wide of the mark. Of the total number of persons returned at the age of 10 and upwards, the ages of no less than 31 per cent. were shown as multiples of 10 and of 22 per cent. as uneven multiples of 5. This use of round numbers can be eliminated by various processes of smoothing; and if there were no general tendency to exaggerate or understate age at certain periods of life, the errors due to individual inaccuracy would disappear in the return for the whole of India, or even in that for the larger provinces. Intentional misstatement exists chiefly in connection with unmarried girls who have attained the age of puberty, who are almost invariably returned as younger than they really are. Men approaching the meridian of life, especially if they are widowers, also commonly understate their age. Unintentional error in a particular direction occurs chiefly in the case of very old people, who are prone to exaggerate their age, and of young wives with children, who also are nearly always entered as older than they are. The measures adopted to eliminate these errors are explained in Mr. Ackland's report on the age statistics which will be found on page 154. It may be added that the errors in the return may be assumed to be fairly constant from one census to another, so that even if the actual data are unreliable, they can be relied upon as showing the periodic changes which take place in the age distribution.

The extent to which the age return is vitiated by misstatements, intentional and otherwise, was discussed at some length in the last Census Report, and it is unnecessary to repeat what was there said. I may mention, however, one cause of misstatement given by the Punjab Superintendent which has not, I think, previously been noticed. There is, he says, an idea that telling one's correct age tends to reduce the span of life; and in the *Niti Shāstra* it is laid down that a man's age is one of the nine things which he must carefully conceal. A Hindu, therefore, who knows his age, will very often state it to be a few years more or less than it really is. It is suggested that the reason for this practice is that a man's age, coupled with the *Rāshi* (sign of the Zodiac), which is usually indicated by his true name, would give his enemies an opportunity of setting the forces of black magic against him. This explanation would also account for the common Hindu practice of concealing the true name and adopting a secondary one for actual use.

It has been suggested by an European critic that the errors in the age return might be reduced if the persons enumerated were asked to give the date of their birth instead of the number of years lived. This, however, is not the case. There is probably not one Indian in a thousand who could give the date of his birth. The very small minority who possess horoscopes could no doubt ascertain it by a reference to these documents, but it is not likely that they would take the trouble to do so in order to answer the enumerator's enquiry regarding their age.

Reference to the statistics.

204. The statistics of age are capable of a two-fold use. In the first place, they enable a calculation to be made of the birth and death rates and the probable duration of life at different ages. In the second place, by combination with other data, they throw light on certain social practices, such as early marriage and enforced widowhood, on the liability to certain infirmities at various periods of life and the like. For the second, or indirect, use of the age statistics reference should be made to the chapters on Sex, Marriage, Education and Infirmities. The present chapter is concerned only with the direct results deducible from the age distribution. The absolute figures will be found in Imperial Table VII, where the age distribution of the population is given for each year of life up to 5, and then for quinquennial periods up to 70, with a single head for persons aged 70 and over. This method of tabulation is the same as that previously followed, except that two new quinquennial periods have been added; on former occasions all persons aged 60 and over were grouped under a single head. In view of the very general use of round numbers already alluded to, it appeared unnecessary to incur the extra cost which would have been involved in tabulating by annual age-periods, but in all provinces such tabulation was carried out for a sufficient number of persons to show how the numbers in each quinquennial period are distributed over the individual years. The total number of persons in the whole of India whose age was thus tabulated by annual periods was about 10·3 millions. The following subsidiary tables in which certain aspects of the statistics are brought more prominently to notice by means of proportional figures will be found at the end of this Chapter:—

I. Age distribution of 10,000 of each sex in India and the main provinces.

II. Age distribution of 10,000 of each sex in each main religion.

III. Proportion of children under 10 and of persons over 60 to those aged '15—40'; also of married females aged '15—40' per 100 females.

IV. Variation in population at certain age-periods.

V. Age distribution per thousand of each sex in certain castes.

Four other tables have been added based on the vital statistics of the decade, *viz.*:—

VI. Reported birth-rates per mille during the decade 1901-1910.

VII. Reported death-rates per mille during the decade 1901-1910.

VIII. Reported death-rates per mille in certain provinces by sex and age.

IX. Reported death-rates per mille from certain diseases.

Actuarial examination of the statistics.

205. As at previous censuses, the age statistics have been examined by an English Actuary. On this occasion the duty was entrusted to Mr. T. G. Ackland, Actuarial Advisor to the Board of Trade, Fellow of the Institute of Actuaries and Honorary Fellow of the Faculty of Actuaries, who has prepared a report on the estimated age distribution at the present census and the rates of mortality deduced from a comparison of the returns with those for 1901. On previous occasions this expert examination of the statistics was not completed in time for incorporation in the general Census Report, and it was necessarily published separately. At this census special arrangements were made to send home the raw material at the earliest possible date; and its examination was taken in hand by Mr. Ackland so promptly that the corrected proof of his report was received two and a half years sooner than that of his predecessor in 1901. I have thus been able to include his Report in this volume, thereby not only adding greatly to the interest of this volume, but also securing to the actuarial examination of the statistics a publicity which they have hitherto failed to obtain. It is perhaps needless to add that in these circumstances my own comments on the age statistics will be compressed within very narrow limits.

Sundbärg's theory regarding age distribution.

206. The Swedish statistician Sundbärg, in an address before the International Statistical Institute in 1899, showed that in all western countries the number of persons aged '15—50' is uniformly about half the total population, and

that any variations which occur in the age constitution take place in the other two main groups—'0—15' and '15 and over.' Where the population is growing, the number in the former group is much greater than in the latter, but where it is stationary the numbers in the two groups approach equality. The mortality in these two groups, he says, is far greater than in the intermediate one, but it is about the same in both cases. Consequently variations in their relative size do not affect the total mortality, which is thus independent of the age distribution.

Province.	Number of persons per mille aged		
	0—15.	15—50.	50 and over.
India . .	**384**	**503**	**113**
Bengal .	406	497	97
Bihar and Orissa	402	488	110
Bombay . .	372	521	107
Burma .	378	502	120
Central Provinces and Berar .	390	499	111
Madras . .	381	493	126
Punjab . .	384	494	122
United Provinces	368	514	118

Note.—These proportions are calculated on the unadjusted ages.

The conclusion that the age group '15—50' contains about half the total population, holds good in India, but the local deviations are somewhat greater than in Europe, and the proportions are apt to be disturbed by famine, which, as noted elsewhere, affects chiefly the persons at the two extremes of life. Thus in Mysore which suffered severely from the famine of 1877, the proportion of persons aged '15—50' rose to 535 in 1881 and fell to 473 in 1901. The proportion tends to vary, not only locally but also by religion; it is 510 per mille amongst Hindus against only 484 and 483 in the case of Muhammadans and Animists.

207. Sundbärg's theory that the general rate of mortality is independent of the age distribution is inapplicable to India, partly because, as just stated, the proportion of persons in the intermediate age group, where the mortality is lowest, is somewhat less constant than in Europe, but chiefly because, owing to the shorter lives of people in India, the rate of mortality amongst those aged 50 and over is considerably greater than that amongst those under 15. Moreover the mortality among persons under the age of 15 varies from time to time according to the proportion of very young children which that age group contains. The mortality amongst very young children in India is extraordinarily high; while between the ages of 5 and 15 it is very low.* The proportion of very young children to the total number aged '0—15' varies greatly from time to time. Thus in Bombay at the recent census 39 per cent. of the persons in the age group '0—15' were under 5 years of age against only 31 per cent. in 1901.

Number of deaths per mille in the decade 1901—1910.

Province.	0—15.	15—50.	50 and over.
Bombay . .	41	23	66
Burma . .	31	14	42
Madras . .	27	13	47
Punjab . .	57	26	73
United Provinces	57	21	61

208. But at the same time there can be no question as to the advantage of instituting a comparison between the number of persons in the prime of life, who are generally least liable to be affected by changing conditions of health and food supply,† and those at the two extremes. The proportion of children shows whether the population is progressive or not, while that of old persons is some guide to its longevity; and where the proportion of people in the prime of life is relatively high, a comparatively rapid growth of population in the immediate future may confidently be anticipated. Subsidiary Table III has been prepared in order to throw light on this aspect of the statistics,‡ but the comparison has been made between children under 10 and persons over 60 on the one hand (the variability being greatest at these ages), and those aged '15—40' on the other. I have taken '15—40,' instead of '15—50' as Sundbärg has done, partly because old age comes on quicker in India, and partly because in India this corresponds more closely to the reproductive period of life. This table shows that in tracts, such as the Central Provinces and Berar, Central India and Rajputana, where the famines of 1897 and 1900 were severe,

* According to the vital statistics of the decade 1901-1910, in British territory except the Central Provinces and Berar, the death-rate for males at the age 0—1 is 291 per mille; it is 52 per mille at 1—5, 17 at 5—10 and 12 at 10—15. It is 16 at 15—20 and rises steadily to 28 at 40—50; at 50—60 it is 42, and amongst persons over 60 it is 84. The female mortality follows the same general curve, but it is lower than that of males, except at the ages 10 to 30.

† This is not always the case. Plague attacks persons at these ages more than those at the extremes of life

‡ A similar Table will be found at page 487 of the last Census Report for India.

the proportion of children under 10 years of age was much below the normal in 1901, but since then it has risen considerably, though in the two last mentioned areas it is still somewhat below the average for all India. In Burma, where there has been no famine, the proportion of children has remained practically unchanged since 1891. In the Bombay Presidency there has been a slight decline as compared with 1901, and a more marked one in the United Provinces and Madras. In the tracts which had suffered from famine shortly before the census of 1901, the proportion of old persons was then abnormally low; it has now again risen but it is still below that existing in 1891. In India as a whole the proportion of children under 10, though greater than in 1901, is still less than it was in 1891; while the proportion of persons over 60 has been exactly the same at each succeeding census.

Periodic variations in the age distribution.

209. It has already been stated that the age distribution varies from time to time. To some extent this is due to migration. Where whole families emigrate the age distribution is not affected, but the case is otherwise where adults only do so, as usually happens when the migration is of the temporary type. Such migrants are mainly males in the prime of life, and where the movement is large, its result is to disturb the proportion of persons between the ages of 20 and 45. The statistics of birthplace were not combined with those of age, but it is possible to gather some idea of the effect of this form of migration from the statistics for Burma, where the native inhabitants are mainly Buddhists and the Hindus and Muhammadans are nearly all immigrants. Amongst the Buddhists of that province only 35 per cent. of the males are from 20 to 45 years of age, but amongst Hindus and Muhammadans the corresponding proportions are 71 and 52 respectively. The difference is greatest at the age period '25—30' which contains only 76 males per mille in the case of Buddhists against 191 and 137 respectively amongst Hindus and Muhammadans. It is impossible in other provinces to throw light on the figures by a reference to the religious distribution, but there can be no doubt that the relatively high proportion of persons in the prime of life in Assam is due primarily to immigration, and the low proportion in Madras to emigration.

Variations in the age distribution are also due sometimes to epidemics, which have a tendency to attack persons at certain ages more than those at others. Thus in the Punjab in 1907, owing to a severe outbreak of plague, there was a great excess in the mortality of persons from 10 to 50 years of age and especially of those aged 15 to 40. But the most potent factor of all is famine. When this occurs the mortality rises in a greater or less degree according to the severity and duration of the calamity and the efficacy of the measures taken to combat it. All sections of the population, however, are not equally affected. The very old and the very young suffer most, while the mortality is comparatively small amongst those in the prime of life. The number of young children, moreover, is reduced not only by a high mortality, but also by a greatly diminished birth-rate. During the Madras famine of 1877 a Medical officer examined about 15,000 women of child-bearing age in the famine camps and relief works of the Nellore district and found that only 2·5 per cent., or one-ninth of the normal number, were pregnant.

A striking instance of the effect of famine on the infantile population is furnished by the figures for the Rajputana Agency. In 1891 the number of children under five years of age was 1,396 per 10,000 of the population. In 1901, after the famine of 1900, it fell to 914, and it has now risen to 1,445. The number of children under one year of age was three times as great in 1911 as it was in 1901. Very similar results are to be seen in the figures for the Central India Agency, Bombay and other tracts which suffered severely from the famine of 1900.

210. In paragraph 753 of the last Report it was shown that the decrease in 1901 of over 8 per cent. in the population of the Central Provinces due to the famines of 1897 and 1900 had occurred entirely at the two extremes of life. There was a loss of 20·6 per cent. amongst persons under ten and of 30 per cent. amongst those over sixty, whereas the number of persons aged 15 to 40 remained practically the same as at the previous census. It was therefore concluded that the process of recuperation would be rapid. This forecast has been substantiated. The population of the province as now constituted has

grown by 17·9 per cent. since 1901. The greatest gain is at the two extremes of life; there is an increase of 33·5 per cent. at the age period '0—10' and of 42·2 per cent at '60 and over.' At the present time the general age distribution is very similar to that existing in 1881, but there are many fewer persons in the age group '10—20' which contains the juvenile population of the famine years. The persons in this group will soon enter the reproductive stage, and the secondary effects of the famines must then become apparent in a diminished birth-rate, and a consequent slackening in the rate of increase.

211. The Superintendent of Census Operations, Mysore, makes the following interesting observations showing how famine influences the age distribution for a series of decades:—

"A comparison of the figures for the last four censuses reveals unmistakeable traces of the famine of 1876-77. Taking only the case of males, as their ages are likely to be more accurately returned than those of females, it will be noted that in 1881, close after the famine, the proportion of children aged 0-5 was considerably reduced, with a similar shrinkage in the age-groups comprising their survivors in the next three censuses, *viz.*, 10—15 in 1891, 20—25 in 1901 and 30—35 in 1911. So also is the rebound after famine visible in the large proportion of children aged 0—5 in 1891 and a perceptible increase due to the inclusion of their survivors in the age-group 10-15 in 1901 and in 20—25 in 1911. The statistics relevant to the subject are exhibited in the marginal statement where the inflated and reduced figures are shown in italics and marked (*a*) and (*b*) respectively.

Year.	Number per 10,000 males aged.			
	0—5	10—15	20—25	30—35
1881 . .	*915(b)*	1,396	848	902
1891 . .	*1,384(a)*	*921(b)*	850	829
1901 . .	1,282	*1,326(a)*	*664(b)*	762
1911 . .	1,157	1,256	*865(a)*	*710(b)*

"It will also be seen from the statement that the disparity in the italicized figures as compared with those against the same age-groups in other censuses becomes less and less marked as we recede farther and farther from the famine period 1876-77. The inflated figures for 1881 under the age-groups 10—15, 20—25 and 30—35 must be due to the circumstance that the majority of victims in the famine of 1876-77 were either children or aged persons."

It follows from what has been said above that, in tracts where famine occurs periodically, there can be no such thing as a truly normal decade. The age constitution is constantly changing. A famine is followed by a period of unusually rapid increase, and this again is succeeded by a period of retarded growth, when the generation born shortly before the famine, and reduced in numbers by it, arrive at the child-bearing ages.

Variations by religion and caste.

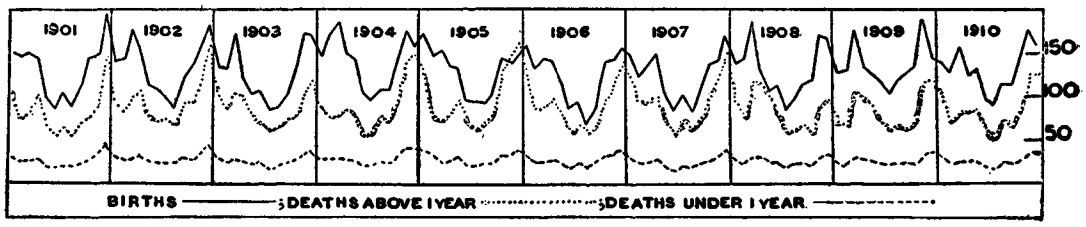
212. The age distribution by religion is exhibited in Subsidiary Table II. The Animists have by far the largest proportion of children under 10. Their girls are usually married after the age of puberty to youths not much older than themselves. The proportion who become widows when still in the prime of life is thus comparatively small, while those who do so almost invariably marry again. They are thus very prolific. The Muhammadans and Christians also have a considerably larger proportion of children than the Hindus, whose social customs are less favourable to rapid growth. Hindu girls are, as a rule, married before puberty, and the difference in age between them and their husbands is often very great. A very large proportion of them become widows while they are still capable of bearing children; and these are frequently not allowed to marry again. The proportion of persons over 60 is lowest amongst the Animists. Though this is due partly to their greater number of children, which necessarily affects the proportions at other ages, it is also in part the result of their shorter duration of life. Their standard of comfort is very low; they subsist largely on jungle products, which at the best are not very sustaining; they lead a hard life; and many of them inhabit tracts which are particularly unhealthy. Apart from this, it seems not unlikely that the Dravidian and Mongolian races are by nature less long-lived than the Aryan. The Muhammadans have a larger proportion of males over 60 than the Hindus, but the latter have more elderly females. It has sometimes been said that Anglo-Indians, or the mixed race resulting from the union of Indians and Europeans, have very small families, but this does not appear to be the case. The children under 12 years of age constitute about one-fourth of their total population; and though this is considerably less than the corresponding proportion amongst the lower Hindu castes, it is higher than that existing amongst those at the top of the social ladder, such as Brāhman, Khatri, Bābhan and Kāyastha. In this respect the results of the census are confirmed

by a special enquiry made in Madras by Mr. Thurston, who found that of 74 Anglo-Indian marriages only three were infertile : the total number of children that had been born at the time of the enquiry was 271, of whom 141 were males and 130 females.

The hypothesis that the Aryan race has a lesser fecundity and greater longevity than the Dravidian or Mongolian is supported by the statistics of the various castes (Subsidiary Table V). Those at the top of the scale, which are supposed to have the largest infusion of Aryan blood, have fewer children and more old people than those at the bottom, which are almost purely Dravidian or Mongolian. It would, however, be dangerous to press this argument too far. As pointed out by Mr. Blunt, it is possible that custom and occupation may have as great an influence as race. Statistics collected in Europe show that a person's longevity is greatly influenced by his way of living. In England and Wales it has been found that between the ages of 20 and 65 the mortality amongst clergymen is only half, and that among lawyers only three-quarters, the normal rate ; but it is about double that rate amongst general labourers and inn servants.*

Correspondence between infantile mortality and the general death-rate.

213. In India, where about a quarter of the children born die within twelve months, years when births are exceptionally numerous are frequently years of high mortality. The seasonal fluctuations in the death-rate correspond very closely with those in the birth-rate; and it has often been thought that this correspondence is to be explained in the same way, *e.g.*, that deaths are most numerous at the seasons when the birth-rate is highest because so many infants die within the first month after birth. Mr. O'Malley has shown that this is not the case. This will be seen from the following diagram prepared by him in which the deaths occurring amongst infants under one year of age are distinguished from those at all other ages :—



Mr. O'Malley explains the correspondence between the seasonal variations in the number of births and deaths by pointing out that the birth-rate depends on the conditions obtaining at the time of conception. Conceptions are most numerous in the healthiest months, whereas the periods at which births take place are unhealthy, so that a high birth-rate is synchronous with a high death-rate. Colonel Robertson, Sanitary Commissioner with the Government of India, who has kindly investigated the matter at my request, while agreeing with Mr. O'Malley, explains the coincidence in somewhat greater detail. He says :—

"In India the birth-rate and death-rate curves usually followeach other very closely. This fact has generally been interpreted as indicating a direct correlation between the two, and the high mortality during the first year of life has frequently been put forward as the most obvious explanation. This explanation, however, will not bear scrutiny and Mr. O'Malley's chart illustrates the error. The chart shows that while at the periods of minimum total mortality the ratio of the infantile to total mortality (I use infantile mortality here in the sense of mortality amongst children of one year of age) is approximately 1 to 4. This ratio tends to fall as the total mortality rises. Still when the latter rises at a maximum it is 1 to 5. The infantile mortality instead of tending to force up the total mortality in reality acts as a drag. Both have their maxima at the same time, but the total mortality rises relatively higher than the infantile mortality and has really no direct connection with it.

It is not sufficient, however, where curves correspond so closely, merely to deny their direct connection, but it becomes necessary to give an explanation of this correspondence and what is actually taking place. This, it appears to me, becomes quite clear so soon as we recognize that the similarity of contour of the curves of birth-rate and total mortality is not due to any direct connection between the two, but to the action on both of the same outside cause—malaria. The relation between the seasonal prevalence of this disease and the curve of total mortality requires no explanation, but its connection with the curve of birth-rate, though

* Sixty-fifth Annual Report of the Registrar General.

equally direct, is not quite so obvious. The effects of malaria on the birth-rate curve are due to its action—

(*a*) in lowering the rate of conception,
(*b*) in tending to cause abortion in early pregnancy and
(*c*) in tending to cause premature delivery in late pregnancy.

Assuming now that normally the number of women liable to conceive, and the number of conceptions, would be approximately the same in each month of the year, the tendency of malaria prevalent from August to October would be—

(1) to abort the conceptions of June and July,
(2) to prevent conception from August to October and
(3) to cause premature delivery in the conceptions of the previous October, November and December.

The cumulative effect would be to cause a preponderance of women liable to conception at the end of the malarial season and, allowing some time for recovery, a large number of pregnancies starting from January to March and a high birth-rate from October to December. The exact months would of course vary according to the duration of malaria prevalence and its severity. As this sequence of events was repeated year after year, the effect would become more marked. The birth-rate and death-rate curves are thus not directly connected and, while each is due to malaria, the latter is due to the malaria of the same year but the former chiefly to that of the year before.

That the above explanation of the similarity of contour of the birth-rate and death-rate curves is the true one, is confirmed by the fact that, in places where there is a marked double malaria prevalence yearly, there is also, as we should expect, a corresponding double rise in the birth-rate curve. That the maxima of the birth-rate and death-rate should fall close together, is only a coincidence due to pregnancy lasting nine, and malaria as a rule being prevalent for three, months.

The explanation of the close connection between the infantile mortality curve and the birth-rate curve is that from one-half to one-third of the deaths amongst infants occurs during the first month of life and is chiefly due to non-seasonal causes. As births increase therefore, deaths amongst infants increase also, and in a fairly constant ratio. The chief exception to this is during the malarial season, when the ratio of deaths amongst infants to births rises somewhat. This, in my opinion, is due more to the indirect, than to the direct, effects of malaria on the children. The former are premature birth, death of mothers, and shortage of mothers' milk.

Part II.—Actuarial Report.

REPORT ON THE ESTIMATED AGE-DISTRIBUTION OF THE INDIAN POPULATION, AS RECORDED AT THE CENSUS OF 1911, AND THE RATES OF MORTALITY DEDUCED FROM A COMPARISON OF THE CENSUS RETURNS FOR 1901 AND 1911.

214. I have made an investigation, as instructed by the Secretary of State for India in Council, into the estimated age-distribution of the Indian population, as indicated by the Census figures for 1911, with discrimination of sex and geographical areas, and into the rates of mortality and expectations of life, as deduced by a comparison of the Census records of 1901 and 1911; and now beg to submit the results of my investigation.

Special Characteristics of Indian Census Returns.

215. It has long been recognised that the figures recorded in the several Provincial and General Censuses of the Indian population, taken in past years, are subject to characteristic peculiarities and anomalies, as compared with figures deduced from Censuses taken in European countries. So far as these peculiarities arise from defective data, that is, from certain male and female members of the population having been omitted from the Returns, there has undoubtedly been a progressive improvement, as the organisation and administration of the Census operations have become more complete, and as the Native population have grown more accustomed to the idea of the Census, with perhaps a better appreciation of its true objects. Further anomalies in the Indian figures arise from errors or mis-statements in age, either by under-estimating or over-estimating the true age, or from some preferences for particular digits of age. There are also special tendencies affecting the accuracy of the returns of female lives, usually taking the form of an under-estimate of the numbers and ages in early life (about ages 9—14) and an over-statement of those in the next following group of ages (about 15 to 19); whilst for both sexes there are further anomalies, after middle life, and a decided tendency to over-state the more advanced ages.

Effect of Famines, etc., on Age-distribution.

216. The age-distribution of the figures in the Censuses are also much disturbed by the effects of serious famines, plagues, malaria, etc., arising in the past, and the effect of these disasters upon the birth-rate, and upon the death-rate, especially in the early and later years of life, will remain in evidence, like permanent scars from old wounds, so long as the populations, in the age-groups originally affected, are in existence. For instance, a serious famine, reducing the birth-rate in a particular Province, between 50 and 60 years ago, should still be in evidence in the figures of the present Census, between the ages of 50 and 60 years, although the results are probably much obscured by defective data at these and later ages.

Data.

217. The data supplied for the purposes of my investigation included—

(i) The Census Returns, showing, in each Province and for each sex, the numbers living in quinary groups, which were on this occasion extended to age 69, the numbers at later ages being included in a single group.

(ii) Specimen schedules, showing, out of a selected number, usually about 100,000 or 200,000 of each sex in each Province, the numbers recorded as living at each individual age throughout life.

(iii) Birth-place returns, showing (*a*) the number of emigrants born in each Province, or State, and enumerated elsewhere; (*b*) the number of immigrants enumerated in each Province or State, and born elsewhere.

(iv) The vital statistics over the period 1901—1911, showing, in each year, separately stated for each sex, and for the areas under registration in each Province, the total number of births and deaths, also the deaths from certain specified causes, the number of deaths in quinary age-groups, the birth-rates and death-rates per 1,000 of population, the ratio of deaths in each age-group to a population of 1,000 in 1901, and the proportion of female births and deaths to 1,000 male births, and deaths, respectively.

(v) I have also had access to Mr. G. F. Hardy's Reports on the Census figures of 1881, 1891 and 1901, and to the several volumes comprising the detailed Returns at those dates, and the Report of the Census Commissioner on each of these Censuses.

Provinces included in investigation.

218. The Provinces dealt with in my investigation are Bengal (including Eastern Bengal and Assam), Bombay, Burma, Madras, Punjab (including the North-west Frontier Province), and the United Provinces of Agra and Oudh (formerly called the North-west Provinces). As regards the Province of Bengal, it was thought preferable, in view of the modification of the partition of that Province announced by the King at Delhi, and of the fact that the boundary between the new Provinces of Bengal and Bihar had not been precisely fixed when the figures were under investigation, to prepare a single Life Table for Bengal and Eastern Bengal and Assam, combined. Mr. Hardy's figures for Bengal in 1901 included Eastern Bengal, but did not include Assam, but as the population was not equal to 5 per cent. of that of the combined Provinces, the inclusion of Assam in the figures for 1911 could not affect the age-distribution at all appreciably.

Errors of Age.

219. The Census Returns for 1911 give the figures, for male and female lives respectively, in respect of each of the infantile ages 0 to 4, and subsequently in quinary groups, up to age 69 inclusive, the numbers in respect of 70 and over being included in a single group. At the 1901 Census, and at previous enumerations, the quinary groups extended to age 59 only, the data at age 60 and over being returned in a single group. As the Returns in quinary groups would give no information as to individual ages after age 4, separate schedules were supplied, as already specified, showing the numbers recorded at each individual age. These numbers, reduced to a total of 100,000 for each sex, are given, for each Province included in my investigation, in Table A appended to this Report. The total recorded population in each Province was then reduced to a similar total of 100,000 of each sex. If the specimen age-distributions were true samples of the actual population, the totals of the quinary groups should of course agree in both cases. As, however, these totals did not agree (although the data included in the specimen schedules were fairly representative) it was necessary to distribute the figures in each quinary group, age by age, in proportion to the figures shown in the specimen schedules. This re-distribution is given for all ages in Table B.

Table A.

Table B.

Preference for Particular Digits of Age.

220. The anomalies referred to above are very evident in the figures recording the numbers at individual ages, and are illustrated by the accompanying Table I, which shows the number of male lives recorded in each Province, in respect of each of the digits of age 0 to 9, reduced for comparison to a total of 1,000 in each Province. The totals for the six Provinces are also given in the Table, and the mean numbers, with the order of preference in which the digits of age have been selected, in each Province, and over the whole.

It will be seen that in the six Provinces combined, 262 per mille, or more than a fourth of the whole, have been returned in respect of figure 0 (that is to say, at the ages 0, 10, 20, 30, etc.), whilst 183 per mille, or nearly a fifth of the whole, have been returned at figure 5 (in respect of ages 5, 15, 25, etc.). The selection of the two numbers 0 and 5 no doubt arises from ignorance or indifference as to the exact age, which is stated at the assumed nearest multiple of 10 or of 5, and in this respect European Census figures show similar characteristics, although to a much less marked extent.

221. As regards the remaining figures of age, there is a very curious preference for the even numbers, taken in the order 2, 8, 6, 4, so that 348 per mille, or more than a third of the whole number, are returned at these even

TABLE I.—MALES.

Showing in each of the six Provinces undermentioned the numbers, out of a total of 1,000 returned in respect of each digit of age; also the mean values for the six Provinces, and the order in which the several digits were recorded.

Provinces.	Digit of age recorded in Census :—									
	0	1	2	3	4	5	6	7	8	9
	Numbers (per 1,000) recorded in respect of each Digit of Age :—									
Bengal	253	43	121	56	64	187	76	57	106	37
	(1)	(9)	(3)	(8)	(6)	(2)	(5)	(7)	(4)	(10)
Bombay	292	43	110	56	60	215	66	47	78	33
	(1)	(9)	(3)	(7)	(6)	(2)	(5)	(8)	(4)	(10)
Burma	187	76	106	98	78	142	85	80	84	64
	(1)	(9)	(3)	(4)	(8)	(2)	(5)	(7)	(6)	(10)
Madras	264	48	113	64	73	171	89	48	90	40
	(1)	(9)	(3)	(7)	(6)	(2)	(5)	(8)	(4)	(10)
Punjab	279	44	110	55	67	198	78	49	84	36
	(1)	(9)	(3)	(7)	(6)	(2)	(5)	(8)	(4)	(10)
United Provinces	294	47	113	45	65	186	83	43	91	33
	(1)	(7)	(3)	(8)	(6)	(2)	(5)	(9)	(4)	(10)
Totals	1,569	301	673	374	407	1,099	477	324	533	243
Mean Values	262	50	112	62	68	183	79	54	89	41
Order of Record	(1)	(9)	(3)	(7)	(6)	(2)	(5)	(8)	(4)	(10)

figures, with a marked preference for the particular age 12. The remaining returns are in respect of the odd figures, and come out in the order 3, 7, 1, 9, comprising 207 per mille, or about a fifth of the whole number recorded. It is further remarkable that these characteristics are reproduced, in precisely the same order of preference, in the three Provinces of Bombay, Madras and Punjab, whilst in Bengal and the United Provinces the order of preference for the even numbers is identical, and there are only slight deviations as to the order in which the odd numbers are selected. In the specimen schedules for Burma, however, there is a marked deviation from the general characteristics shown in the other Provinces, and, although there is still a preference for the ages which are multiples of 10 and 5, it is not nearly so marked as in the other Provinces, and the remaining numbers, odd and even, are in something more like their natural order, though there is still perhaps some preference for the final figure 2. It is quite evident, and this is confirmed by later investigations, that the specimen schedules for Burma are more normal, and presumably therefore more accurate, as to age-distribution, than those in any of the other Provinces.

Correction of Returns as to Age.

222. It is evident from the above that the age-distribution of the population, as taken at the Census date in the several Provinces, is entirely untrustworthy, as representing the true age of the lives, and that any rates of mortality, deduced on the basis of such figures, would also be quite unreliable. It is therefore necessary, in the first instance, to make some attempt to adjust the age-distribution, so as to be more in accordance with what may be presumed to be the real facts as to age. Even the figures recorded in quinary groups cannot be considered as properly appertaining to the groups as returned, since the individual ages at which there are the most serious disturbances, namely, those which are multiples of 10 and 5, occur at the beginning of the age-groups, and undoubtedly a certain proportion of the excessive numbers returned at these points should be transferred to the previous age-group. The method followed by Mr. G. F. Hardy, in his investigation of the figures of previous Censuses, dating from 1881, was to assume that the figures returned, in the specimen schedules, at the ages which are multiples of 5, should be reduced, by deducting from them any excess over and above the mean value of the numbers at the

preceding and following ages, and that one half of this excess should be transferred to the preceding age-group, and the remaining half retained in the group in which they were returned. A different correction was apparently applied by Mr. Hardy (referred to in paragraph 3 of his Report on the 1901 Census) by adding half the numbers recorded at age 5 (instead of half the excess referred to above) to the group 0-4, and deducting the same quantity from the groups 5-9. This correction is not given effect to by Mr. Hardy in the numbers for 1901 given in his Table C, but was no doubt allowed for in deducing his graduated results. By this means, he obtained corrected figures for the quinary groups, which are, perhaps, as near an approach to accuracy as can be obtained from the very defective data; and, as I do not see that any alternative method would secure greater presumed accuracy, I have followed Mr. Hardy's method in this respect, adopting also the correction referred to above, which undoubtedly brings the figures for age-groups 0-4 and 5-9 into a more natural progression. The process followed, set out symbolically, would be as follows, and it will be seen that this can also be expressed in a form applicable to columnar summation and differencing:—

TABLE II.

Adjustment for Errors of Age.

$$(u_{5n}+u_{5n+1}+u_{5n+2}+u_{5n+3}+u_{5n+4})-\tfrac{1}{2}[u_{5n}-\tfrac{1}{2}(u_{5n-1}+u_{5n+1})]+\tfrac{1}{2}[u_{5n+5}-\tfrac{1}{2}(u_{5n+4}+u_{5n+6})]$$
$$=\Sigma_0^4 u_{5n+t}-\tfrac{1}{4}(\Delta^2 u_{5n+5}-\Delta^2 u_{5n})$$

Example by columnar method—Bengal (Males).

n	Age (5_{n+t}).	Ungraduated numbers u_{5n+t}	$\Sigma^4_0 u_{5n+t}$	Δu_{5n}, Δu_{5n+1}	$\Delta^2 u_{5n}$	$\Delta^{(5)}$	$-\frac{(6)}{4}$	Corrected numbers (3)+(7).
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
0	0	3,065	..	..	..	..	..	..
	1	1,586	..	..	..	..	..	..
	2	2,961	13,541	..	..	—1,499	374	13,915
	3	3,072	..	..	..	..	..	..
	4	2,857	..	+832	—1,499	..	..	..
1	5	3,689	..	—667	..	..	..	..
	6	3,022	..	..	..	..	..	..
	7	3,003	15,599	..	..	—3,525	882	16,481
	8	3,949	..	..	..	..	..	..
	9	1,936	..	+2,206	—5,024	..	..	..
2	10	4,142	..	—2,818	..	..	..	..
	11	1,324	..	..	..	..	..	..
	12	3,782	11,975	..	..	4,624	—1,156	10,819
	13	1,048	..	..	..	..	..	..
	14	1,679	..	+317	—400	..	..	..
3	15	1,996	..	—83	..	..	..	..
	16	1,913	..	..	..	..	..	..

Note.—The addition to age-group 0—4, and deduction from age group 5—9, of $\frac{1}{4}(u_4+u_6)$ or 1,470, in the final column gives effect to the further correction, referred to in the text, making the values 15,385 and 15,011, respectively, as given in Table C.

Computation and Graduation of Mean Census Figures.

223. The figures corrected for age, having been thus obtained in quinary groups, relative to a total of 100,000 of each sex in each Province, and the mean values in each age-group at the 1901 and 1911 Censuses computed, and corrected for migration as explained later on, a curve was passed through each age-group (in respect of male lives) so as to produce the graduated mean numbers, relative to a total number of 100,000 in each Province, which should, as far as practicable, show an approximation to the total figures in each age-group, and at the same time produce that smooth progression of the figures, which would certainly be in evidence, where a large body of facts is dealt with, if the real numbers were recorded at each age. For the purposes of this graduation, a mathematical formula was adopted, which gave the graduated numbers at every age, and, at the same time, supplied a basis for those at the older ages, where the data were

manifestly most defective, and the recorded numbers gave little or no trustworthy indication of the facts. In all the Provinces, except the Punjab, this mathematical expression took the form of a frequency curve, and would be represented, where the origin is taken at age 0, by the general formula:—

$Y_x = ax^b (\omega - x)^c$ where Y_x represents the adjusted numbers at age x; a, b, and c, are constants deduced from investigation of the unadjusted data; and ω is the age (varying in the six Provinces from 90 to 95) at which the numbers in the mortality table vanish. In Bengal and Burma, the formula employed was modified, after age 59, to bring the adjusted numbers into closer agreement with the unadjusted figures. In the case of the Punjab, the figures were not found to be amenable to treatment by this method, and this was one of the many indications that the figures in this Province are not complete or reliable. The figures were ultimately adjusted by the adoption of a formula, based upon the curve of normal error, which is exceptionally powerful in dealing with grouped figures of the class under consideration, and a smooth curve was thus produced for the Punjab, involving the least possible departures from the adjusted figures in quinary groups. In Table C, the mean figures, deduced from the Census Returns for 1901, after correction for age, are given in quinary age-group, also the graduated figures for each group, as deduced by the mathematical formulæ above referred to; and in Table D, the graduated figures are given for each age, in respect of each Province; all numbers in Tables C and D corresponding to a total of 100,000 persons. In an appendix following Table R, full details are given of the mathematical formulæ employed in the graduation of the mean Census figures.

Table C.

Table D.

Investigation of Rate of Increase of the Population, and of Rate of Mortality at Each Age.

224. The figures of a single Census, even if accurately returned at each age, will not give any trustworthy indication of the mortality arising among the lives, and the usual plan, in such cases, is to take the figures of two successive decennial Censuses, together with the number of births, and the number of deaths at each age, during the intervening ten years, as recorded in the birth and death registers respectively. Unfortunately, in the case of the Indian Provinces, the registers of births and deaths, although showing great and progressive improvement as compared with previous years, are still very incomplete, and probably contain many inaccuracies. It appears, from an investigation made in India of the variation of the population during the ten years 1901-1910, by comparison of the relative numbers of registered births and deaths with the movement in population as shown by the Censuses of 1901 and 1911, that the movement, as shown by these alternative methods, varies quite materially in each Province. For instance, in the Province of Bombay, whilst the comparison of births and deaths statistics shows a reduction in the total population of 217,469, the comparison of the Census Returns for the same Province shows an increase of 1,110,801 persons, the difference between these figures being 1,328,270; and the inflow of immigrants during the decennium in the Province of Bombay will only account for a small portion of this difference. Again, in the United Provinces of Agra and Oudh, the excess of births over deaths during the decennium amounts to 1,017,726, whilst the comparison of the population statistics shows a diminution in the population of 510,233, a difference of 1,527,959, and here, again, the outflow of emigrants during the decennium will not account for this large discrepancy. It is evident, therefore, that the registers of births and deaths are at present practically useless for deducing rates of mortality, and, even if these discrepancies in the numbers were eliminated, it is probable that the death registers would show serious inaccuracies of age, which could not be assumed to be similar, in direction and extent, to the inaccuracies arising in the Census Returns.

Defective Registration.

Comparison of Figures at successive Censuses.

225. Under these circumstances, I have had to deduce, as best I could, the rates of increase in the population, and thence the rates of mortality and expectations of life, from the comparison of successive Census figures for each Province. In his Report on the 1901 Census, Mr. Hardy deduced the rates of mortality which might be assumed to hold, on the average, irrespective of exceptional periods of stress and strain, arising from famine, plague, etc.; and he carried this into effect by taking the Census figures of 1881, 1891, and 1901, and deducing a mean of the results in each quinary age-group, after giving

double weight to the figures of 1891. In investigating the 1891 Census figures, Mr. Hardy adopted a different method, and limited his investigation to a comparison between the Census figures of 1881 and 1891. In his report on the 1881 Census, where the figures of the previous Census were known to be extremely defective, he attempted, as in 1901, to deduce estimated average rates of mortality. I fully concur in the view that, in deducing tables of mortality for the Indian Provinces, and for all India, the effect of quite exceptional attacks of plague, malaria, and famine, should as far as practicable be eliminated.

Decennium 1901-1911.

226. The decennium preceding the 1911 Census has fortunately not been characterised by any general visitations such as those referred to, and although there were several local famines, and a severe famine in the United Provinces in 1907, and plague has been largely in evidence in Bengal and Bombay, and both plague and malaria in the Punjab and the United Provinces, the period will, I think, taking the country as a whole, compare favourably with previous decenniums, when these visitations have been more widely extended and prolonged in duration. The rate of increase in the population of India as a whole is considerably greater than in the previous decennium, though much less than in 1881-1891; and the improved rate of increase is shown in all the provinces included in my investigation, excepting Burma (where the figures between 1891 and 1901 are apparently disturbed by variations of boundary) and the Punjab and United Provinces, where plague and malaria have been severely felt, and where the male population is practically in a stationary condition. I have therefore felt justified in basing my figures on a comparison of the Census returns of 1901 and 1911, and in this respect have followed the method adopted by Mr. Hardy in 1891. This point must be borne in mind, when comparing my tabular results with those deduced by Mr. Hardy in 1881 and 1901, which were intended to represent the experience of average periods.

Rates of Increase or Decrease in decennium.

227. The process followed has been to compare the figures in quinary groups, as corrected for age, for male lives in each Province, in respect of the 1901 and 1911 Censuses, and to deduce from this comparison rates of increase or decrease during the decennium. The rates under observation were found to be widely different in different age-groups, and I therefore deemed it advisable (excepting in the Punjab, where a constant rate of increase was assumed at all ages) to deduce rates varying with age, which, whilst showing a curve of smooth progression, should bring out the relative figures in each age-group as nearly as practicable. The graduated values of log r_x, where r_x is the rate of decennial increase in the population, were deduced by mathematical formulæ, which are given in the Appendix following Table R. The graduated rates of increase, thus deduced for male lives, are given for each age and for each Province in the accompanying Table III.

The graduated mean figures for the age-distribution of the population, deduced by a mathematical formula as explained in § 223 above, would represent approximately the age-distribution in the middle of the decennium (say in September 1906), and it was then possible, by multiplying and dividing the mean population figures by the square root of the graduated rate of decennial increase at each age, obtained as above, to deduce the graduated numbers assumed to be living at each age in March 1911 and in March 1901, and, from these two sets of numbers to deduce, at each age in 1901, the probability of living 10 years, up to 1911, and from these by interpolation the probability of living for one year at each age. An alternative process was followed, in the case of some of the Provinces, which appears to secure equally accurate results, with somewhat greater facility. This was by taking the graduated mean numbers as in the middle of the decennium, deduced as above, and multiplying and dividing them by $r^{\frac{1}{20}}_x$ where r_x is the graduated decennial rate of increase at age x, thus obtaining the estimated population at each age, six months after, and six months before, the mean date. By this process the probability of living one year at each age was directly deduced.

Ages of Infancy and Childhood.

228. The above methods of deducing the mean population, and thence the probabilities of living at each age, apply, generally speaking, from about age 18 to the end of life, although it was necessary to introduce a supplementary

TABLE III.

Showing the adjusted decennial rate of increase at each age, as deduced from the 1901 and 1911 Census figures for each Province.

Age x.	Bengal.	Bombay.	Burma.	Madras.	United Provinces.	Age x.	Bengal.	Bombay.	Burma.	Madras.	United Provinces.
0	1·111	1·122	1·107	1·082	·966	45	1·029	1·065	1·146	1·088	1·028
1	1·107	1·116	1·118	1·081	·970	6	1·028	1·067	1·147	1·087	1·031
2	1·104	1·112	1·126	1·081	·975	7	1·027	1·069	1·147	1·086	1·033
3	1·100	1·107	1·132	1·081	·980	8	1·026	1·071	1·148	1·086	1·035
4	1·097	1·103	1·136	1·080	·984	9	1·026	1·074	1·148	1·086	1·037
5	1·094	1·098	1·139	1·080	·989	50	1·027	1·076	1·148	1·086	1·038
6	1·092	1·094	1·142	1·080	.994	1	1·028	1·078	1·148	1·087	1·039
7	1·089	1·090	1·143	1·081	·999	2	1·029	1·080	1·148	1·088	1·040
8	1·087	1·087	1·144	1·081	1·004	3	1·030	1·083	1·148	1·089	1·040
9	1·085	1·083	1·145	1·082	1·009	4	1·031	1·085	1·148	1·090	1·040
10	1·083	1·080	1·145	1·083	1·013	55	1·033	1·087	1·148	1·092	1·039
1	1·082	1·077	1·145	1·084	1·016	6	1·034	1·090	1·148	1·094	1·038
2	1·081	1·074	1·144	1·084	1·018	7	1·035	1·092	1·148	1·097	1·037
3	1·080	1·070	1·144	1·086	1·019	8	1·036	1·094	1·148	1·100	1·035
4	1·079	1·068	1·142	1·087	1·019	9	1·036	1·096	1·148	1·104	1·033
15	1·079	1·065	1·140	1·088	1·018	60	1·036	1·098	1·148	1·108	1·031
6	1·079	1·062	1·138	1·090	1·016	1	1·036	1·100	1·148	1·113	1·028
7	1·080	1·060	1·135	1·092	1·012	2	1·035	1·101	1·148	1·118	1·025
8	1·080	1·057	1·131	1·094	1·009	3	1·033	1·103	1·148	1·123	1·022
9	1·080	1·055	1·127	1·096	1·005	4	1·032	1·104	1·148	1·127	1·020
20	1·081	1·053	1·123	1·098	1·002	65	1·030	1·106	1·148	1·132	1·017
1	1·081	1·051	1·118	1·100	·998	6	1·027	1·107	1·148	1·136	1·014
2	1·081	1·049	1·114	1·102	·995	7	1·025	1·108	1·148	1·140	1·011
3	1·080	1·048	1·109	1·104	·993	8	1·022	1·109	1·148	1·143	1·008
4	1·080	1·046	1·105	1·105	·991	9	1·020	1·110	1·148	1·146	1·005
25	1·078	1·046	1·101	1·106	·990	70	1·018	1·110	1·148	1·150	1·003
6	1·076	1·045	1·099	1·106	·989	1	1·015	1·110	1·148	1·153	1·000
7	1·074	1·044	1·097	1·106	·989	2	1·013	1·110	1·148	1·155	·998
8	1·073	1·044	1·096	1·106	·990	3	1·011	1·110	1·148	1·158	·996
9	1·072	1·044	1·097	1·106	·990	4	1·009	1·110	1·148	1·160	·994
30	1·071	1·044	1·099	1·105	·991	75	1·007	1·110	1·148	1·162	·992
1	1·070	1·044	1·102	1·105	·993	6	1·006	1·109	1·148	1·164	·991
2	1·069	1·045	1·105	1·104	·994	7	1·005	1·108	1·148	1·165	·989
3	1·066	1·046	1·109	1·103	·996	8	1·004	1·106	1·148	1·166	·988
4	1·064	1·047	1·114	1·102	·998	9	1·003	1·104	1·148	1·167	·987
35	1·061	1·048	1·118	1·100	1·000	80	1·002	1·103	1·148	1·168	·986
6	1·057	1·049	1·123	1·099	1·003	1	1·002	1·100	1·148	1·169	·985
7	1·054	1·050	1·128	1·098	1·005	2	1·001	1·098	1·148	1·169	·985
8	1·050	1·052	1·132	1·096	1·008	3	1·001	1·095	1·148	1·169	·984
9	1·046	1·053	1·135	1·095	1·011	4	1·001	1·092	1·148	1·169	·984
40	1·043	1·055	1·138	1·093	1·014	85	1·000	1·088	1·148	1·169	·983
1	1·039	1·057	1·141	1·092	1·017	6	1·000	1·085	1·148	1·169	·983
2	1·036	1·059	1·143	1·091	1·020	7	1·000	1·080	1·148	1·169	·983
3	1·033	1·061	1·144	1·090	1·022	8	1·000	1·076	1·148	1·169	·983
4	1·030	1·063	1·145	1·088	1·025	9	1·000	1·071	1·148	1·169	·982
						90	1·000	1·066	1·148	1·169	·982

NOTE.—For the Punjab, a constant decennial rate of increase of 1·0088 was employed at all ages.

adjustment after age 60 in Bengal and Burma. (See formulæ in Appendix.) For the ages of infancy and childhood, the Census data were evidently quite unreliable. The deficiencies and inaccuracies in the Returns, at these early ages, are well recognized, and in each of his investigations into previous Censuses, Mr. Hardy found it impossible to make any use of the recorded figures at these ages. The plan which he adopted was to employ the data in respect of the Proclaimed Clans, in the United Provinces of Agra and Oudh, where infanticide was formerly rife, and where a strict legal supervision has

been made into the births and the deaths at the earlier ages of life. From the figures available as regards these Proclaimed Clans from 1876 to 1891, Mr. Hardy deduced a Table of mortality from age 0 to 12, which is given, as finally corrected and adjusted, in his Report on the 1901 Census. A mathematical formula was employed in deducing the adjusted numbers living, which reproduced the original figures with remarkable fidelity. This formula, as printed in the 1901 Report, is disfigured by several misprints, so as to be almost unintelligible, and as it may be useful to set it out correctly, I have included it in the Appendix on page 190.

Reports on mortality in Proclaimed Clans.

229. I have been supplied, in connection with my present investigation, with the Reports on the Proclaimed Clans figures for the four years from 1st April 1900 to 31st March 1904. I understand that no later Reports are available, and, so far as the four Reports supplied to me are concerned, they are practically useless for the purpose of investigating the juvenile mortality at each age; as the population under twelve years of age, and the deaths, are given in three groups, children under one year of age, from one to six years, and over six years. These data would not enable me to deduce the mortality for each year of life, and I believe that, for similar reasons, Mr. Hardy was unable to avail himself of any figures after those for the year 1890-1891. I have, therefore, had no alternative but to adopt, for the ages of infancy and childhood, the figures of the Proclaimed Clans from 1876-1891, as employed and adjusted by Mr. Hardy. This is, of course, far from satisfactory, but the only alternative course appeared to be to omit the figures for the younger ages altogether. For many reasons, it appears to be the preferable course to deduce estimated rates of mortality at each age from birth throughout the whole of life, but it will, of course, be understood that the figures in respect of ages 0 to 12 in Tables E to R, cannot be regarded as more than an approximate representation of the course of mortality during the decennium at those ages.

Modification of Proclaimed Clans figures.

230. In the practical application of the Proclaimed Clans figures, as above, in deducing the estimated mortality table at the early ages in respect of each Province, these figures were adopted as a sort of base-line, and such modifications were made in the curve, indicating the rate of mortality from age 0 to 12, as appeared to be necessary to make a continuous curve throughout life, and a smooth junction with the graduated figures mathematically deduced at higher ages. In the United Provinces of Agra and Oudh, for ages 0 to 12, and in the Punjab for ages 0 to 6 (with an arbitrary adjustment from 7 to 12) the Proclaimed Clans figures were adopted, without alteration; and in the other Provinces, a constant addition to, or a constant or proportionate deduction from, the number of deaths was made, in order to fit in with the graduated curve at higher ages.

231. In Burma, where the rates of mortality throughout appear somewhat more to approximate to those observed in European countries, it was necessary to make the large deduction of 25 per cent. from the number of deaths, as given in the mortality table of the Proclaimed Clans, at each age between 0 and 12. In Madras, the deduction was made of $10\frac{1}{2}$ per cent. from the force of mortality at these ages; whilst in Bengal, a constant addition of 75, and in Bombay a constant deduction of 100, was applied to the number of deaths shown in the mortality table of the Proclaimed Clans at each age from 0 to 12. After making these several adjustments, a smooth progression was obtained in the adjusted rate of mortality throughout life in each Province. The modifications in Mr. Hardy's original formulæ, brought about by these several adjustments, are given in the Appendix on page 190.

Migration.

232. I now turn to the subject of the effect of migration on the Census figures in the several Provinces. Particulars were furnished to me as to the population enumerated in each Province, separately for each sex, and the numbers, out of those so enumerated, who were born in other specified Provinces of India, or outside India. From these statistics the following results were obtained, showing, for male lives, the mean population during the decennium of each Province brought under investigation, the number of immigrants included at the Censuses of 1901 and 1911 respectively (that is, those who were enumerated in a particular Province, but born in other parts),

and the number of emigrants included in 1901 and 1911 (that is, those who were born in a particular Province, but enumerated elsewhere); and also, the net number of immigrants and emigrants in 1901 and 1911.

TABLE IV.

Migration 1901-1911. Male lives.

Province.	Mean population 1901-1911.	Number of Immigrants 1901.	Number of Emigrants 1901.	Net Immigrants 1901.	Net Emigrants 1901.	Number of Immigrants 1911.	Number of Emigrants 1911.	Net Immigrants 1911.	Net Emigrants 1911.
Bengal (including Eastern Bengal and Assam)	44,339,406	699,868	225,520	474,348	—	757,285	264,296	492,989	—
Bombay . .	13,553,830	477,316	321,605	155,711	—	578,454	280,602	297,852	—
Burma . .	5,762,763	464,781	6,455	458,326	—	530,623	5,559	525,064	—
Madras . .	19,824,988	139,176	451,277	—	312,101	120,379	482,572	—	362,193
Punjab (including North-West Frontier Province)	14,510,769	413,586	243,408	170,178	—	374,708	234,696	140,012	—
United Provinces	24,845,106	310,908	881,926	—	571,018	293,393	818,107	—	524,714

Rates of Male Migration in the several Provinces. Burma.

233. It will be seen that there was a very large male immigrant population included in the Census figures for Burma, equal in 1901 to about 8 per cent. and in 1911 to about 9 per cent. of the mean male population. It is understood that this arises from an influx of industrial workmen, mainly Hindus and Muhammadans, the indigenous population being almost exclusively engaged in agricultural pursuits. The effect of immigration was eliminated by including in my investigation, for purposes of age-distribution, the Buddhists only, who comprise about 86 per cent. of the whole population, and are understood to be little affected by migration. In the United Provinces, there was in 1911 a balance of emigrants equal to about 2 per cent. of the mean population, the proportion differing only slightly from that observed in 1901. In Madras, there was also a balance of emigrants, equal in 1911 to rather less than 2 per cent. of the mean population, a rate which was in approximate agreement with that recorded in 1901. Allowance was made for emigration in these two areas (Madras and the United Provinces), as explained later on. In Bengal (including Eastern Bengal and Assam), the excess of immigrants was slightly over 1 per cent. both in 1901 and 1911; and in the Punjab (including the North-West Frontier Province), the excess of immigrants was rather more than 1 per cent. in 1901, and rather less in 1911. In these two Provinces (Bengal and the Punjab) the effect of migration on the estimated age-distribution was evidently negligible, and no correction was therefore made in the Census figures. In Bombay there was an excess of male immigrants of rather more than 2 per cent. of the mean population in 1911, whilst in 1901 the rate was rather more than 1 per cent. No allowance was made by Mr. Hardy in the adjustment of the 1901 figures, for the net immigrant population in Bombay, and its effect would certainly not have appreciably affected the age-distribution, as then deduced. The average rate of net immigration in Bombay, over the decennium preceding the 1911 Census, would be about 1½ per cent. of the mean male population; a rate which again would not affect the age-distribution at all appreciably. No correction has therefore been made for migration in the 1911 Census figures for Bombay.

United Provinces.

Madras.

Bengal.

Punjab.

Bombay.

Adjustment for emigration in Madras and United Provinces.

234. As regards the Province of Madras, and the United Provinces, where an adjustment has been made in the population figures for emigration, the matter has been dealt with, very much on the lines adopted by Mr. Hardy, in his Report on previous Censuses, based on an investigation made by him of three areas, in which the immigrant population was exceptionally large, and on estimated figures deduced as to the age-distribution of the migrant population. The proportions which I have employed for the purpose of this age-distribution,

do not materially differ from those employed by Mr. Hardy, and are shown in the following Table:—

TABLE V.

Showing the estimated Age-distribution of the Male Migrant Population.

Age-group.	Percentage of Migrants.	Age-group.	Percentage of Migrants.
0—4	0	35—39	11
5—9	1	40—44	9
10—14	4	45—49	7
15—19	9	50—54	5
20—24	14	55—59	3
25—29	19	60—64	2
30—34	15	65—69	1
		70 and over.	0

The number of net male emigrants in the Province of Madras, and in the United Provinces, having been deduced to correspond with a total male population of 100,000, the reduced numbers were distributed in the above proportions over the population figures, which were then again reduced to a total of 100,000, and the effects of migration were thus allowed for in these two areas. The method followed, and the effect of the assumptions made as to migration, is shown in the following Table:—

TABLE VI.

Showing the effect of Migration on the age-distribution, in the Province of Madras and in the United Provinces. (*Male Lives.*)

	Madras.				United Provinces.				
Age groups.	Mean numbers 1901 and 1911 Censuses corrected for age (males).	Net emigrants per 100,000 of population.	Mean numbers corrected for emigration.	Corrected numbers reduced to 100,000.	Mean numbers 1901 and 1911 Censuses corrected for age (males).	Net emigrants per 100,000 of population.	Mean numbers corrected for emigration.	Corrected numbers reduced to 100,000.	Age groups.
0—4	14,998	..	14,998	14,739	13,493	..	13,493	13,207	0—4
5—9	13,737	18	13,755	13,517	12,648	22	12,670	12,402	5—9
10—14	11,122	70	11,192	10,999	11,495	86	11,581	11,336	10—14
15—19	10,139	158	10,297	10,119	9,976	194	10,170	9,954	15—19
20—24	7,558	246	7,804	7,669	8,887	303	9,190	8,996	20—24
25—29	8,776	334	9,110	8,953	9,466	412	9,878	9,669	25—29
30—34	6,574	264	6,838	6,720	7,209	325	7,534	7,375	30—34
35—39	6,902	193	7,095	6,972	7,111	238	7,349	7,193	35—39
40—44	5,237	158	5,395	5,302	5,633	195	5,828	5,705	40—44
45—49	4,609	123	4,732	4,650	4,558	151	4,709	4,609	45—49
50—54	3,352	88	3,440	3,381	3,376	108	3,484	3,410	50—54
55—59	2,679	53	2,732	2,685	2,489	65	2,554	2,500	55—59
60—64	1,944	35	1,979	1,945	1,796	43	1,839	1,800	60—64
65—69	943	18	961	944	760	22	782	764	65—69
70 and over.	1,430	..	1,430	1,405	1,103	..	1,103	1,080	70 and over.
	100,000	1,758	101,758	100,000	100,000	2,164	102,164	100,000	

Female Lives.

235. I have, so far, dealt only with the age-distribution and graduation and the methods followed in deducing the rates of increase and of mortality, for male lives. As regards female lives, it is evident, for reasons which are fully stated in the reports on previous Indian Censuses, that the data are extremely defective. The age-distribution appears to be quite untrustworthy, and is certainly affected seriously by inaccuracies in the age returns. It also appears to me to be probable that some of the anomalies in the figures, as returned, must arise from omissions of data in certain Provinces, although this cannot be certainly determined. It has therefore appeared to me that any elaborate and detailed investigation of the female data, as recorded, would not be

Defective and Inaccurate Data.

worth the trouble taken in making it, and would not be likely to produce results which could be considered as even approximately accurate, or as indicating the true rates of mortality at the several ages throughout life. I have therefore adopted the plan, followed at previous Censuses, of taking the adjusted male numbers living as a base-line, and deducing therefrom estimated numbers for female lives, having regard to the proportion of female lives relatively to male lives assumed to be in existence at each age.

Method Adopted.

For this purpose I have compared, in each Province, the male and female population in grouped ages, and thus deduced the number of female lives recorded in each group, corresponding to 10,000 males. Taking, then, the proportion of registered female births to a thousand male births registered in

TABLE VII.

Showing the adjusted number of females (k_x) to 10,000 males living at each age, in each of the Provinces specified, also the rise or fall in the adjusted numbers (Δ) from age to age throughout life.

Age x	Bengal.		Bombay.		Burma.		Madras.		United Provinces.	
	k_x	Δ	k_x	Δ	k_x	Δ	k_x	Δ	k_x	Δ
0	10,233	+15	9,886	+15	9,772	+34	9,600	+224	9,874	+ 5
1	10,248	13	9,901	15	9,806	35	9,824	163	9,879	5
2	10,261	13	9,916	14	9,841	35	9,987	178	9,884	4
3	10,274	12	9,930	14	9,876	35	10,165	113	9,888	4
4	10,286	10	9,944	14	9,911	35	10,278	73	9,892	4
5	10,296	8	9,958	12	9,946	33	10,351	23	9,896	2
6	10,304	6	9,970	12	9,979	31	10,374	—26	9,898	1
7	10,310	3	9,982	11	10,010	28	10,348	24	9,899	1
8	10,313	2	9,993	10	10,038	26	10,324	23	9,900	— 1
9	10,315	0	10,003	9	10,064	25	10,301	22	9,899	2
10	10,315	— 3	10,012	8	10,089	22	10,279	—21	9,897	— 2
1	10,312	4	10,020	6	10,011	21	10,258	20	9,895	4
2	10,308	6	10,026	4	10,132	18	10,238	19	9,891	3
3	10,302	6	10,030	4	10,150	16	10,219	18	9,888	2
4	10,296	7	10,034	2	10,166	13	10,201	17	9,886	3
15	10,289	— 9	10,036	1	10,179	12	10,184	—16	9,883	— 1
6	10,280	9	10,037	0	10,191	10	10,168	14	9,882	— 1
7	10,271	10	10,037	— 1	10,201	8	10,154	14	9,881	+ 1
8	10,261	10	10,036	1	10,209	7	10,140	13	9,882	2
9	10,251	10	10,035	2	10,216	6	10,127	12	9,884	4
20	10,241	—10	10,033	— 3	10,222	4	10,115	—10	9,888	4
1	10,231	9	10,030	3	10,226	2	10,105	10	9,892	6
2	10,222	8	10,027	3	10,228	2	10,095	8	9,898	7
3	10,214	7	10,024	5	10,230	— 1	10,087	7	9,905	8
4	10,207	6	10,019	4	10,229	2	10,080	6	9,913	9
25	10,201	— 5	10,015	— 5	10,227	— 3	10,074	— 5	9,922	11
6	10,196	4	10,010	1	10,224	5	10,069	4	9,933	11
7	10,191	3	10,009	6	10,219	7	10,065	3	9,944	12
8	10,188	2	10,003	5	10,212	9	10,062	1	9,956	14
9	10,186	1	9,998	6	10,203	11	10,061	— 1	9,970	14
30	10,185	— 1	9,992	— 5	10,192	—11	10,060	+ 1	9,984	15
1	10,184	0	9,987	5	10,181	13	10,061	1	9,999	16
2	10,184	+ 1	9,982	3	10,168	13	10,062	3	10,015	17
3	10,185	2	9,979	3	10,155	12	10,065	4	10,032	18
4	10,187	3	9,976	1	10,143	11	10,069	5	10,050	19
35	10,190	3	9,975	0	10,132	—12	10,074	7	10,069	19
6	10,193	5	9,975	+ 2	10,120	10	10,081	7	10,088	20
7	10,198	6	9,977	3	10,110	10	10,088	9	10,108	19
8	10,204	6	9,980	5	10,100	8	10,097	10	10,127	18
9	10,210	6	9,985	7	10,092	7	10,107	11	10,145	17
40	10,216	8	9,992	7	10,085	— 5	10,118	13	10,162	17
1	10,224	9	9,999	9	10,080	4	10,131	13	10,179	16
2	10,233	10	10,008	10	10,076	2	10,144	15	10,195	14
3	10,243	10	10,018	11	10,074	1	10,159	17	10,209	14
4	10,253	12	10,029	13	10,073	0	10,176	17	10,223	13

Showing the adjusted number of females (k_x) to 10,000 males living at each age, in each of the Provinces specified, also the rise or fall in the adjusted numbers (Δ) from age to age throughout life—contd.

Age x	Bengal.		Bombay.		Burma.		Madras.		United Provinces.	
	k_x	Δ	k_x	Δ	k_x	Δ	k_x	Δ	k_x	Δ
45	10,265	12	10,042	14	10,073	+ 1	10,193	19	10,236	13
6	10,277	14	10,056	15	10,074	3	10,212	20	10,249	13
7	10,291	15	10,071	16	10,077	4	10,232	21	10,262	13
8	10,306	16	10,087	17	10,081	5	10,253	23	10,275	13
9	10,322	18	10,104	18	10,086	7	10,276	24	10,288	13
50	10,340	+18	10,122	+18	10,093	+ 7	10,300	+26	10,301	+13
1	10,358	21	10,140	20	10,100	10	10,326	27	10,314	14
2	10,379	21	10,160	20	10,110	10	10,353	28	10,328	14
3	10,400	23	10,180	21	10,120	11	10,381	30	10,342	15
4	10,423	23	10,201	22	10,131	13	10,411	31	10,357	15
55	10,446	24	10,223	22	10,144	13	10,442	32	10,372	16
6	10,470	23	10,245	24	10,157	14	10,474	34	10,388	16
7	10,493	25	10,269	25	10,171	15	10,508	37	10,404	17
8	10,518	24	10,294	25	10,186	16	10,545	36	10,421	19
9	10,542	24	10,319	27	10,202	16	10,581	36	10,440	19
60	10,566	24	10,346	27	10,218	16	10,617	35	10,459	20
1	10,590	24	10,373	28	10,234	16	10,652	35	10,479	20
2	10,614	23	10,401	27	10,250	16	10,687	34	10,499	21
3	10,637	24	10,428	27	10,266	17	10,721	34	10,520	22
4	10,661	24	10,455	26	10,283	17	10,755	34	10,542	21
65	10,685	23	10,481	27	10,300	18	10,789	33	10,563	22
6	10,708	22	10,508	25	10,318	17	10,822	32	10,585	22
7	10,730	22	10,533	25	10,335	18	10,854	33	10,607	22
8	10,752	21	10,558	26	10,353	18	10,887	31	10,629	22
9	10,773	21	10,584	24	10,371	18	10,918	31	10,651	21
70	10,794	21	10,608	25	10,389	19	10,949	31	10,672	22
1	10,815	20	10,633	25	10,408	18	10,980	30	10,694	22
2	10,835	21	10,658	24	10,426	17	11,010	30	10,716	22
3	10,856	20	10,682	23	10,443	18	11,040	29	10,738	22
4	10,876	19	10,705	23	10,461	17	11,069	28	10,760	21
75	10,895	20	10,728	21	10,478	17	11,097	28	10,781	21
6	10,915	19	10,749	21	10,495	17	11,125	28	10,802	20
7	10,934	19	10,770	21	10,512	17	11,153	27	10,822	20
8	10,953	18	10,791	20	10,529	17	11,180	27	10,842	19
9	10,971	18	10,811	19	10,546	16	11,207	26	10,861	18
80	10,989	17	10,830	19	10,562	16	11,233	25	10,879	18
1	11,006	17	10,849	17	10,578	15	11,258	25	10,897	17
2	11,023	16	10,866	17	10,593	15	11,283	24	10,914	16
3	11,039	16	10,883	15	10,608	14	11,307	24	10,930	16
4	11,055	16	10,898	15	10,622	14	11,331	23	10,946	16
85	11,071	16	10,913	13	10,636	14	11,354	23	10,962	15
6	11,087	16	10,926	13	10,650	12	11,377	22	10,977	15
7	11,103	15	10,939	12	10,662	12	11,399	22	10,992	14
8	11,118	14	10,951	12	10,674	11	11,421	21	11,006	14
9	11,132	14	10,963	12	10,685	10	11,442	20	11,020	13
90	11,146	14	10,975	11	10,695	11	11,462	..	11,033	12
1	11,160	12	10,986	11	10,706	10	..	..	11,045	12
2	11,172	13	10,997	11	10,716	10	..	..	11,057	11
3	11,185	12	11,008	11	10,726	9	..	..	11,068	10
4	11,197	11	11,019	8	10,735	10	..	..	11,078	11
95	11,208	..	11,027	10	10,745	10	..	..	11,089	..
6	..	..	11,037	..	10,755	10	..	..	..	..
7	..	..	..	..	10,765	10	..	..	..	..
8	..	..	..	..	10,775	10	..	..	..	..
99	..	..	..	..	10,785	..	..	..	..	..

each Province, which varied in the decennium ending 1911 from 902 in the Punjab (including the North-West Frontier Province) to 958 in Madras, and

after making some allowance for unregistered births, and having regard to the ratios indicated in the successive age-groups in each Province, I was able to draw smooth curves representing, from birth to the end of life, the assumed ratio of female to male lives, and these graduated ratios, given in Table VII above for all Provinces (except the Punjab) being applied to the adjusted numbers living at each age for male lives, in each Province, figures were deduced for female lives, which are given for the several Provinces in the Tables appended to this Report, and in which the anomalies arising from defective and inaccurate female data may be presumed to be to some extent eliminated. It need hardly be added that the method followed can only be regarded as a rough approximation to the truth, and that the resulting mortality Tables for female lives for each Province cannot be considered as anything like so trustworthy as those given for male lives.

Examination of the Relative Mortality of Female Lives, as compared with Male Lives.

236. It will be observed from Table VII that the ratios of female to male lives, differ somewhat materially in the several Provinces tabulated. The difference between the ratios have been taken out at successive ages, and it will be noted that, where these differences are positive in sign, the female mortality is superior to the male mortality, whilst, where the difference are negative in sign, the female mortality is inferior to that of male lives. In the following Table, the groups of ages are shown, in each Province, in which the estimated female mortality is greater than, equal to, or less than, the male mortality:—

TABLE VIII.

Comparison of estimated Female and Male Mortality.

Province.	Mortality of Female Lives.		
	Less than	Equal to	More than
	that of male lives in the following Age-groups :—		
Bengal	0—9, 33—end	Ages 10 and 32	11—31
Bombay	0—16, 37—end	Ages 17 and 36	18—35
Burma	0—23, 46—end	Age 45	24—44
Madras	0—6, 31—end	..	7—30
United Provinces	0—8, 18—end	..	9—17

Having regard to the method by which these ratios were deduced and graduated, too much weight must not be given to these indications in particular Provinces or age-groups, but the general trend over the whole, as indicating a superior mortality for female, as compared with male, lives in the early years, and after middle life, with an inferior mortality in the intermediate years, appears to be well marked, and unmistakeable. The ratios deduced for the United Provinces are somewhat abnormal, as indicating an inferior female mortality from the early age of nine years, with a superior female mortality from age 18 throughout the remainder of life.

Punjab.

237. As regards the Punjab, I made experimental calculations, with a view to deducing the ratio of the female to the male lives, and thence a Table of mortality for female lives at all ages. I found, however, that there were such grave irregularities in the ratios between male and female lives, that it was practically impossible to deduce a female mortality table which could be regarded as even approximately representing the facts, the progression of the rate of mortality, in an experimental table, deduced for female lives, being unduly rapid up to about age 12, with an abnormal retardation at the following ages up to about age 25. These irregularities, no doubt, arise partly from material defects in the data supplied as to female lives, and are also no doubt affected by similar defects of less marked character in the figures for male lives, as well as by the heavy visitations to which lives of both sexes in the Punjab has been exposed in the decennium. I was ultimately driven, reluctantly, to the conclusion that no useful purpose could be served by publishing the mortality table for female lives in the Punjab, and have

thus had to follow, in this respect, the course adopted by Mr. Hardy in his report on the 1901 Census.

Table of Mortality for each province (Male and Female Lives. Tables E to R).

238. In Tables E to P (pages 177 to 187) the resulting mortality tables are given for each sex and for each province, other than the Punjab (Female lives) and in Tables Q and R the figures for all India, males and females, are deduced by weighting the numbers living at each age in each province with the total population of that province, male or female. Tables E to R include (1) the numbers living at age x, (2) the numbers dying between age x and (x + 1), (3) the mortality per cent. at each age, deduced from the numbers living and dying as above, (4) the number living between ages x and (x + 1), (5) the numbers living above age x, deduced by summation of the previous column from the oldest age, and (6) the complete expectation of life, or mean after-life-time at age x, deduced by dividing the numbers in column (5) by those in column (1), regard being had, at the oldest ages, to the fractional part of the figures omitted from column (1). As regards the figures given in column (4), namely the numbers living between ages x and (x + 1), the numbers were obtained for ages 15 and over, with close accuracy, by taking the mean values of those in column (1), but for earlier ages, and especially in the infantile period, a material error would be introduced by adopting the mean values, and the figures given at ages 0 to 12 were deduced from the modifications of Mr. Hardy's mathematical expression, as given in the Appendix for each Province.

Suggestions and Recommendations (1) Supervision of Registrations in Representative Areas.

239. I desire strongly to endorse Mr. Hardy's recommendation, contained in paragraph 49 of his report on the 1901 Census, as to the desirability, in view of the defects which are still evident in the registration of births and deaths in India generally, that efforts should be concentrated upon limited representative areas in each of the main Provinces, with a view to securing more complete data, in respect of the birth and death rates, and the age-distribution of the deaths. I would refer in this connection to the note, advocating this course, prepared by Mr. E. A. Gait, the Census Commissioner for India, and dated 24th May 1911, and would express the hope that this important question may be considered, and that the course suggested may be approved by the Government.

Age of Infancy and Childhood.

240. If the suggestion cannot be adopted in its entirety, it is most desirable that a closer supervision should be made of registrations of births, and of the deaths at ages below 15, in representative areas in each Province. The only trustworthy figures relative to births, and deaths at these early ages, have been obtainable from the reports on the Proclaimed Clans statistics in the United Provinces, and the value of these in the deduction of complete life tables, can hardly be over-estimated. The record and investigation of these statistics apparently ceased in 1904, and, as explained earlier in the present report and in Mr. Hardy's 1901 report, the data furnished between 1891 and 1904 were so limited as to age as to be practically useless for the purposes desired. It is clear that results, based on statistics referring to the period 1876-1890, could not properly be employed in any future investigation of Census Returns; and it is therefore most desirable, and indeed essential, if complete life tables are to be deduced in future, that some effort should be made to secure trustworthy data as to the births in the several Provinces, and the deaths at the ages of infancy and childhood.

(2) Records at Individual Ages, or in Different Quinary Groups.

241. As regards the records of the population by age, it would, of course, be far preferable to have these published in respect of every year of life, instead of in 13 quinary groups from 5 to 69 inclusive. This course, if feasible, would obviate the necessity for the separate preparation of the specimen schedules, showing the age-distribution of a selected body of each sex in each province. As an alternative course, and if the Returns at individual ages are thought to be impracticable (as has been found up to the present in the United Kingdom, notwithstanding the repeated and urgent representations of statisticians and actuaries as to their desirability) it would be a great improvement if the quinary groups were so arranged that the multiples of five were in the centre, instead of at the beginning, of each group. This would very largely obviate the necessity of transfers from one age-group to another, in respect of the

excess numbers undoubtedly returned at the ages which are multiples of five. I am aware that the Censuses in the United Kingdom, and in other European countries, are returned in the same groups as the Indian Census; and that a different arrangement of the Indian figures might be deemed objectionable, from the point of view of comparative data, but, as the manifest defects of the present figures would render any comparisons quite useless, this objection does not appear to me to be a valid one.

(3) Records of Migrants according to age.

242. I would also suggest that the full particulars, returned in the volume of Census Tables, as to the migrant population, should be supplemented, at future Censuses, by information as to the age-groups in which the emigrants and immigrants are respectively included. This would largely add to the value of the figures given, and would obviate the necessity of deducing an assumed age-distribution for the migrant population by approximate calculations.

Comparative Expectations of Life.

243. In Tables IX and X, I give the adjusted expectations of life for male and female lives respectively in each province, and in all India, deduced from Tables E to R, and from the corresponding Tables for previous decenniums; and I have added the expectations of life deduced for English male and female lives in 1901 and 1911, the former being taken from English Life Table No. 6, and the latter from Life Tables computed, on the basis of Census figures of 1911, and the relative births and deaths, by the Chief Actuary to the National Health Insurance Joint Committee. These 1911 Life Tables are not published for ages younger than 15, and the expectations, in the appended Tables, at birth, and at age 10, have been based, up to age 15, on the mortality shown by the English Life Table No. 6. In comparing the values of the expectation of life now deduced with those estimated in 1891 and 1901, regard must be

TABLE IX (MALES).

Showing comparative expectation of life at decennial ages, as deduced from the results of the 1891, 1901, and 1911 censuses respectively in the several Provinces specified, and over the combined area, with corresponding values for England.

	Bengal Presidency.			Bombay Presidency.			Madras Presidency.			United Provinces.		
Age.	1891.	1901.	1911.	1891.	1901.	1911.	1891.	1901.	1911.	1891.	1901.	1911.
0	22·78	21·57	21·47	26·12	22·77	22·52	26·92	26·21	25·92	24·45	25·30	21·21
10	33·85	32·95	32·54	37·20	34·62	33·33	38·70	36·93	37·78	34·10	35·26	31·44
20	27·77	27·50	27·10	30·87	28·39	26·43	32·55	30·43	31·60	27·75	28·43	25·27
30	22·51	22·64	22·15	24·67	22·27	21·32	26·57	24·24	25·35	22·35	22·01	20·89
40	17·98	18·28	17·56	18·94	16·90	17·23	21·06	18·60	20·06	17·74	16·76	17·18
50	13·83	13·93	13·39	13·88	12·48	13·51	15·91	14·05	15·74	13·56	12·64	13·47
60	9·89	9·52	9·27	9·59	8·73	9·94	11·06	10·10	11·70	9·63	8·92	9·84
70	6·35	5·61	5·40	6·05	5·38	6·55	6·94	6·27	7·68	6·15	5·50	6·50
80	3·59	2·86	2·49	3·39	2·81	3·48	3·85	3·35	3·98	3·43	2·96	3·42
90	1·69	1·07	·95	1·65	1·07	1·41	1·82	1·56	1·50	1·60	1·23	1·11

	Punjab.			Burma.			All India.			England.	
Age.	1891.	1901.	1911.	1891.	1901.	1911.	1891.	1901.	1911.	1901.	1911.
0	26·58	23·18	21·23	..	30·29	31·48	24·59	23·63	22·59	44·07	46·04*
10	38·07	35·45	31·38	..	39·93	39·88	35·46	34·73	33·36	49·65	52·35*
20	31·76	29·59	26·12	..	33·28	32·82	29·24	28·59	27·46	41·04	43·67
30	25·60	24·54	21·60	..	27·68	27·30	23·66	22·90	22·45	33·06	35·29
40	20·22	19·99	17·55	..	22·58	22·04	18·75	17·91	18·01	25·65	27·27
50	15·56	15·43	14·15	..	17·45	16·51	14·28	13·59	13·97	18·89	19·85
60	11·41	10·70	10·63	..	12·18	11·00	10·12	9·53	10·00	12·90	13·38
70	7·60	6·39	6·53	..	7·37	6·66	6·48	5·80	6·19	8·02	8·25
80	4·48	3·28	3·11	..	3·84	3·61	3·65	3·07	3·06	4·40	4·64
90	2·26	1·38	1·13	..	1·75	1·77	1·69	1·23	1·15	2·32	2·27

* Estimated values.

given to the fact that the decennium ending 1891 was free from famine or severe visitations, whilst the figures for 1901 were deduced so as largely to eliminate exceptional causes of mortality. The period 1901-1911, having been characterized by severe attacks of plague and famine in certain areas, may be considered, generally speaking, as representing an inferior vitality as compared with that shown by either of the previous tables referred to.

244. For male lives, the expectations of life in Bengal, Madras, and the Punjab are lower than those estimated in 1891 and 1901, at practically all ages, and in Burma are higher at birth, but lower at all older ages, than those of 1901. In Bombay, there is an inferior vitality in the last decennium as compared with previous periods at ages 0 to 30, and a superior vitality at ages 60 to the end of life, whilst at ages 40 and 50, the expectations of life lie between those of 1891 and 1901. In the United Provinces, the expectations at ages 0—30 in the last decennium are below those of the previous periods, whilst at ages 40 and 50, and 80 and 90 they lie between those of 1891 and 1901, and at 60 and 70 are higher than those of previous periods. **Male Lives. Table IX.**

TABLE X (FEMALES).

Showing comparative expectation of life at decennial ages, as deduced from the results of the 1891, 1901, and 1911 censuses respectively, in the several Provinces specified, and over the combined area, with corresponding values for England.

	Bengal Presidency.			Bombay Presidency.			Madras Presidency.			United Provinces.		
Age.	1891.	1901.	1911.	1891.	1901.	1911.	1891.	1901.	1911.	1891.	1901.	1911.
0	23·73	22·51	21·58	27·07	24·05	22·86	27·99	27·13	27·65	25·25	23·93	21·50
10	32·76	32·03	32·44	36·15	33·69	33·50	37·78	36·27	37·62	32·97	34·90	31·94
20	27·76	27·55	27·20	30·92	28·52	26·54	32·78	30·65	32·02	27·71	28·89	25·88
30	23·52	23·86	22·45	25·69	22·98	21·57	27·90	25·06	26·01	23·31	23·33	21·42
40	19·43	19·99	17·91	20·31	17·78	17·60	22·78	19·56	20·73	19·15	18·38	17·51
50	15·16	15·14	13·67	15·07	13·37	13·81	17·41	15·03	16·28	14·85	13·82	13·69
60	10·65	10·18	9·40	10·24	9·30	10·13	11·89	10·86	12·00	10·36	9·52	9·99
70	6·68	5·87	5·43	6·33	5·58	6·62	7·28	6·60	7·79	6·45	5·74	6·56
80	3·70	2·95	2·48	3·47	2·92	3·49	3·97	3·51	4·00	3·54	3·02	3·43
90	1·59	1·31	·95	1·59	1·20	1·42	1·85	1·77	1·50	1·65	1·50	1·06

	Burma.			All India.			England.	
Age.	1891.	1901.	1911.	1891.	1901.	1911.	1901.	1911.
0	..	32·21	32·61	25·54	23·96	23·31	47·70	50·02*
10	..	38·92	40·22	34·40	33·86	33·74	51·98	55·02*
20	..	32·98	32·67	29·28	28·64	27·96	43·45	46·36
30	..	28·96	27·21	24·69	23·82	22·99	35·43	37·84
40	..	24·62	22·24	20·20	19·12	18·49	27·81	29·65
50	..	19·30	16·75	15·59	14·50	14·28	20·63	21·87
60	..	13·16	11·15	10·87	10·02	10·11	14·08	14·81
70	..	7·77	6·72	6·80	5·98	6·22	8·74	9·13
80	..	3·96	3·63	3·76	3·12	3·06	4·84	5·10
90	..	1·83	1·77	1·75	1·64	1·10	2·68	2·55

* Estimated values.

245. For female lives, the expectations in the last decennium in Bengal are below those of previous periods, at practically all ages, and in Burma are lower than those of 1901, at ages 20 and upwards, but higher at birth, and at age 10; whilst in the United Provinces there are lower expectations up to age 50, and those at higher age lie substantially between the values of 1891 and 1901. In Bombay, the expectations are lower than in previous periods, up to age 40, and at practically all higher ages lie between the values of 1891 and 1901. In Madras the expectations lie between those of 1891 and 1901. up to age 50, and are higher than either at practically all older ages. **Female Lives. Table X.**

All India and England. (Males and Females.) Tables IX and X.

246. The estimated expectations for male and also for female lives, for all India, lie below those of 1891 and 1901 at all ages, and are, as might be anticipated, materially below those deduced from English lives, both in 1901 and 1911, at all ages, the Indian expectation at birth being 22·59 years for males, and 23·31 for females, and the English in 1911, 46·04 years for males, and 50·02 for females, the differences diminishing at higher ages, but being quite marked throughout life. The expectations for female lives in all India are only slightly higher than for male lives, at all ages, the excess being 0·72 years at birth, diminishing to 0·11 at age 60; whilst in England, the superior expectation of female lives is 3·98 years at birth, and 1·43 years at age 60.

Mortality of Subordinate Government Employés.

247. The separate investigation upon which I am engaged, under instructions from the India Office, as to the mortality experience of about 50,000 persons in subordinate Government employ in India, recorded during a period of 15 years, is only at the present time in the early stages of sorting, with a view to tabulating, and no results are therefore available for the purposes of comparison with those deduced in this Report and in previous Reports in respect of the population of India generally. It is probable, however, that no direct comparison between the results, if available, would be of very much service, as it is probable that the 50,000 lives referred to represent on the whole a select class of literate persons whose mortality experience would differ quite materially from that of the general Indian population. It is possible, however, that the cards supplied in respect of these 50,000 lives would give useful and trustworthy information as to age-distribution, which might form a useful basis for correcting the manifest errors of the Census Returns; but the age-distribution of these lives has not yet been taken out, and in any case it could throw no light upon the ages during the important period of infancy and childhood.

TABLE XI.

MALE LIVES.

Showing the number of registered deaths at all ages, and the estimated total number of deaths, also the registered death rate and the estimated birth and death rates in each Province.

Province.	Average population under Registration 1901 Census Males.	Average population under Registration 1911 Census Males.	Estimated numbers in last column aged 10 and over, being survivors of numbers in column (2).	Estimated net immigrants (+) or emigrants (—) during decennium.	Deaths in 10 years out of numbers in column (2) adjusted for migration (2)+(5)—(4).	Registered deaths aged 5 years and upwards 1901-11.	Registered deaths at all ages 1901-11.	Estimated deaths at all ages $\frac{(6)\times(8)}{(7)}$	Death rate per 1,000 on mean population $\frac{(9)}{5[(2)+(3)]}$	Registered death rate per 1,000 1901-11 $\frac{(8)}{10\times(2)}$	Estimated birth rate per 1,000 1901-11.
1	2	3	4	5	6	7	8	9	10	11	12
Bengal . .	40,273	43,198	30,068	143	10,348	8,705	14,060	16,714	40·0	34·9	46·7
Bombay . .	9,553	10,215	7,404	149	2,298	2,144	3,304	3,541	35·8	34·6	41·0
Burma . .	4,408	5,054	3,645	166	929	671	1,118	1,548	32·7	25·4	42·9
Madras . .	18,851	20,383	14,692	—141	4,018	2,665	4,343	6,546	33·4	23·0	41·9
Punjab . .	12,035	12,158	8,865	11	3,181	2,884	4,752	5,241	43·3	39·5	44·3
United Provinces	24,617	24,642	18,211	—104	6,302	5,331	9,580	11,325	46·0	38·9	49·5

NOTE.—In columns (2) to (9) inclusive, the figures have been divided throughout by 1,000.

Estimated Birth and Death rates in each Province. Table XI.

248. In Table XI, I have deduced estimated values of the mean birth and death rates in the areas under registration in each Province during the decennium, adopting similar methods to those employed by Mr. Hardy in Table IV included in his Report of 1901, but specifying separately the allowance for migration in column (5), and thus obtaining, in column (6), corrected figures for the deaths in the decennium amongst those in existence in 1901. It will be seen that the defects in registration of deaths, indicated by a comparison of columns (8) and (9), or columns (10) and (11) are much reduced, as compared with the figures deduced by Mr. Hardy in 1901, in columns (7) to (10) of his Table IV. The death and birth rates deduced in columns (10) and (12) of my Table XI can only be regarded as approximate. From a comparison of the deaths at grouped ages with those brought out by the rates of mortality

given in Tables E to R, it would appear, either that the rates of infantile mortality are decidedly lower than has been estimated, or, as seems to me more probable, that the incompleteness of registration becomes more marked in proportion as the youngest ages are approached. It further appears that the ages at death are mis-stated, in precisely the same way as the ages in the Census Returns; thus, a number of deaths have obviously been transferred from age-group 1—5 to age-group 5—10, and the same tendency is noticeable, though to a smaller extent, as regards age-groups 5—10 and 10—15. The registered deaths at ages 5 and upwards in column (7) are therefore doubly over-stated, as compared with the total deaths in column (8) firstly as being more completely registered, and secondly, as including certain deaths of persons at younger ages; but on the other hand, a certain addition should be made to the figures in column (7) in order to make them comparable with those in column (8), as the latter include deaths at infantile ages at the beginning of the decennium, which, owing to the heavy rates of mortality at these ages, outweigh the deaths at ages over 5, omitted at the end of the period. I find that, making such assumptions as appear reasonable in these respects, the neglect of this adjustment practically neutralizes the effect of the over-statement above referred to, and the rates in column (10) and (12) may be regarded as fair approximations, though, they are, if anything, somewhat below the truth.

TABLE XII.

Relative rates of birth and mortality for the period 1881-1911.

Province.	Birth rates.			Mortality rates.					
				All ages.			Over 5 years of age.		
	1881-91.	1891-01.	1901-11.	1881-91.	1891-01.	1901-11.	1881-91.	1891-01.	1901-11.
Bengal . . .	52·9	43·9	46·7	45·9	38·9	40·0	28·8	29·6	29·4
Bombay . . .	50·3	43·9	41·0	36·4	45·9	35·8	21·2	33·2	27·1
Burma . . .	..	..	42·9	..	..	32·7	..	..	23·1
Madras . . .	51·3	44·8	41·9	38·0	38·1	33·4	20·5	27·2	24·0
Punjab . . .	46·8	47·1	44·3	37·0	40·3	43·3	25·3	25·1	30·4
United Provinces .	45·1	44·7	46·5	38·6	43·4	46·0	24·7	27·7	29·4

Comparison of Birth and Death Rates with previous periods.

249. In Table XII, the mean estimated birth and death rates, deduced as above, are compared with those deduced by Mr. Hardy over the two previous decenniums.* It will be seen that the birth rates are for Bombay, Madras, and the Punjab, below those of the previous periods, whilst in Bengal the rate for 1901—1911 lies between those for 1881—1891 and 1891—1901, and in the United Provinces exceeds the estimated rates for both previous periods. The mean death rates are given for all ages, and in respect of persons in existence at the date of the 1901 Census, the latter being approximately the rate in respect of deaths at ages 5 and over. The death rates at all ages for the period 1901—1911 are reduced as compared with previous periods in Bombay and Madras, in

* In a paper subsequently read before the Institute of Actuaries Mr. Ackland gave an alternative estimate of the birth and death rates in the decade 1901-11 as noted below :—

Province.	Estimated birth-rate per mille.	Estimated death-rate per mille.
Bengal . . .	56·0	48·7
Bombay . . .	50·8	45·6
Burma . . .	42·5	31·4
Madras . . .	47·2	38·7
Punjab . . .	52·9	47·2
United Provinces . .	47·7	47·1
Combined Provinces .	51·3	43·1

The death-rates are here estimated on the basis of the number of deaths which would occur at each year of life according to the mortality shown in the life tables E to R (pages 177-189). The birth-rates are based upon the movement of the whole population as shown by the Census returns of 1901 and 1911, after allowing for migration, and the estimated deaths calculated as above. Mr. Ackland thinks that on the whole these alternative estimates are probably nearer the truth than those given in his Table XII above (*Journal of the Institute of Actuaries*, July 1913, page 352).

Bengal lie between the death-rates for 1881—1891 and 1891—1901, and in the Punjab and the United Provinces show higher rates than in the previous period, arising no doubt from the severe visitations of famine and disease in those two areas.

250. It will be observed that, throughout my investigation, the methods followed have not departed, in any very material respects, from those adopted by Mr. Hardy, although the figures submitted to me have throughout been subject to an independent scrutiny and treatment. Having regard to Mr. Hardy's wide and exceptional experience in matters relating to Indian mortality, and to his unrivalled ability in all questions involving the adjustment and graduation of life tables, it is not perhaps surprising that I have not seen my way to improve upon these methods, or rather to vary them in directions which might or might not be in the nature of improvements. The nature of the investigation was also such that, having regard to the available data, and especially to the known defects in the Registration statistics, little or no choice was left as to the fundamental methods to be followed throughout the investigation. It seemed also most desirable that the methods adopted on the present occasion should not, except where absolutely necessary, depart materially from those adopted by Mr. Hardy, in order that the tabular results might conveniently be compared, and for this reason I have also drawn up the Tables E to R appended in a form identical with the corresponding tables included by Mr. Hardy in his Reports.

251. I have been in constant correspondence, during the course of this investigation, with the Hon'ble Mr. E. A. Gait, the Census Commissioner for India, who has supplied me with all necessary data, and has most courteously and fully dealt with all points as to which information or explanations were desired. Mr. Gait's intimate acquaintance with the questions involved, and with their treatment in similar investigations made in the past, has been of the greatest assistance to me during the whole of my investigation.

THOMAS G. ACKLAND,
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Fellow of the Institute of Actuaries.
Hon. Fellow of the Faculty of Actuaries.

The 31st October 1912.

TABLE A.

Number of Persons living at each age, out of a total Population of 100,000, *according to specimen schedules prepared in each Province, and for each sex, for the purpose of this investigation.*

Age.	Bengal.		Bombay.		Burma (Buddhists).		Madras.		United Provinces.		Punjab.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
0	3,348	3,325	3,307	3,631	2,122	2,249	2,598	2,565	3,682	4,065	4,121	4,834
1	1,733	1,738	1,839	2,073	2,496	2,610	1,710	2,057	1,767	2,055	1,829	1,913
2	3,234	3,238	2,842	3,238	3,002	3,041	2,924	2,843	2,451	2,909	2,103	2,501
3	3,356	3,573	2,934	3,216	3,262	3,333	3,204	3,160	2,605	3,151	2,627	2,930
4	3,121	3,073	2,912	3,172	2,903	2,875	2,781	2,720	2,530	2,867	2,590	2,898
5	3,712	3,568	3,474	3,131	2,867	2,962	3,062	3,011	3,247	3,284	3,048	3,188
6	3,041	2,889	2,664	2,650	2,989	2,982	2,763	2,805	2,617	2,767	2,876	3,078
7	3,022	3,039	2,405	2,441	2,467	2,632	2,300	2,487	2,498	2,618	2,500	2,725
8	3,974	3,203	2,974	2,988	2,862	2,897	2,881	3,278	3,185	2,874	3,178	2,933
9	1,948	2,011	1,612	1,800	2,175	2,064	1,777	1,894	1,811	1,891	2,122	2,053
10	4,099	3,140	3,545	2,797	3,651	3,478	3,768	3,909	3,590	3,085	3,175	2,939
11	1,310	1,394	1,171	1,206	1,924	1,795	1,081	1,175	1,460	1,355	1,535	1,458
12	3,743	2,771	3,358	2,731	2,809	2,546	3,715	3,227	3,556	2,955	3,768	2,907
13	1,037	1,033	1,234	1,081	2,277	2,099	1,317	1,272	1,047	960	1,554	1,281
14	1,662	1,661	1,486	1,425	1,872	1,729	1,624	1,618	1,716	1,382	2,218	1,785
15	1,979	1,905	2,676	2,237	2,236	2,361	2,116	1,680	2,214	1,664	2,225	1,815
16	1,896	2,173	1,794	1,696	1,720	1,869	2,468	2,221	2,304	2,025	2,331	2,120
17	925	1,081	933	1,120	1,641	1,995	757	829	570	527	1,034	840
18	2,693	2,839	2,039	1,988	1,878	2,259	2,542	2,486	2,313	1,978	2,642	2,420
19	764	894	719	889	1,529	1,683	702	676	585	495	754	573
20	3,306	4,303	4,463	4,789	3,085	3,579	3,892	5,147	4,220	4,542	3,836	4,353
21	666	926	480	1,092	1,078	1,189	583	723	613	530	550	455
22	2,156	2,336	1,984	1,966	1,490	1,556	1,727	1,600	2,033	1,919	2,203	2,089
23	733	770	631	847	1,488	1,536	710	680	470	508	636	534
24	1,014	1,097	800	1,056	1,091	1,174	1,222	1,166	1,308	1,505	969	1,058
25	4,572	4,943	5,656	5,501	2,984	3,010	3,694	4,285	5,383	5,051	4,625	4,804
26	991	984	1,111	946	1,265	1,187	1,141	1,232	1,049	965	1,207	1,245
27	895	881	770	809	1,284	1,177	605	678	669	600	867	801
28	1,904	1,833	1,488	1,506	1,269	1,263	1,250	1,320	1,942	2,087	1,442	1,507
29	429	538	371	442	913	967	402	449	412	423	323	280
30	4,951	5,160	6,611	6,149	3,519	3,259	5,039	5,973	6,003	6,064	4,595	5,559
31	312	388	270	290	773	778	414	433	350	345	187	228
32	1,768	1,501	1,294	1,180	1,136	1,177	1,194	1,087	1,988	1,660	1,899	1,746
33	374	335	350	300	1,097	923	319	352	299	252	456	289
34	458	406	311	424	740	777	600	542	480	486	501	447
35	3,641	3,079	4,789	4,213	2,536	2,074	3,089	3,040	3,316	3,100	3,471	3,689
36	968	872	659	555	993	955	957	710	1,529	1,437	797	643
37	392	356	309	306	1,118	860	431	332	246	229	211	159
38	965	797	655	670	1,065	1,080	827	653	665	827	501	548
39	261	303	253	330	843	727	387	287	285	348	174	191
40	4,291	4,310	5,494	4,970	2,637	2,536	4,602	4,609	5,601	5,393	4,928	5,844
41	210	254	168	288	589	548	402	288	285	265	162	170
42	724	638	769	543	975	870	762	652	727	601	557	506
43	155	177	160	261	743	792	368	247	123	120	150	96
44	202	208	228	366	611	612	401	269	308	303	209	163
45	2,395	2,065	2,975	2,782	1,767	1,602	2,332	1,894	2,572	2,296	3,023	2,705
46	217	244	222	218	687	609	537	368	263	251	240	208
47	196	195	209	187	673	589	269	203	141	124	140	92
48	501	481	404	380	615	619	576	449	472	472	371	363
49	123	153	163	153	417	367	296	201	160	194	107	87
50	2,995	3,237	3,543	3,490	1,816	1,862	3,518	4,043	3,810	4,107	3,968	4,191
51	117	143	146	192	331	323	322	174	151	140	132	111
52	347	376	315	325	583	520	444	365	325	304	346	225
53	87	99	125	191	413	450	250	138	79	58	85	45
54	112	145	119	195	344	351	301	315	147	146	164	92
55	1,017	910	1,413	1,191	994	976	1,232	1,064	848	877	1,316	1,156
56	174	199	124	124	522	463	427	295	219	243	160	118
57	102	104	78	72	372	393	159	131	64	74	69	59
58	192	221	226	162	347	365	318	262	152	180	114	115
59	63	79	80	95	224	239	124	105	62	78	64	50
60	1,996	2,565	2,054	2,295	1,322	1,483	2,597	3,014	2,259	3,064	2,543	2,875
61	64	121	150	80	305	249	169	170	81	112	87	73
62	153	213	190	178	432	288	271	266	131	162	149	115
63	34	50	125	79	369	266	145	120	26	33	38	30
64	45	79	90	132	240	195	183	126	45	76	56	26
65	449	475	516	587	610	633	641	515	362	420	703	605
66	39	34	63	29	190	143	157	118	29	54	56	29
67	40	49	34	24	271	271	108	82	26	32	47	25
68	68	76	55	90	159	156	159	131	55	62	64	35
69	21	26	31	25	85	100	97	66	18	31	32	19
70	622	783	422	644	673	989	904	1,055	683	977	1,079	1,113
71	24	20	13	8	96	104	41	55	19	21	26	19
72	66	64	45	41	142	136	116	87	44	54	40	39
73	14	11	17	70	121	108	36	51	5	9	10	3
74	12	10	11	48	55	62	111	65	10	19	14	9
75	165	180	193	232	201	239	286	198	95	123	153	185
76	11	14	8	8	89	62	132	41	11	12	14	8
77	13	13	7	5	57	40	31	17	9	9	4	3
78	25	28	10	33	61	69	122	57	20	20	8	13
79	7	9	5	2	30	35	218	37	7	9	6	9
80	301	371	255	210	215	352	386	404	339	538	572	371
81	11	11	3	3	19	30	24	26	11	12	7	5
82	17	17	11	10	16	18	73	55	16	19	15	15
83	4	5	3	4	22	27	122	38	5	3	5	1
84	5	6	2	2	8	10	97	19	8	9	5	4
85—89	91	58	61	54	63	91	332	194	48	55	60	64
90—94	71	69	71	56	50	57	228	103	82	105	163	103
95—99	27	19	10	12	33	36	18	12	19	21	27	19
100 & over.	32	30	11	23	7	8	3	4	20	28	32	23

TABLE B.

Population enumerated at each age out of a total population of 100,000 *of each sex, in each Province, obtained by distributing the numbers actually enumerated in each quinary age group in proportion to the numbers in Table A.*

Ages.	Bengal		Bombay		Burma (Buddhists)		Madras		United Provinces		Punjab	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
0	3,065	3,245	3,300	3,597	2,085	2,187	2,620	2,579	3,282	3,428	4,018	4,820
1	1,586	1,696	1,835	2,054	2,452	2,538	1,724	2,068	1,575	1,733	1,783	1,908
2	2,961	3,160	2,836	3,208	2,949	2,957	2,949	2,858	2,185	2,453	2,050	2,494
3	3,072	3,487	2,928	3,186	3,205	3,241	3,231	3,177	2,322	2,657	2,562	2,921
4	2,857	2,998	2,905	3,143	2,852	2,795	2,804	2,734	2,256	2,417	2,525	2,890
5	3,689	3,747	3,338	3,051	2,909	2,941	3,196	2,933	3,255	3,241	2,995	3,203
6	3,022	3,033	2,559	2,582	3,033	2,961	2,884	2,732	2,623	2,731	2,826	3,142
7	3,003	3,191	2,311	2,378	2,503	2,613	2,400	2,423	2,504	2,584	2,456	2,782
8	3,949	3,363	2,857	2,911	2,904	2,876	3,007	3,193	3,193	2,837	3,123	2,994
9	1,936	2,112	1,549	1,754	2,207	2,049	1,854	1,845	1,815	1,866	2,085	2,096
10	4,142	3,105	3,559	2,799	3,601	3,403	4,000	3,810	3,866	3,288	3,116	2,922
11	1,324	1,379	1,176	1,207	1,898	1,756	1,147	1,145	1,572	1,444	1,506	1,449
12	3,782	2,740	3,370	2,733	2,771	2,492	3,942	3,145	3,329	3,042	3,697	2,890
13	1,048	1,021	1,239	1,081	2,246	2,054	1,398	1,240	1,127	1,023	1,525	1,273
14	1,679	1,643	1,492	1,426	1,847	1,692	1,723	1,577	1,848	1,473	2,176	1,774
15	1,996	1,902	2,765	2,232	2,233	2,245	2,160	1,801	2,381	1,881	2,239	1,868
16	1,913	2,169	1,853	1,692	1,718	1,777	2,519	2,381	2,478	2,288	2,346	2,182
17	933	1,079	964	1,118	1,639	1,897	773	829	613	596	1,041	865
18	2,717	2,834	2,106	1,984	1,876	2,148	2,595	2,666	2,487	2,235	2,659	2,491
19	771	893	743	887	1,527	1,600	717	725	629	559	759	590
20	3,179	4,125	4,706	4,743	2,906	3,423	3,912	5,129	4,235	4,685	3,949	4,489
21	641	888	506	1,093	1,015	1,137	586	720	615	547	566	469
22	2,073	2,239	2,092	1,967	1,403	1,489	1,735	1,793	2,040	1,980	2,268	2,154
23	705	738	665	848	1,401	1,469	713	678	472	524	655	551
24	975	1,052	844	1,057	1,028	1,123	1,228	1,162	1,313	1,552	998	1,092
25	4,732	5,040	5,782	5,618	2,940	3,134	4,118	4,494	5,112	5,049	4,765	4,887
26	1,026	1,003	1,136	966	1,247	1,236	1,272	1,292	996	964	1,244	1,266
27	926	898	787	826	1,265	1,226	675	711	635	600	893	815
28	1,970	1,869	1,521	1,538	1,251	1,315	1,394	1,384	1,844	2,086	1,486	1,533
29	444	549	379	452	900	1,006	468	471	391	423	333	283
30	5,101	5,167	6,278	6,444	3,714	3,426	4,964	5,813	5,595	6,089	4,715	5,583
31	321	388	282	304	816	818	408	421	326	346	192	229
32	1,822	1,503	1,351	1,237	1,199	1,237	1,176	1,058	1,853	1,667	1,948	1,754
33	385	335	366	314	1,158	970	314	343	279	253	468	290
34	472	407	325	444	781	817	592	527	448	488	514	449
35	3,868	3,176	4,708	4,075	2,535	2,145	3,197	3,220	3,277	3,065	3,587	3,592
36	1,028	899	648	537	993	988	990	752	1,511	1,421	824	626
37	416	367	304	296	1,118	890	446	352	243	226	218	155
38	1,025	822	644	648	1,065	1,065	856	692	657	818	518	534
39	277	313	249	319	843	752	401	304	282	344	179	186
40	4,430	4,206	5,226	5,124	2,686	2,615	4,525	4,985	5,512	5,738	4,852	5,535
41	217	248	160	297	600	565	395	312	281	282	159	161
42	747	623	732	560	993	897	749	705	715	639	548	479
43	160	173	152	269	757	817	362	267	121	128	148	91
44	209	202	217	377	622	631	395	291	303	323	206	155
45	2,579	2,132	2,955	2,632	1,735	1,583	2,382	2,152	2,717	2,485	2,946	2,717
46	234	252	221	206	674	602	549	418	278	272	234	209
47	211	201	208	177	661	582	275	231	149	134	136	92
48	540	497	401	360	604	612	588	510	498	511	362	365
49	132	158	162	145	409	363	302	229	169	210	104	88
50	3,015	3,083	3,628	3,569	1,970	2,038	3,302	3,756	4,038	4,335	3,931	4,031
51	118	136	149	196	359	354	302	162	160	148	131	107
52	349	358	323	333	578	569	417	339	344	321	343	216
53	88	94	128	195	448	493	235	128	84	61	84	43
54	113	138	122	200	373	384	282	292	156	154	162	89
55	1,108	996	1,283	1,127	973	967	1,186	1,078	1,059	978	1,390	1,116
56	190	218	113	117	511	459	411	299	274	271	169	119
57	111	114	70	68	364	390	153	133	80	82	73	60
58	209	242	205	153	340	362	306	266	190	201	120	116
59	69	86	73	90	219	238	119	106	77	87	68	50
60	1,957	2,368	1,919	2,474	1,380	1,662	2,276	2,607	2,446	2,910	1,913	2,667
61	63	112	140	86	318	279	148	147	87	106	65	68
62	150	197	178	192	451	323	237	230	142	155	112	107
63	33	43	117	85	385	298	127	104	28	31	29	23
64	44	72	84	143	251	218	160	109	49	72	42	24
65	440	556	502	558	615	623	518	510	485	465	1,710	609
66	38	40	61	28	191	141	127	117	39	60	136	29
67	39	57	33	23	273	267	87	81	34	35	114	25
68	66	89	53	85	160	154	129	130	74	69	156	35
69	20	31	30	24	86	98	78	65	24	34	78	19
70	610	775	400	597	681	1,012	496	840	670	861	805	1,115
71	24	20	12	7	97	106	23	44	18	19	19	19
72	65	63	43	38	144	139	64	69	43	48	30	39
73	14	11	16	65	122	110	20	41	5	8	8	3
74	12	10	10	44	55	63	61	52	10	17	11	9
75	162	178	183	214	203	244	146	158	93	108	114	185
76	11	14	7	8	90	63	72	33	11	10	10	8
77	13	13	7	5	58	41	17	14	9	8	3	3
78	24	27	9	31	62	70	67	45	19	18	6	13
79	7	9	5	2	30	36	120	29	7	8	4	9
80	295	367	243	195	218	361	212	322	333	474	427	372
81	11	11	3	3	19	31	13	21	11	11	5	5
82	17	17	10	9	16	18	40	44	16	17	11	15
83	4	5	3	4	23	28	67	30	5	2	4	1
84	5	6	2	2	8	10	53	15	8	8	4	4
85—89	89	57	58	50	64	93	183	153	47	48	45	64
90—94	70	68	67	52	51	58	125	82	80	92	122	103
95—99	26	19	9	11	33	37	10	9	18	18	20	19
100 & over.	31	30	10	21	7	8	1	3	20	25	24	23

TABLE C.

Showing age-distribution of 100,000 *persons of each sex for the censuses* 1901-1911.

Province.	Ages.	Males.				Females.			
		1901	1911	Mean 1901—1911	Graduated numbers.	1901	1911	Mean 1901—1911	Graduated numbers.
Bengal.	0—4	15,103	15,385	15,244	17,357	14,436	16,459	15,448	17,321
	5—9	14,271	15,011	14,641	13,249	15,253	14,453	14,853	13,285
	10—14	11,592	10,819	11,205	11,701	9,537	9,006	9,271	11,730
	15—19	9,525	9,467	9,496	10,372	10,402	10,496	10,449	10,361
	20—24	8,084	8,202	8,143	9,104	9,187	9,431	9,309	9,055
	25—29	9,334	9,591	9,463	7,909	9,342	9,702	9,522	7,843
	30—34	7,000	7,301	7,150	6,789	6,688	6,712	6,700	6,728
	35—39	7,175	7,146	7,161	5,747	6,516	6,279	6,398	5,700
	40—44	5,074	4,851	4,962	4,782	4,783	4,441	4,612	4,761
	45—49	4,120	3,962	4,041	3,899	3,925	3,756	3,840	3,904
	50—54	2,946	2,716	2,831	3,092	2,993	2,750	2,872	3,121
	55—59	2,218	2,154	2,186	2,349	2,456	2,381	2,418	2,396
	60 & over	3,558	3,395	3,477	3,650	4,482	4,134	4,308	3,795
	TOTAL	100,000	100,000	100,000	100,000	100,000	100,000	100,000	100,000
Bombay.	0—4	13,411	15,473	14,442	16,423	12,989	16,713	14,851	16,248
	5—9	13,604	12,043	12,824	12,739	15,012	12,470	13,741	12,691
	10—14	12,301	10,284	11,292	11,523	10,635	8,263	9,449	11,522
	15—19	9,062	9,925	9,494	10,609	9,251	9,453	9,352	10,627
	20—24	8,716	9,169	8,942	9,598	9,185	10,135	9,660	9,604
	25—29	9,656	10,183	9,920	8,447	9,518	10,130	9,824	8,435
	30—34	8,223	7,739	7,981	7,250	7,906	7,502	7,704	7,222
	35—39	6,826	6,952	6,889	6,068	6,444	6,491	6,468	6,040
	40—44	5,594	5,345	5,469	4,943	5,490	5,389	5,439	4,935
	45—49	4,045	4,315	4,180	3,905	4,101	4,049	4,075	3,924
	50—54	3,328	3,196	3,262	2,976	3,330	3,278	3,304	3,016
	55—59	2,153	2,067	2,110	2,170	2,412	2,264	2,338	2,222
	60 & over	3,081	3,309	3,195	3,349	3,727	3,863	3,795	3,514
	TOTAL	100,000	100,000	100,000	100,000	100,000	100,000	100,000	100,000
Burma.	0—4	15,792	14,997	15,394	15,384	14,544	15,188	14,866	14,995
	5—9	12,417	12,876	12,647	12,615	13,432	12,720	13,076	12,498
	10—14	10,971	11,814	11,392	11,304	10,019	10,902	10,460	11,328
	15—19	9,476	9,585	9,531	10,200	10,566	10,439	10,503	10,303
	20—24	8,005	7,837	7,921	9,103	8,955	8,591	8,773	9,219
	25—29	8,775	8,130	8,452	8,031	8,689	8,197	8,443	8,126
	30—34	7,492	7,064	7,278	6,999	7,037	6,632	6,834	7,048
	35—39	6,421	6,712	6,567	6,018	5,734	6,197	5,966	6,026
	40—44	5,048	5,219	5,133	5,098	4,829	5,030	4,930	5,087
	45—49	4,214	4,333	4,274	4,242	4,005	4,099	4,052	4,234
	50—54	3,339	3,200	3,269	3,457	3,389	3,271	3,330	3,459
	55—59	2,609	2,698	2,654	2,742	2,669	2,845	2,757	2,761
	60 & over	5,441	5,535	5,488	4,807	6,132	5,889	6,010	4,916
	TOTAL	100,000	100,000	100,000	100,000	100,000	100,000	100,000	100,000
Madras.	0—4	15,071	14,926	14,998*	15,286	15,358	14,882	15,120	14,926
	5—9	14,480	12,993	13,737	12,416	14,030	12,818	13,424	12,606
	10—14	11,260	10,984	11,122	11,252	9,781	9,671	9,726	11,315
	15—19	9,910	10,368	10,139	10,218	10,019	10,754	10,386	10,190
	20—24	7,141	7,975	7,558	9,205	8,326	8,912	8,619	9,126
	25—29	8,792	8,759	8,776	8,200	8,621	9,402	9,512	8,105
	30—34	6,754	6,394	6,574	7,193	6,802	6,769	6,785	7,108
	35—39	7,053	6,751	6,902	6,180	6,615	6,368	6,492	6,123
	40—44	5,156	5,318	5,237	5,168	4,923	5,120	5,022	5,153
	45—49	4,578	4,641	4,609	4,227	4,294	4,422	4,358	4,248
	50—54	3,245	3,458	3,352	3,365	3,143	3,288	3,215	3,419
	55—59	2,532	2,827	2,679	2,590	2,592	2,731	2,661	2,673
	60 & over	4,028	4,606	4,317	4,700	4,496	4,863	4,680	5,008
	TOTAL	100,000	100,000	100,000	100,000	100,000	100,000	100,000	100,000
United Provinces of Agra and Oudh.	0—4	13,739	13,247	13,493*	14,849	13,166	14,308	13,737	14,665
	5—9	12,448	12,849	12,648	12,020	13,147	12,455	12,801	11,890
	10—14	11,725	11,265	11,495	11,202	10,211	9,454	9,832	11,072
	15—19	9,666	10,285	9,976	10,491	8,839	9,625	9,232	10,359
	20—24	8,926	8,848	8,887	9,557	9,249	9,599	9,424	9,455
	25—29	9,316	9,617	9,466	8,519	9,539	9,597	9,568	8,464
	30—34	7,386	7,031	7,209	7,422	7,735	7,291	7,513	7,425
	35—39	6,785	7,437	7,111	6,321	6,905	7,286	7,096	6,382
	40—44	5,736	5,530	5,633	5,253	5,680	5,466	5,573	5,351
	45—49	4,582	4,535	4,558	4,249	4,446	4,622	4,534	4,358
	50—54	3,485	3,267	3,376	3,329	3,815	3,324	3,570	3,436
	55—59	2,537	2,440	2,489	2,507	2,673	2,643	2,658	2,606
	60 & over	3,669	3,649	3,659	4,281	4,595	4,330	4,462	4,537
	TOTAL	100,000	100,000	100,000	100,000	100,000	100,000	100,000	100,000
Punjab.	0—4	14,537	14,436	14,486	15,270	15,595	16,635	16,115	Not computed.
	5—9	12,846	12,647	12,747	12,327	12,851	13,190	13,020	
	10—14	11,815	11,360	11,588	11,396	10,408	9,733	10,071	
	15—19	10,452	10,687	10,569	10,390	10,199	9,976	10,087	
	20—24	7,930	8,615	8,272	9,340	8,307	8,629	8,468	
	25—29	9,152	9,125	9,139	8,286	9,681	9,593	9,637	
	30—34	7,339	7,070	7,204	7,235	7,348	7,168	7,258	
	35—39	6,334	6,209	6,272	6,185	6,548	6,248	6,398	
	40—44	5,058	4,934	4,996	5,141	5,008	5,007	5,008	
	45—49	4,094	4,325	4,210	4,146	4,102	4,171	4,136	
	50—54	3,267	3,357	3,312	3,252	3,105	3,050	3,078	
	55—59	2,425	2,131	2,278	2,493	2,342	2,284	2,313	
	60 & over	4,751	5,104	4,927	4,539	4,506	4,316	4,411	
	TOTAL	100,000	100,000	100,000	100,000	100,000	100,000	100,000	

* The mean figures given above, for Madras and the United Provinces, have been corrected for Emigration (See Table VI).

TABLE D.

Graduated numbers living between ages x *and* (x + 1), *out of a total population of* 100,000 *of each sex in the following provinces.*

Age X.	Bengal.		Bombay.		Burma.		Madras.		United Provinces.		Punjab.		
	Males.	Females.	Males.	Females.	Males	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	
0	4,281	4,262	4,034	3,980	3,568	3,456	3,651	3,442	3,583	3,535	3,689		
1	3,676	3,665	3,470	3,429	3,209	3,118	3,198	3,085	3,114	3,074	3,203		
2	3,343	3,337	3,163	3,130	3,005	2,930	2,955	2,898	2,866	2,831	2,947		
3	3,112	3,110	2,953	2,927	2,857	2,796	2,796	2,790	2,700	2,669	2,775		
4	2,945	2,947	2,803	2,782	2,745	2,695	2,686	2,711	2,586	2,556	2,656		
5	2,819	2,824	2,692	2,676	2,656	2,616	2,600	2,642	2,504	2,476	2,570		
6	2,720	2,726	2,606	2,593	2,581	2,551	2,532	2,579	2,442	2,416	2,506		
7	2,638	2,645	2,536	2,527	2,516	2,494	2,478	2,518	2,395	2,369	2,456		
8	2,567	2,576	2,478	2,472	2,458	2,442	2,427	2,460	2,356	2,331	2,415		
9	2,505	2,514	2,427	2,423	2,404	2,395	2,379	2,407	2,323	2,298	2,380		
10	2,449	2,456	2,382	2,380	2,353	2,350	2,334	2,356	2,293	2,268	2,349		
11	2,394	2,402	2,340	2,340	2,305	2,306	2,292	2,309	2,266	2,240	2,318		
12	2,340	2,346	2,307	2,303	2,259	2,264	2,250	2,262	2,240	2,214	2,282		
13	2,286	2,291	2,265	2,267	2,215	2,224	2,209	2,217	2,215	2,188	2,244		
14	2,232	2,235	2,229	2,232	2,172	2,184	2,167	2,171	2,188	2,162	2,203		
15	2,179	2,180	2,194	2,198	2,128	2,146	2,126	2,127	2,161	2,134	2,162		
16	2,126	2,126	2,159	2,163	2,084	2,103	2,085	2,082	2,132	2,105	2,120		
17	2,074	2,072	2,123	2,127	2,040	2,061	2,043	2,037	2,101	2,074	2,078		
18	2,022	2,018	2,086	2,089	1,996	2,018	2,002	1,993	2,067	2,041	2,036		
19	1,971	1,965	2,047	2,050	1,952	1,975	1,962	1,951	2,030	2,005	1,994		
20	1,920	1,913	2,007	2,009	1,908	1,931	1,921	1,908	1,991	1,968	1,952		
21	1,870	1,861	1,964	1,966	1,864	1,888	1,881	1,866	1,951	1,929	1,910		
22	1,820	1,810	1,921	1,922	1,820	1,844	1,841	1,825	1,912	1,891	1,868		
23	1,771	1,760	1,876	1,877	1,777	1,800	1,801	1,784	1,872	1,853	1,826		
24	1,723	1,711	1,830	1,830	1,734	1,756	1,761	1,743	1,831	1,814	1,784		
25	1,675	1,662	1,784	1,783	1,691	1,713	1,720	1,701	1,790	1,774	1,742		
26	1,628	1,615	1,737	1,736	1,648	1,669	1,680	1,661	1,747	1,734	1,699		
27	1,581	1,568	1,690	1,687	1,606	1,625	1,640	1,621	1,704	1,693	1,657		
28	1,535	1,522	1,642	1,639	1,564	1,581	1,600	1,581	1,661	1,652	1,615		
29	1,490	1,476	1,594	1,590	1,522	1,538	1,560	1,541	1,617	1,611	1,573		
30	1,445	1,432	1,546	1,541	1,481	1,494	1,520	1,501	1,573	1,569	1,531		
31	1,401	1,388	1,498	1,493	1,440	1,452	1,479	1,461	1,529	1,527	1,489		
32	1,357	1,345	1,450	1,444	1,399	1,409	1,438	1,421	1,484	1,485	1,447		
33	1,314	1,302	1,402	1,396	1,359	1,367	1,398	1,382	1,440	1,443	1,405		
34	1,272	1,261	1,354	1,348	1,320	1,326	1,358	1,343	1,396	1,401	1,363		
35	1,230	1,219	1,307	1,300	1,280	1,285	1,317	1,303	1,352	1,360	1,321		
36	1,189	1,179	1,260	1,254	1,242	1,244	1,277	1,264	1,308	1,318	1,279		
37	1,149	1,139	1,213	1,207	1,203	1,204	1,236	1,224	1,264	1,276	1,237		
38	1,109	1,101	1,167	1,162	1,165	1,166	1,195	1,185	1,220	1,235	1,195		
39	1,070	1,062	1,121	1,117	1,128	1,127	1,155	1,147	1,177	1,193	1,153		
40	1,031	1,025	1,076	1,073	1,091	1,090	1,114	1,107	1,134	1,152	1,111		
41	993	988	1,032	1,029	1,055	1,053	1,074	1,069	1,092	1,111	1,069		
42	956	951	988	986	1,019	1,017	1,030	1,030	1,050	1,070	1,028		
43	919	916	945	944	984	981	994	992	1,009	1,029	987		
44	883	881	902	903	949	946	956	955	968	989	946		
45	848	847	861	862	915	913	918	919	928	949	906		
46	813	813	820	823	881	879	882	885	888	910	866		
47	779	780	780	784	848	846	845	849	849	871	828		
48	746	748	741	746	815	814	809	815	811	833	791		
49	713	716	703	709	783	782	773	780	773	795	755		
50	681	685	666	672	752	751	739	746	736	758	719		
51	649	654	629	637	721	721	705	715	700	722	684		
52	618	624	594	602	691	691	672	683	665	686	649		
53	587	594	560	569	661	662	640	652	631	652	616		
54	557	564	527	536	632	634	609	623	597	618	584		
55	527	535	494	504	603	606	578	593	564	584	554		
56	498	507	463	473	575	578	547	563	532	552	525		
57	469	479	433	443	548	552	517	534	500	520	498		
58	441	451	404	415	521	525	488	505	470	490	471		
59	414	424	376	387	495	500	460	478	441	460	445		
60	387	397	349	360	469	474	433	452	412	431	420		
61	361	371	323	334	442	448	406	424	385	403	395		
62	335	346	298	309	414	420	380	399	358	376	371		
63	310	321	274	285	386	392	355	374	332	349	348		
64	285	296	251	262	358	364	331	350	308	324	325		
65	262	272	229	240	331	337	307	325	284	300	303		
66	239	248	209	219	304	310	284	301	261	276	282		
67	217	226	189	199	278	284	262	279	239	253	262		
68	195	204	171	180	253	259	240	256	218	232	242		
69	174	182	153	162	228	234	220	236	198	211	223		
70	154	161	137	145	205	211	201	216	179	191	203		
71	135	141	122	129	182	188	183	197	162	173	184		
72	117	123	107	114	161	166	165	179	145	155	165		
73	100	105	94	100	141	146	148	160	129	138	146		
74	84	89	82	87	122	127	132	143	114	122	127		
75	70	74	71	76	105	109	117	128	100	107	110		
76	57	60	60	65	89	92	102	111	87	94	93		
77	45	48	51	55	74	77	89	97	75	81	78		
78	35	38	42	46	61	64	76	83	64	69	65		
79	27	28	35	37	50	52	64	71	54	58	52		
80	20	21	28	30	40	42	53	59	44	48	41		
81	14	15	22	24	31	33	43	47	36	39	32		
82	10	10	17	18	24	25	34	37	29	31	24		
83	7	7	13	14	18	19	26	28	22	24	17		
84	4	5	9	10	13	14	19	22	17	18	12		
85	3	3	6	7	9	10	13	15	12	13	8		
86	2	2	4	4	7	7	9	10	8	9	5		
87	1	1	2	2	5	5	5	6	5	6	3		
88	..	1	1	1	3	3	2	2	3	3	2		
89	..	..	..	..	2	2	1	1	1	2	1		
90	..	..	..	..	1	1	..	..	..	1	..		
91	..	..	..	..	1	1	..	..	..	..	..		

Not computed.

TABLE E.

LIFE TABLE, BENGAL PRESIDENCY.

Males.

Age.	Living at age x.	Dying between ages x and $x+1$.	Mortality per cent.	Living between ages x and $x+1$.	Living above age x.	Mean after life-time at age x.
1	2.	3	4	5	6	7
0	100,000	29,862	29·86	76,694	2,146,903	21·47
1	70,138	6,670	9·51	66,550	2,070,209	29·52
2	63,468	4,380	6·90	61,138	2,003,659	31·57
3	59,088	3,020	5·11	57,490	1,942,521	32·88
4	56,068	2,158	3·85	54,932	1,885,031	33·62
5	53,910	1,602	2·97	53,072	1,830,099	33·95
6	52,308	1,242	2·37	51,664	1,777,027	33·97
7	51,066	1,008	1·98	50,546	1,725,363	33·79
8	50,058	856	1·71	49,620	1,674,817	33·46
9	49,202	758	1·53	48,816	1,625,197	33·03
10	48,444	693	1·42	48,094	1,576,381	32·54
11	47,751	648	1·36	47,424	1,528,287	32·01
12	47,103	646	1·37	46,788	1,480,863	31·44
13	46,457	649	1·40	46,132	1,434,075	30·87
14	45,808	663	1·45	45,476	1,387,943	30·30
15	45,145	682	1·51	44,804	1,342,467	29·74
16	44,463	705	1·58	44,110	1,297,663	29·19
17	43,758	727	1·66	43,394	1,253,553	28·65
18	43,031	745	1·73	42,658	1,210,159	28·12
19	42,286	753	1·78	41,910	1,167,501	27·61
20	41,533	758	1·82	41,154	1,125,591	27·10
21	40,775	763	1·87	40,394	1,084,437	26·60
22	40,012	766	1·91	39,629	1,044,043	26·09
23	39,246	768	1·96	38,862	1,004,414	25·59
24	38,478	772	2·01	38,092	965,552	25·09
25	37,706	775	2·06	37,318	927,460	24·60
26	36,931	778	2·11	36,542	890,142	24·10
27	36,153	782	2·16	35,762	853,600	23·61
28	35,371	784	2·22	34,979	817,838	23·12
29	34,587	788	2·28	34,193	782,859	22·63
30	33,799	792	2·34	33,403	748,666	22·15
31	33,007	797	2·41	32,608	715,263	21·67
32	32,210	801	2·49	31,810	682,655	21·19
33	31,409	806	2·57	31,006	650,845	20·72
34	30,603	811	2·65	30,197	619,839	20·25
35	29,792	815	2·74	29,384	589,642	19·79
36	28,977	820	2·83	28,567	560,258	19·34
37	28,157	824	2·93	27,745	531,691	18·88
38	27,333	829	3·03	26,918	503,946	18·44
39	26,504	830	3·13	26,089	477,028	18·00
40	25,674	831	3·24	25,258	450,939	17·56
41	24,843	830	3·34	24,428	425,681	17·13
42	24,013	828	3·45	23,599	401,253	16·71
43	23,185	825	3·56	22,772	377,654	16·29
44	22,360	819	3·67	21,950	354,882	15·87
45	21,541	812	3·77	21,135	332,932	15·46
46	20,729	803	3·87	20,328	311,797	15·04
47	19,926	794	3·98	19,529	291,469	14·63
48	19,132	786	4·10	18,739	271,940	14·21
49	18,346	776	4·23	17,958	253,201	13·80
50	17,570	769	4·38	17,186	235,243	13·39
51	16,801	760	4·52	16,421	218,057	12·98
52	16,041	749	4·67	15,666	201,636	12·57
53	15,292	735	4·81	14,924	185,970	12·16
54	14,557	723	4·96	14,196	171,046	11·75
55	13,834	710	5·14	13,479	156,850	11·34
56	13,124	699	5·33	12,774	143,371	10·92
57	12,425	688	5·53	12,081	130,597	10·51
58	11,737	676	5·76	11,399	118,516	10·10
59	11,061	665	6·01	10,728	107,117	9·68
60	10,396	654	6·30	10,069	96,389	9·27
61	9,742	645	6·62	9,420	86,320	8·86
62	9,097	634	6·97	8,780	76,900	8·45
63	8,463	624	7·37	8,151	68,120	8·05
64	7,839	612	7·81	7,533	59,969	7·65
65	7,227	600	8·31	6,927	52,436	7·26
66	6,627	588	8·86	6,333	45,509	6·87
67	6,039	572	9·48	5,753	39,176	6·49
68	5,467	556	10·17	5,189	33,423	6·11
69	4,911	538	10·94	4,642	28,234	5·75
70	4,373	516	11·80	4,115	23,592	5·40
71	3,857	492	12·76	3,611	19,477	5·05
72	3,365	466	13·84	3,132	15,866	4·71
73	2,899	435	15·03	2,682	12,734	4·39
74	2,464	404	16·37	2,262	10,052	4·08
75	2,060	368	17·86	1,876	7,790	3·78
76	1,692	330	19·53	1,527	5,914	3·49
77	1,362	291	21·39	1,216	4,387	3·22
78	1,071	252	23·46	945	3,171	2·96
79	819	211	25·77	714	2,226	2·71
80	608	172	28·32	522	1,512	2·49
81	436	136	31·12	368	990	2·27
82	300	102	34·18	249	622	2·07
83	198	74	37·49	161	373	1·88
84	124	51	41·04	98	212	1·71
85	73	33	44·82	56	114	1·56
86	40	19	48·80	30	58	1·41
87	21	11	52·93	16	28	1·23
88	10	6	57·16	7	12	1·17
89	4	2	61·45	3	5	1·06
90	2	1	65·73	2	2	·95
91	1	1	69·94			
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LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

TABLE F.

Life Table, Bengal Presidency.

Females.

Age.	Living at age x.	Dying between ages x and $x+1$.	Mortality per cent.	Living between ages x and $x+1$.	Living above age x.	Mean after life-time at age x.
1	2	3	4	5	6	7
0	100,000	29,759	29·76	76,746	2,157,549	21·58
1	70,241	6,594	9·39	66,692	2,080,803	29·62
2	63,647	4,319	6·79	61,348	2,014,111	31·65
3	59,328	2,971	5·01	57,756	1,952,763	32·91
4	56,357	2,116	3·76	55,243	1,895,007	33·63
5	54,241	1,571	2·90	53,420	1,839,764	33·92
6	52,670	1,221	2·32	52,038	1,786,344	33·92
7	51,449	998	1·94	50,935	1,734,306	33·71
8	50,451	853	1·69	50,016	1,683,371	33·37
9	49,598	762	1·54	49,211	1,633,355	32·93
10	48,836	706	1·44	48,480	1,584,144	32·44
11	48,130	674	1·40	47,791	1,535,664	31·91
12	47,456	676	1·42	47,118	1,487,873	31·35
13	46,780	682	1·46	46,439	1,440,755	30·80
14	46,098	700	1·52	45,748	1,394,316	30·35
15	45,398	721	1·59	45,038	1,348,568	29·71
16	44,677	748	1·67	44,303	1,303,530	29·18
17	43,929	772	1·76	43,543	1,259,227	28·67
18	43,157	789	1·83	42,762	1,215,684	28·17
19	42,368	796	1·88	41,970	1,172,922	27·68
20	41,572	798	1·92	41,173	1,130,952	27·20
21	40,774	798	1·96	40,375	1,089,779	26·73
22	39,976	796	1·99	39,578	1,049,404	26·25
23	39,180	795	2·03	38,782	1,009,826	25·77
24	38,385	793	2·07	37,988	971,044	25·30
25	37,592	793	2·11	37,196	933,056	24·82
26	36,799	793	2·15	36,402	895,860	24·34
27	36,006	792	2·20	35,610	859,458	23·87
28	35,214	792	2·25	34,818	823,848	23·40
29	34,422	793	2·30	34,026	789,030	22·92
30	33,629	793	2·36	33,232	755,004	22·45
31	32,836	794	2·42	32,439	721,772	21·98
32	32,042	801	2·50	31,642	689,333	21·51
33	31,241	797	2·55	30,842	657,691	21·05
34	30,444	799	2·62	30,044	626,849	20·59
35	29,645	801	2·70	29,244	596,805	20·13
36	28,844	804	2·79	28,442	567,561	19·68
37	28,040	806	2·88	27,637	539,119	19·23
38	27,234	809	2·97	26,830	511,482	18·78
39	26,425	811	3·07	26,020	484,652	18·34
40	25,614	810	3·16	25,209	458,632	17·91
41	24,804	808	3·26	24,400	433,423	17·47
42	23,996	806	3·36	23,593	409,023	17·05
43	23,190	802	3·46	22,789	385,430	16·62
44	22,388	796	3·56	21,990	362,641	16·20
45	21,592	789	3·65	21,198	340,651	15·78
46	20,803	779	3·75	20,414	319,453	15·36
47	20,024	770	3·84	19,639	299,039	14·93
48	19,254	761	3·95	18,874	279,400	14·51
49	18,493	754	4·07	18,116	260,526	14·09
50	17,739	745	4·20	17,366	242,410	13·67
51	16,094	737	4·34	16,626	225,044	13·24
52	16,257	726	4·47	15,894	208,418	12·82
53	15,531	715	4·60	15,174	192,524	12·40
54	14,816	704	4·75	14,464	177,350	11·97
55	14,112	695	4·92	13,764	162,886	11·54
56	13,417	685	5·11	13,074	149,122	11·11
57	12,732	677	5·31	12,394	136,048	10·69
58	12,055	668	5·54	11,721	123,654	10·26
59	11,387	660	5·80	11,057	111,933	9·83
60	10,727	653	6·09	10,400	100,876	9·40
61	10,074	645	6·41	9,752	90,476	8·98
62	9,429	638	6·76	9,110	80,724	8·56
63	8,791	630	7·16	8,476	71,614	8·15
64	8,161	621	7·61	7,850	63,138	7·74
65	7,540	611	8·11	7,234	55,288	7·33
66	6,929	601	8·67	6,628	48,054	6·94
67	6,328	588	9·30	6,034	41,426	6·55
68	5,740	574	9·99	5,453	35,392	6·17
69	5,166	556	10·77	4,888	29,939	5·80
70	4,610	536	11·63	4,342	25,051	5·43
71	4,074	514	12·60	3,817	20,709	5·08
72	3,560	486	13·67	3,317	16,892	4·74
73	3,074	458	14·87	2,845	13,575	4·42
74	2,616	424	16·21	2,404	10,730	4·10
75	2,192	388	17·71	1,998	8,326	3·80
76	1,804	350	19·39	1,629	6,328	3·51
77	1,454	309	21·26	1,300	4,699	3·23
78	1,145	267	23·34	1,012	3,399	2·97
79	878	225	25·65	766	2,387	2·72
80	653	184	28·21	561	1,621	2·48
81	469	147	31·01	396	1,060	2·26
82	322	110	34·08	267	664	2·06
83	212	79	37·40	172	397	1·89
84	133	55	40·96	106	225	1·72
85	78	35	44·74	60	119	1·56
86	43	21	48·72	32	59	1·42
87	22	12	52·86	16	27	1·29
88	10	6	57·11	7	11	1·17
89	4	2	61·41	3	4	1·06
90	2	1	65·69	1	1	·95
91	1	1	69·90			
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TABLE G.

Life Table, Bombay Presidency.

Males.

Age.	Living at age x.	Dying between ages x and $x+1$.	Mortality per cent.	Living between ages x and $x+1$.	Living above age x.	Mean after life-time at age x.
1	2	3	4	5	6	7
0	100,000	29,687	29·69	76,782	2,252,433	22·52
1	70,313	6,495	9·24	66,812	2,175,651	30·94
2	63,818	4,205	6·59	61,575	2,108,839	33·04
3	59,613	2,845	4·77	58,103	2,047,264	34·34
4	56,768	1,983	3·49	55,720	1,989,161	35·04
5	54,785	1,427	2·60	54,035	1,933,441	35·29
6	53,358	1,067	2·00	52,801	1,879,406	35·22
7	52,291	833	1·59	51,859	1,826,605	34·93
8	51,458	681	1·32	51,107	1,774,746	34·49
9	50,777	583	1·15	50,479	1,723,639	33·95
10	50,194	518	1·03	49,931	1,673,160	33·33
11	49,676	473	·95	49,437	1,623,229	32·68
12	49,203	448	·91	48,976	1,573,792	31·99
13	48,755	437	·90	48,536	1,524,816	31·28
14	48,318	438	·91	48,099	1,476,280	30·55
15	47,880	455	·95	47,652	1,428,181	29·83
16	47,425	482	1·02	47,184	1,380,529	29·11
17	46,943	522	1·11	46,682	1,333,345	28·40
18	46,421	573	1·23	46,134	1,286,663	27·72
19	45,848	632	1·38	45,532	1,240,529	27·06
20	45,216	692	1·53	44,870	1,194,997	26·43
21	44,524	742	1·66	44,153	1,150,127	25·83
22	43,782	782	1·79	43,391	1,105,974	25·26
23	43,000	820	1·91	42,590	1,062,583	24·71
24	42,180	851	2·02	41,754	1,019,993	24·18
25	41,329	878	2·12	40,890	978,239	23·67
26	40,451	903	2·23	40,000	937,349	23·17
27	39,548	925	2·34	39,086	897,349	22·69
28	38,623	940	2·44	38,153	858,263	22·22
29	37,683	956	2·54	37,205	820,110	21·76
30	36,727	966	2·63	36,244	782,905	21·32
31	35,761	974	2·72	35,274	746,661	20·88
32	34,787	980	2·82	34,297	711,387	20·45
33	33,807	983	2·91	33,316	677,090	20·03
34	32,824	984	3·00	32,332	643,774	19·61
35	31,840	985	3·09	31,348	611,442	19·20
36	30,855	981	3·18	30,364	580,094	18·80
37	29,874	979	3·28	29,384	549,730	18·40
38	28,895	972	3·37	28,409	520,346	18·01
39	27,923	966	3·46	27,440	491,937	17·62
40	26,957	958	3·56	26,478	464,497	17·23
41	25,999	950	3·65	25,524	438,019	16·85
42	25,049	940	3·75	24,579	412,495	16·47
43	24,109	929	3·85	23,644	387,916	16·09
44	23,180	918	3·96	22,721	364,272	15·71
45	22,262	905	4·06	21,810	341,551	15·34
46	21,357	893	4·18	20,910	319,741	14·97
47	20,464	878	4·29	20,025	298,831	14·60
48	19,586	865	4·42	19,154	278,866	14·24
49	18,721	850	4·54	18,296	259,652	13·87
50	17,871	835	4·67	17,454	241,356	13·51
51	17,036	819	4·81	16,626	223,902	13·14
52	16,217	804	4·96	15,815	207,276	12·78
53	15,413	787	5·11	15,020	191,461	12·42
54	14,626	770	5·27	14,241	176,441	12·06
55	13,856	754	5·44	13,479	162,200	11·71
56	13,102	736	5·62	12,734	148,721	11·35
57	12,366	718	5·81	12,007	135,987	11·00
58	11,648	700	6·01	11,298	123,980	10·64
59	10,948	682	6·23	10,607	112,682	10·29
60	10,266	664	6·46	9,934	102,075	9·94
61	9,602	644	6·71	9,280	92,141	9·60
62	8,958	624	6·97	8,646	82,861	9·25
63	8,334	605	7·26	8,032	74,215	8·91
64	7,729	584	7·56	7,437	66,183	8·56
65	7,145	564	7·89	6,863	58,746	8·22
66	6,581	543	8·24	6,310	51,883	7·88
67	6,038	521	8·63	5,778	45,573	7·55
68	5,517	499	9·05	5,268	39,795	7·21
69	5,018	477	9·51	4,780	34,527	6·88
70	4,541	454	10·01	4,314	29,747	6·55
71	4,087	432	10·56	3,871	25,433	6·22
72	3,655	408	11·17	3,451	21,562	5·90
73	3,247	385	11·84	3,054	18,111	5·58
74	2,862	361	12·61	2,682	15,057	5·26
75	2,501	336	13·46	2,333	12,375	4·95
76	2,165	313	14·43	2,008	10,042	4·64
77	1,852	287	15·51	1,708	8,034	4·34
78	1,565	262	16·75	1,434	6,326	4·04
79	1,303	237	18·15	1,184	4,892	3·75
80	1,066	210	19·74	961	3,708	3·48
81	856	185	21·54	764	2,747	3·21
82	671	158	23·57	592	1,983	2·96
83	513	132	25·85	447	1,391	2·71
84	381	108	28·38	327	944	2·48
85	273	85	31·16	230	617	2·26
86	188	65	34·21	156	387	2·06
87	123	46	37·51	100	231	1·88
88	77	22	41·04	61	131	1·71
89	45	20	44·79	35	70	1·56
90	25	12	48·72	19	35	1·41
91	13	7	52·79	10	16	1·28
92	6	3	56·96	4	6	1·16
93	3	2	61·17	2	2	1·02
94	1	1	65·36			
95			69·48			
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TABLE H.

Life Table, Bombay Presidency.

Females.

Age.	Living at age x.	Dying between ages x and $x+1$.	Mortality per cent.	Living between ages x and $x+1$.	Living above age x.	Mean after life-time at age x.
1	2	3	4	5	6	7
0	100,000	29,576	29·58	76,838	2,286,316	22·86
1	70,424	6,409	9·10	66,967	2,209,478	31·37
2	64,015	4,131	6·45	61,810	2,142,511	33·47
3	59,884	2,778	4·64	58,408	2,080,701	34·75
4	57,106	1,920	3·36	56,090	2,022,293	35·41
5	55,186	1,369	2·48	54,466	1,966,203	35·63
6	53,817	1,011	1·88	53,289	1,911,737	35·52
7	52,806	785	1·49	52,399	1,858,448	35·19
8	52,021	637	1·22	51,693	1,806,049	34·72
9	51,384	546	1·06	51,105	1,754,356	34·14
10	50,838	486	·96	50,592	1,703,251	33·50
11	50,352	451	·90	50,125	1,652,659	32·82
12	49,901	431	·86	49,686	1,602,534	32·11
13	49,470	427	·86	49,256	1,552,848	31·39
14	49,043	435	·89	48,826	1,503,592	30·66
15	48,608	455	·94	48,380	1,454,766	29·93
16	48,153	489	1·02	47,908	1,406,386	29·21
17	47,664	534	1·12	47,397	1,358,478	28·50
18	47,130	586	1·24	46,837	1,311,081	27·82
19	46,544	652	1·40	46,218	1,264,244	27·16
20	45,892	714	1·56	45,535	1,218,026	26·54
21	45,178	766	1·70	44,795	1,172,491	25·95
22	44,412	810	1·82	44,007	1,127,696	25·39
23	43,602	849	1·95	43,178	1,083,689	24·85
24	42,753	881	2·06	42,312	1,040,511	24·34
25	41,872	911	2·18	41,416	998,199	23·84
26	40,961	936	2·28	40,493	956,783	23·36
27	40,025	957	2·39	39,546	916,290	22·89
28	39,068	974	2·49	38,581	876,744	22·44
29	38,094	986	2·59	37,601	838,163	22·00
30	37,108	994	2·68	36,611	800,562	21·57
31	36,114	1,000	2·77	35,614	763,951	21·15
32	35,114	1,003	2·86	34,612	728,337	20·74
33	34,111	1,001	2·94	33,610	693,725	20·34
34	33,110	996	3·01	32,612	660,115	19·94
35	32,114	993	3·09	31,618	627,503	19·54
36	31,121	984	3·16	30,629	595,885	19·15
37	30,137	977	3·24	29,648	565,256	18·76
38	29,160	967	3·32	28,676	535,608	18·37
39	28,193	959	3·40	27,714	506,932	17·98
40	27,234	949	3·48	26,760	479,218	17·60
41	26,285	938	3·57	25,816	452,458	17·21
42	25,347	926	3·66	24,884	426,642	16·83
43	24,421	914	3·74	23,964	401,758	16·45
44	23,507	903	3·84	23,056	377,794	16·07
45	22,604	888	3·93	22,160	354,738	15·69
46	21,716	877	4·04	21,278	332,578	15·31
47	20,839	862	4·14	20,408	311,300	14·94
48	19,977	850	4·25	19,552	290,892	14·56
49	19,127	837	4·37	18,708	271,340	14·19
50	18,290	822	4·50	17,879	252,632	13·81
51	17,468	809	4·63	17,064	234,753	13·44
52	16,659	794	4·77	16,262	217,689	13·07
53	15,865	779	4·91	15,476	201,427	12·70
54	15,086	764	5·06	14,704	185,951	12·33
55	14,322	749	5·23	13,948	171,247	11·96
56	13,573	732	5·40	13,207	157,299	11·59
57	12,841	717	5·58	12,482	144,092	11·22
58	12,124	701	5·78	11,774	131,610	10·86
59	11,423	684	5·99	11,081	119,836	10·49
60	10,739	668	6·21	10,405	108,755	10·13
61	10,071	650	6·46	9,746	98,350	9·77
62	9,421	634	6·73	9,104	88,604	9·40
63	8,787	617	7·02	8,478	79,500	9·05
64	8,170	598	7·33	7,871	71,022	8·69
65	7,572	580	7·66	7,282	63,151	8·34
66	6,992	561	8·02	6,712	55,869	7·99
67	6,431	541	8·41	6,160	49,157	7·64
68	5,890	520	8·84	5,630	42,997	7·30
69	5,370	499	9·29	5,120	37,367	6·96
70	4,871	478	9·80	4,632	32,247	6·62
71	4,393	454	10·35	4,166	27,615	6·29
72	3,939	432	10·97	3,723	23,449	5·95
73	3,507	409	11·65	3,302	19,726	5·62
74	3,098	385	12·43	2,906	16,424	5·30
75	2,713	361	13·29	2,532	13,518	4·98
76	2,352	335	14·26	2,184	10,986	4·67
77	2,017	310	15·35	1,862	8,802	4·36
78	1,707	283	16·59	1,566	6,940	4·07
79	1,424	256	18·00	1,296	5,374	3·77
80	1,168	229	19·60	1,054	4,078	3·49
81	939	201	21·42	838	3,024	3·22
82	738	173	23·46	652	2,186	2·96
83	565	146	25·74	492	1,534	2·72
84	419	118	28·28	360	1,042	2·49
85	301	94	31·08	254	682	2·27
86	207	70	34·13	172	428	2·07
87	137	52	37·44	111	256	1·89
88	85	35	40·98	68	145	1·71
89	50	22	44·73	39	77	1·56
90	28	14	48·67	21	38	1·42
91	14	7	52·74	10	17	1·28
92	7	4	56·92	5	7	1·16
93	3	2	61·13	2	2	1·02
94	1	1	65·33	..	..	..
95	..	..	69·45	..	..	..

TABLE J.

LIFE TABLE, BURMA.

Males.

Age.	Living at age x.	Dying between ages x and $x+1$.	Mortality per cent.	Living between ages x and $x+1$.	Living above age x.	Mean after life-time at age x.
1	2	3	4	5	6	7
0	100,000	22,340	22·34	82,549	3,148,034	31·48
1	77,660	4,946	6·37	74,006	3,065,485	39·47
2	72,714	3,229	4·44	70,994	2,991,479	41·14
3	69,485	2,209	3·18	68,315	2,920,485	42·03
4	67,276	1,562	2·32	66,452	2,852,170	42·40
5	65,714	1,146	1·74	65,115	2,785,718	42·39
6	64,568	875	1·36	64,113	2,720,603	42·14
7	63,693	699	1·10	63,332	2,656,490	41·71
8	62,994	586	·93	62,693	2,593,158	41·17
9	62,408	512	·82	62,147	2,530,465	40·55
10	61,896	464	·75	61,661	2,468,318	39·88
11	61,432	430	·70	61,215	2,406,657	39·18
12	61,002	419	·69	60,794	2,345,442	38·45
13	60,583	420	·69	60,373	2,284,648	37·71
14	60,163	436	·72	59,945	2,224,275	36·97
15	59,727	460	·77	59,497	2,164,330	36·24
16	59,267	492	·83	59,021	2,104,833	35·51
17	58,775	534	·91	58,508	2,045,812	34·81
18	58,241	575	·99	57,954	1,987,304	34·12
19	57,666	621	1·08	57,356	1,929,350	33·46
20	57,045	658	1·15	56,716	1,871,994	32·82
21	56,387	697	1·24	56,038	1,815,278	32·19
22	55,690	731	1·31	55,324	1,759,240	31·59
23	54,959	764	1·39	54,577	1,703,916	31·00
24	54,195	800	1·48	53,795	1,649,339	30·43
25	53,395	830	1·55	52,980	1,595,544	29·88
26	52,565	854	1·63	52,138	1,542,564	29·35
27	51,711	872	1·68	51,275	1,490,426	28·82
28	50,839	883	1·74	50,398	1,439,151	28·31
29	49,956	891	1·78	49,510	1,388,753	27·80
30	49,065	891	1·82	48,620	1,339,243	27·30
31	48,174	889	1·84	47,730	1,290,623	26·79
32	47,285	883	1·87	46,844	1,242,893	26·29
33	46,402	872	1·88	45,966	1,196,049	25·78
34	45,530	862	1·89	45,099	1,150,083	25·26
35	44,668	852	1·91	44,242	1,104,984	24·74
36	43,816	844	1·92	43,394	1,060,742	24·21
37	42,972	835	1·94	42,554	1,017,348	23·67
38	42,137	829	1·97	41,722	974,794	23·13
39	41,308	827	2·00	40,894	933,072	22·59
40	40,481	825	2·04	40,068	892,178	22·04
41	39,656	826	2·08	39,243	852,110	21·49
42	38,830	829	2·13	38,416	812,867	20·93
43	38,001	832	2·19	37,585	774,451	20·38
44	37,169	838	2·25	36,750	736,866	19·82
45	36,331	843	2·32	35,910	700,116	19·27
46	35,488	850	2·40	35,063	664,206	18·72
47	34,638	856	2·47	34,210	629,143	18·16
48	33,782	863	2·56	33,350	594,933	17·61
49	32,919	870	2·64	32,484	561,583	17·06
50	32,049	875	2·73	31,612	529,099	16·51
51	31,174	882	2·83	30,733	497,487	15·96
52	30,292	886	2·93	29,849	466,754	15·41
53	29,406	892	3·03	28,960	436,905	14·86
54	28,514	896	3·14	28,066	407,945	14·31
55	27,618	898	3·25	27,169	379,879	13·75
56	26,720	902	3·38	26,269	352,718	13·20
57	25,818	911	3·53	25,362	326,441	12·64
58	24,907	930	3·74	24,442	301,079	12·09
59	23,977	972	4·05	23,491	276,637	11·54
60	23,005	1,037	4·51	22,486	253,146	11·00
61	21,968	1,083	4·93	21,426	230,660	10·50
62	20,885	1,116	5·34	20,327	209,234	10·02
63	19,769	1,135	5·74	19,202	188,907	9·56
64	18,634	1,144	6·14	18,062	169,705	9·11
65	17,490	1,149	6·57	16,916	151,643	8·67
66	16,341	1,149	7·04	15,766	134,727	8·24
67	15,192	1,146	7·54	14,619	118,961	7·83
68	14,046	1,139	8·10	13,476	104,342	7·43
69	12,907	1,123	8·70	12,346	90,866	7·04
70	11,784	1,102	9·36	11,233	78,520	6·66
71	10,682	1,075	10·06	10,144	67,287	6·30
72	9,607	1,041	10·83	9,086	57,143	5·95
73	8,566	1,000	11·67	8,066	48,057	5·61
74	7,566	951	12·58	7,090	39,991	5·29
75	6,615	897	13·56	6,166	32,901	4·97
76	5,718	836	14·62	5,300	26,735	4·68
77	4,882	769	15·76	4,498	21,435	4·39
78	4,113	699	16·99	3,764	16,937	4·12
79	3,414	625	18·32	3,102	13,173	3·86
80	2,789	551	19·74	2,514	10,071	3·61
81	2,238	476	21·29	2,000	7,557	3·38
82	1,762	404	22·92	1,560	5,557	3·15
83	1,358	335	24·69	1,190	3,997	2·94
84	1,023	272	26·56	887	2,807	2·74
85	751	215	28·58	644	1,920	2·56
86	536	164	30·70	454	1,276	2·38
87	372	123	32·95	310	822	2·21
88	249	88	35·34	205	512	2·06
89	161	61	37·84	130	307	1·91
90	100	40	40·49	80	177	1·77
91	60	26	43·30	47	97	1·63
92	34	16	46·34	26	50	1·49
93	18	9	49·63	14	24	1·34
94	9	5	53·28	6	10	1·17
95	4	2	57·08	3	4	1·00
96	2	2	..	1	1	·50
97	..	..	..	..	..	..
98	..	..	..	..	..	..
99	..		..	..	..	..

TABLE K.

LIFE TABLE, BURMA.

Females.

Age.	Living at age x.	Dying between ages x and $x+1$.	Mortality per cent.	Living between ages x and $x+1$.	Living above age x.	Mean after life-time at age x.
1	2	3	4	5	6	7
0	100,000	22,071	22·07	82,683	3,261,165	32·61
1	77,929	4,707	6·04	74,394	3,178,482	40·79
2	73,222	3,002	4·10	71,616	3,104,088	42·39
3	70,220	1,988	2·83	69,161	3,032,472	43·19
4	68,232	1,351	1·98	67,514	2,963,311	43·43
5	66,881	948	1·42	66,381	2,895,797	43·30
6	65,933	691	1·05	65,570	2,829,416	42·91
7	65,242	534	·82	64,964	2,763,846	42·36
8	64,708	435	·67	64,483	2,698,882	41·71
9	64,273	372	·58	64,082	2,634,399	40·99
10	63,901	337	·53	63,729	2,570,317	40·22
11	63,564	318	·50	63,403	2,506,588	39·43
12	63,246	323	·51	63,086	2,443,185	38·63
13	62,923	338	·54	62,754	2,380,099	37·83
14	62,585	371	·59	62,400	2,317,345	37·03
15	62,214	410	·66	62,009	2,254,945	36·24
16	61,804	453	·73	61,578	2,192,936	35·48
17	61,351	507	·82	61,098	2,131,358	34·74
18	60,844	559	·92	60,564	2,070,260	34·03
19	60,285	614	1·02	59,978	2,009,696	33·34
20	59,671	666	1·12	59,338	1,949,718	32·67
21	59,005	717	1·22	58,646	1,890,380	32·04
22	58,288	757	1·30	57,910	1,831,734	31·43
23	57,531	804	1·40	57,129	1,773,824	30·83
24	56,727	847	1·49	56,304	1,716,695	30·26
25	55,880	885	1·58	55,438	1,660,391	29·71
26	54,995	922	1·68	54,534	1,604,953	29·18
27	54,073	948	1·75	53,599	1,550,419	28·67
28	53,125	968	1·82	52,641	1,496,820	28·18
29	52,157	984	1·89	51,665	1,444,179	27·69
30	51,173	987	1·93	50,680	1,392,514	27·21
31	50,186	987	1·96	49,692	1,341,834	26·74
32	49,199	978	1·99	48,710	1,292,142	26·26
33	48,221	966	2·00	47,738	1,243,432	25·79
34	47,255	950	2·01	46,780	1,195,694	25·30
35	46,305	935	2·02	45,838	1,148,914	24·81
36	45,370	920	2·03	44,910	1,103,076	24·31
37	44,450	906	2·04	43,997	1,058,166	23·81
38	43,544	891	2·05	43,098	1,014,169	23·29
39	42,653	882	2·07	42,212	971,071	22·77
40	41,771	873	2·09	41,334	928,859	22·24
41	40,898	866	2·12	40,465	887,525	21·70
42	40,032	863	2·16	39,600	847,060	21·16
43	39,169	864	2·20	38,737	807,460	20·61
44	38,305	863	2·25	37,874	768,723	20·07
45	37,442	864	2·31	37,010	730,849	19·52
46	36,578	866	2·37	36,145	693,839	18·97
47	35,712	869	2·43	35,278	657,694	18·42
48	34,843	872	2·50	34,407	622,416	17·86
49	33,971	875	2·58	33,534	588,009	17·31
50	33,096	880	2·66	32,656	554,475	16·75
51	32,216	883	2·74	31,774	521,819	16·20
52	31,333	886	2·83	30,890	490,045	15·64
53	30,447	890	2·92	30,002	459,155	15·08
54	29,557	893	3·02	29,110	429,153	14·52
55	28,664	896	3·12	28,216	400,043	13·96
56	27,768	899	3·24	27,318	371,827	13·39
57	26,869	910	3·39	26,414	344,509	12·82
58	25,959	931	3·59	25,494	318,095	12·25
59	25,028	978	3·90	24,539	292,601	11·69
60	24,050	1,048	4·36	23,526	268,062	11·15
61	23,002	1,100	4·78	22,452	244,536	10·63
62	21,902	1,136	5·19	21,334	222,084	10·14
63	20,766	1,161	5·59	20,186	200,750	9·67
64	19,605	1,173	5·98	19,018	180,564	9·21
65	18,432	1,181	6·41	17,842	161,546	8·76
66	17,251	1,186	6·88	16,658	143,704	8·33
67	16,065	1,187	7·38	15,472	127,046	7·91
68	14,878	1,181	7·94	14,288	111,574	7·50
69	13,697	1,170	8·54	13,112	97,286	7·10
70	12,527	1,152	9·20	11,951	84,174	6·72
71	11,375	1,127	9·91	10,812	72,223	6·35
72	10,248	1,095	10·68	9,700	61,411	5·99
73	9,153	1,055	11·52	8,626	51,711	5·65
74	8,098	1,006	12·43	7,595	43,085	5·32
75	7,092	952	13·41	6,616	35,490	5·00
76	6,140	888	14·48	5,696	28,874	4·70
77	5,252	821	15·62	4,842	23,178	4·41
78	4,431	747	16·86	4,058	18,336	4·14
79	3,684	670	18·20	3,349	14,278	3·88
80	3,014	592	19·62	2,718	10,929	3·63
81	2,422	513	21·17	2,166	8,211	3·39
82	1,909	435	22·81	1,692	6,045	3·17
83	1,474	363	24·59	1,292	4,353	2·95
84	1,111	294	26·47	964	3,061	2·76
85	817	233	28·49	700	2,097	2·57
86	584	178	30·62	495	1,397	2·39
87	406	134	32·88	339	902	2·22
88	272	96	35·28	224	563	2·06
89	176	66	37·78	143	339	1·91
90	110	45	40·43	88	196	1·77
91	65	28	43·25	51	108	1·64
92	37	17	46·29	28	57	1·52
93	20	10	49·58	15	29	1·39
94	10	5	53·16	8	14	1·27
95	5	3	57·04	4	6	1·12
96	2	1	61·20	2	2	·95
97	1	1	65·64	..	..	·67
98	..	..	..	..	..	..
99	..	..	..	..	..	..

TABLE L.

LIFE TABLE, MADRAS PRESIDENCY.

Males.

Age.	Living at age x.	Dying between ages x and $x+1$.	Mortality per cent.	Living between ages x and $x+1$.	Living above age x.	Mean after life-time at age x.
1	2	3	4	5	6	7
0	100,000	27,393	27·39	78,709	2,592,775	25·92
1	72,607	6,202	8·54	69,288	2,514,066	34·63
2	66,405	4,082	6·15	64,233	2,444,778	36·82
3	62,323	2,808	4·50	60,835	2,380,545	38·20
4	59,515	1,994	3·35	58,462	2,319,710	38·98
5	57,521	1,467	2·55	56,751	2,261,248	39·31
6	56,054	1,124	2·01	55,469	2,204,497	39·33
7	54,930	899	1·64	54,465	2,149,028	39·12
8	54,031	755	1·40	53,643	2,094,563	38·77
9	53,276	661	1·24	52,939	2,040,926	38·31
10	52,615	599	1·14	52,311	1,987,981	37·78
11	52,016	557	1·07	51,736	1,935,670	37·21
12	51,459	543	1·06	51,188	1,883,934	36·61
13	50,916	543	1·06	50,644	1,832,746	36·00
14	50,373	541	1·07	50,102	1,782,102	35·38
15	49,832	540	1·08	49,562	1,732,000	34·76
16	49,292	539	1·10	49,022	1,682,438	34·13
17	48,753	539	1·11	48,484	1,633,416	33·50
18	48,214	540	1·12	47,944	1,584,932	32·87
19	47,674	540	1·13	47,404	1,536,988	32·24
20	47,134	543	1·15	46,862	1,489,584	31·60
21	46,591	547	1·17	46,318	1,442,722	30·97
22	46,044	553	1·20	45,768	1,396,404	30·33
23	45,491	559	1·23	45,212	1,350,636	29·69
24	44,932	568	1·26	44,648	1,305,424	29·05
25	44,364	581	1·31	44,074	1,260,776	28·42
26	43,783	596	1·36	43,485	1,216,702	27·79
27	43,187	617	1·43	42,878	1,173,217	27·17
28	42,570	637	1·50	42,252	1,130,339	26·55
29	41,933	656	1·56	41,605	1,088,087	25·95
30	41,277	678	1·64	40,938	1,046,482	25·35
31	40,599	699	1·72	40,250	1,005,544	24·77
32	39,900	725	1·82	39,538	965,294	24·19
33	39,175	748	1·91	38,801	925,756	23·63
34	38,427	771	2·01	38,042	886,955	23·08
35	37,656	797	2·12	37,258	848,913	22·52
36	36,859	819	2·22	36,450	811,655	22·02
37	36,040	838	2·33	35,621	775,205	21·51
38	35,202	869	2·47	34,768	739,584	21·01
39	34,333	889	2·59	33,888	704,816	20·53
40	33,444	908	2·71	32,990	670,928	20·06
41	32,536	912	2·81	32,080	637,938	19·61
42	31,624	918	2·90	31,165	605,858	19·16
43	30,706	919	2·99	30,246	574,693	18·72
44	29,787	921	3·09	29,326	544,447	18·28
45	28,866	920	3·19	28,406	515,121	17·85
46	27,946	920	3·29	27,486	486,715	17·42
47	27,026	918	3·40	26,567	459,229	16·99
48	26,108	914	3·50	25,651	432,662	16·57
49	25,194	910	3·61	24,739	407,011	16·16
50	24,284	903	3·72	23,832	382,272	15·74
51	23,381	897	3·83	22,932	358,440	15·33
52	22,484	889	3·96	22,040	335,508	14·92
53	21,595	881	4·08	21,154	313,468	14·52
54	20,714	870	4·19	20,279	292,314	14·11
55	19,844	859	4·33	19,414	272,035	13·71
56	18,985	848	4·47	18,561	252,621	13·31
57	18,137	836	4·61	17,719	234,060	12·91
58	17,301	822	4·75	16,890	216,341	12·50
59	16,479	808	4·90	16,075	199,451	12·10
60	15,671	793	5·06	15,274	183,376	11·70
61	14,878	779	5·24	14,488	168,102	11·30
62	14,099	764	5·42	13,717	153,614	10·90
63	13,335	750	5·63	12,960	139,897	10·49
64	12,585	737	5·85	12,216	126,937	10·09
65	11,848	722	6·10	11,487	114,721	9·68
66	11,126	709	6·37	10,772	103,234	9·28
67	10,417	695	6·67	10,070	92,462	8·88
68	9,722	681	7·00	9,382	82,392	8·47
69	9,041	666	7·37	8,708	73,010	8·08
70	8,375	652	7·78	8,049	64,302	7·68
71	7,723	636	8·24	7,405	56,253	7·28
72	7,087	620	8·75	6,777	48,848	6·89
73	6,467	601	9·32	6,165	42,071	6·51
74	5,863	585	9·96	5,572	35,906	6·12
75	5,280	564	10·70	4,998	30,334	5·75
76	4,716	545	11·54	4,444	25,336	5·37
77	4,171	523	12·54	3,910	20,892	5·01
78	3,648	497	13·63	3,400	16,982	4·66
79	3,151	470	14·91	2,916	13,582	4·31
80	2,681	439	16·38	2,462	10,666	3·98
81	2,242	405	18·04	2,040	8,204	3·66
82	1,837	366	19·94	1,654	6,164	3·36
83	1,471	325	22·08	1,308	4,510	3·07
84	1,146	279	24·33	1,006	3,202	2·79
85	867	236	27·22	749	2,196	2·53
86	631	191	30·26	536	1,447	2·29
87	440	148	33·62	366	911	2·07
88	292	109	37·33	238	545	1·86
89	183	76	41·37	145	307	1·67
90	107	49	45·74	82	162	1·50
91	58	29	50·41	44	80	1·34
92	29	14	55·33	21	36	1·21
93	13	8	60·43	9	15	1·08
94	5	3	65·64	4	6	·96
95	2	1	70·83	2	2	·83
96	1	1	76·00	..	..	·62
97	..	..	..	..	..	..
98	..	..	..	..	..	..
99	..	..	..	..	..	..

TABLE M.

LIFE TABLE, MADRAS PRESIDENCY.

Females.

Age.	Living at age x.	Dying between ages x and $x+1$.	Mortality per cent.	Living between ages x and $x+1$.	Living above age x.	Mean after life-time at age x.
1	2	3	4	5	6	7
0	100,000	25,702	25·70	79,255	2,765,111	27·65
1	74,298	5,038	6·78	71,561	2,685,856	36·15
2	69,260	3,271	4·72	67,493	2,614,295	37·75
3	65,989	2,273	3·44	64,769	2,546,802	38·59
4	63,716	1,699	2·67	62,810	2,482,033	38·95
5	62,017	1,448	2·34	61,257	2,419,223	39·01
6	60,569	1,245	2·06	59,923	2,357,966	38·93
7	59,324	1,077	1·82	58,770	2,298,043	38·74
8	58,247	942	1·62	57,765	2,239,273	38·44
9	57,305	833	1·45	56,882	2,181,508	38·07
10	56,472	757	1·34	56,089	2,124,626	37·62
11	55,715	705	1·26	55,361	2,068,537	37·13
12	55,010	680	1·24	54,670	2,013,176	36·60
13	54,330	666	1·23	53,997	1,958,506	36·05
14	53,664	662	1·23	53,333	1,904,509	35·49
15	53,002	655	1·24	52,674	1,851,176	34·93
16	52,347	648	1·24	52,023	1,798,502	34·36
17	51,699	641	1·24	51,378	1,746,479	33·78
18	51,058	636	1·24	50,740	1,695,101	33·20
19	50,422	630	1·25	50,107	1,644,361	32·61
20	49,792	624	1·25	49,480	1,594,254	32·02
21	49,168	620	1·26	48,858	1,544,774	31·42
22	48,548	619	1·27	48,238	1,495,916	30·81
23	47,929	624	1·30	47,617	1,447,678	30·20
24	47,305	629	1·33	46,990	1,400,061	29·60
25	46,676	639	1·37	46,356	1,353,071	28·99
26	46,037	645	1·40	45,714	1,306,715	28·38
27	45,392	661	1·46	45,062	1,261,001	27·78
28	44,731	676	1·51	44,393	1,215,939	27·18
29	44,055	691	1·57	43,710	1,171,546	26·59
30	43,364	710	1·64	43,009	1,127,836	26·01
31	42,654	728	1·71	42,290	1,084,827	25·43
32	41,926	750	1·79	41,551	1,042,537	24·87
33	41,176	771	1·87	40,790	1,000,986	24·31
34	40,405	791	1·96	40,010	960,196	23·76
35	39,614	813	2·05	39,208	920,186	23·23
36	38,801	833	2·15	38,384	880,978	22·71
37	37,968	850	2·24	37,543	842,594	22·19
38	37,118	881	2·37	36,678	805,051	21·69
39	36,237	899	2·48	35,788	768,373	21·20
40	35,338	917	2·60	34,880	732,585	20·73
41	34,421	921	2·67	33,960	697,705	20·27
42	33,500	923	2·76	33,038	663,745	19·81
43	32,577	925	2·84	32,114	630,707	19·36
44	31,652	926	2·93	31,189	598,593	18·91
45	30,726	924	3·01	30,264	567,404	18·47
46	29,802	924	3·10	29,340	537,140	18·02
47	28,878	924	3·20	28,416	507,800	17·58
48	27,954	919	3·29	27,494	479,384	17·15
49	27,035	915	3·38	26,578	451,890	16·71
50	26,120	908	3·48	25,666	425,312	16·28
51	25,212	904	3·58	24,760	399,646	15·85
52	24,308	898	3·69	23,859	374,886	15·42
53	23,410	890	3·80	22,965	351,027	14·99
54	22,520	880	3·91	22,080	328,062	14·57
55	21,640	872	4·03	21,204	305,982	14·14
56	20,768	862	4·15	20,337	284,778	13·71
57	19,906	852	4·28	19,480	264,441	13·28
58	19,054	843	4·42	18,632	244,961	12·86
59	18,211	834	4·58	17,794	226,329	12·43
60	17,377	825	4·75	16,964	208,535	12·00
61	16,552	815	4·92	16,144	191,571	11·57
62	15,737	805	5·11	15,334	175,427	11·15
63	14,932	796	5·33	14,534	160,093	10·72
64	14,136	785	5·56	13,774	145,559	10·30
65	13,351	776	5·81	12,963	131,815	9·87
66	12,575	766	6·09	12,192	118,852	9·45
67	11,809	755	6·40	11,432	106,660	9·03
68	11,054	744	6·73	10,682	95,228	8·61
69	10,310	733	7·11	9,944	84,546	8·20
70	9,577	721	7·53	9,216	74,602	7·79
71	8,856	707	7·98	8,502	65,386	7·38
72	8,149	692	8·50	7,803	56,884	6·98
73	7,457	677	9·08	7,118	49,081	6·58
74	6,780	660	9·73	6,450	41,963	6·19
75	6,120	641	10·47	5,800	35,513	5·80
76	5,479	620	11·32	5,169	29,713	5·42
77	4,859	599	12·32	4,560	24,544	5·05
78	4,260	572	13·43	3,974	19,984	4·69
79	3,688	543	14·72	3,416	16,010	4·34
80	3,145	509	16·19	2,890	12,594	4·00
81	2,636	471	17·86	2,400	9,704	3·68
82	2,165	428	19·77	1,951	7,304	3·37
83	1,737	381	21·92	1,546	5,353	3·08
84	1,356	328	24·18	1,192	3,807	2·81
85	1,028	278	27·08	889	2,615	2·54
86	750	226	30·12	637	1,726	2·30
87	524	175	33·50	436	1,089	2·08
88	349	130	37·21	284	653	1·87
89	219	90	41·26	174	369	1·68
90	129	59	45·64	100	195	1·50
91	70	35	50·32	52	95	1·35
92	35	19	55·26	26	43	1·20
93	16	10	60·37	11	17	1·07
94	6	4	65·58	4	6	·94
95	2	1	70·78	2	2	·80
96	1	1	..	..	..	..
97	..	..	..	..	..	..
98	..	..	..	..	..	..
99	..	..	..	..	..	..

TABLE N.

Life Table, Agra and Oudh (United Provinces).

Males.

Age.	Living at age x.	Dying between ages x and $x+1$.	Mortality per cent.	Living between ages x and $x+1$.	Living above age x.	Mean after life-time at age x.
1	2	3	4	5	6	7
0	100,000	29,787	29·79	76,732	2,120,880	21·21
1	70,213	6,595	9·39	66,662	2,044,148	29·11
2	63,618	4,305	6·76	61,325	1,977,486	31·08
3	59,313	2,945	4·96	57,753	1,916,161	32·31
4	56,368	2,083	3·70	55,270	1,858,408	32·97
5	54,285	1,527	2·81	53,485	1,803,138	33·22
6	52,758	1,167	2·21	52,151	1,749,653	33·16
7	51,591	933	1·81	51,109	1,697,502	32·90
8	50,658	781	1·54	50,257	1,646,393	32·50
9	49,877	683	1·37	49,529	1,596,136	32·00
10	49,194	618	1·26	48,881	1,546,607	31·44
11	48,576	575	1·18	48,286	1,497,726	30·83
12	48,001	552	1·15	47,726	1,449,440	30·20
13	47,449	548	1·16	47,175	1,401,714	29·54
14	46,901	561	1·20	46,620	1,354,539	28·88
15	46,340	589	1·27	46,046	1,307,919	28·22
16	45,751	634	1·39	45,434	1,261,873	27·58
17	45,117	676	1·50	44,779	1,216,439	26·96
18	44,441	740	1·66	44,071	1,171,660	26·36
19	43,701	788	1·80	43,307	1,127,589	25·80
20	42,913	830	1·93	42,498	1,084,282	25·27
21	42,083	865	2·06	41,650	1,041,784	24·76
22	41,218	900	2·18	40,768	1,000,134	24·26
23	40,318	928	2·30	39,854	959,366	23·79
24	39,390	950	2·41	38,915	919,512	23·34
25	38,440	967	2·52	37,956	880,597	22·91
26	37,473	977	2·61	36,984	842,641	22·49
27	36,496	986	2·70	36,003	805,657	22·08
28	35,510	988	2·78	35,016	769,654	21·67
29	34,522	989	2·86	34,028	734,638	21·28
30	33,533	987	2·94	33,040	700,610	20·89
31	32,546	981	3·01	32,056	667,570	20·51
32	31,565	974	3·09	31,078	635,514	20·13
33	30,591	967	3·16	30,108	604,436	19·76
34	29,624	956	3·23	29,146	574,328	19·39
35	28,668	946	3·30	28,195	545,182	19·02
36	27,722	933	3·37	27,256	516,987	18·65
37	26,789	921	3·44	26,328	489,731	18·28
38	25,868	907	3·51	25,414	463,403	17·91
39	24,961	893	3·58	24,514	437,989	17·55
40	24,068	878	3·65	23,629	413,475	17·18
41	23,190	865	3·73	22,758	389,846	16·81
42	22,325	849	3·80	21,900	367,088	16·44
43	21,476	835	3·89	21,058	345,188	16·07
44	20,641	820	3·97	20,231	324,130	15·70
45	19,821	805	4·06	19,418	303,899	15·33
46	19,016	791	4·16	18,620	284,481	14·96
47	18,225	777	4·26	17,836	265,861	14·59
48	17,448	763	4·37	17,066	248,025	14·21
49	16,685	750	4·49	16,310	230,959	13·84
50	15,935	737	4·62	15,566	214,649	13·47
51	15,198	723	4·76	14,836	199,083	13·10
52	14,475	710	4·91	14,120	184,247	12·73
53	13,765	697	5·06	13,416	170,127	12·36
54	13,068	683	5·23	12,726	156,711	11·99
55	12,385	671	5·41	12,050	143,985	11·63
56	11,714	657	5·61	11,386	131,935	11·26
57	11,057	643	5·82	10,736	120,549	10·90
58	10,414	629	6·04	10,100	109,813	10·54
59	9,785	614	6·27	9,478	99,713	10·19
60	9,171	598	6·52	8,872	90,235	9·84
61	8,573	582	6·79	8,282	81,363	9·49
62	7,991	564	7·06	7,709	73,081	9·14
63	7,427	549	7·38	7,152	65,372	8·80
64	6,878	530	7·71	6,613	58,220	8·46
65	6,348	511	8·05	6,092	51,607	8·13
66	5,837	491	8·42	5,592	45,515	7·80
67	5,346	472	8·82	5,110	39,923	7·47
68	4,874	454	9·24	4,649	34,813	7·14
69	4,424	426	9·71	4,209	30,164	6·83
70	3,994	408	10·27	3,790	25,955	6·50
71	3,586	385	10·75	3,394	22,165	6·18
72	3,201	363	11·34	3,020	18,771	5·86
73	2,838	340	11·99	2,668	15,751	5·55
74	2,498	318	12·72	2,339	13,083	5·24
75	2,180	295	13·52	2,032	10,744	4·93
76	1,885	272	14·43	1,749	8,712	4·62
77	1,613	249	15·45	1,488	6,963	4·32
78	1,364	227	16·62	1,250	5,475	4·01
79	1,137	204	17·96	1,035	4,225	3·72
80	933	182	19·54	842	3,190	3·42
81	751	161	21·41	670	2,348	3·13
82	590	140	23·64	520	1,678	2·85
83	450	118	26·28	391	1,158	2·57
84	332	98	29·40	283	767	2·31
85	234	77	33·04	196	484	2·07
86	157	58	37·22	128	288	1·83
87	99	42	41·94	78	160	1·62
88	57	27	47·14	44	82	1·43
89	30	16	52·76	22	38	1·26
90	14	8	58·64	10	16	1·11
91	6	4	64·64	4	6	·98
92	2	1	70·56	2	2	·86
93	1	1	76·21	..	—	..
94	..	..	..	..		
95	..	..	..	..	..	..
96	..	..	..	..	..	..
97	..	..	..	..	..	..
98	..	..	..	..	..	..
99	..	..	..	..	..	..

TABLE O.

Life Table, Agra and Oudh (United Provinces).

Females.

Age.	Living at age x.	Dying between ages x and $x+1$.	Mortality per cent.	Living between ages x and $x+1$.	Living above age x.	Mean after life-time at age x.
1	2	3	4	5	6	7
0	100,000	29,754	29·75	76,748	2,150,333	21·50
1	70,246	6,562	9·34	66,712	2,073,585	29·52
2	63,684	4,281	6·72	61,403	2,006,873	31·51
3	59,403	2,926	4·93	57,853	1,945,470	32·75
4	56,477	2,069	3·66	55,386	1,887,617	33·42
5	54,408	1,518	2·79	53,613	1,832,231	33·68
6	52,890	1,161	2·20	52,286	1,778,618	33·63
7	51,729	933	1·80	51,242	1,726,332	33·37
8	50,796	787	1·55	50,387	1,675,090	32·98
9	50,009	694	1·39	49,655	1,624,703	32·49
10	49,315	632	1·28	48,995	1,575,048	31·94
11	48,683	594	1·22	48,384	1,526,053	31·35
12	48,089	566	1·18	47,806	1,477,669	30·73
13	47,523	563	1·18	47,242	1,429,863	30·09
14	46,960	572	1·22	46,674	1,382,621	29·44
15	46,388	597	1·29	46,090	1,335,947	28·80
16	45,791	637	1·39	45,472	1,289,857	28·17
17	45,154	673	1·49	44,818	1,244,385	27·56
18	44,481	732	1·64	44,115	1,199,567	26·97
19	43,749	773	1·77	43,362	1,155,452	26·41
20	42,976	811	1·89	42,570	1,112,090	25·88
21	42,165	843	2·00	41,744	1,069,520	25·37
22	41,322	874	2·11	40,885	1,027,776	24·87
23	40,448	898	2·22	39,999	986,891	24·40
24	39,550	918	2·32	39,091	946,892	23·94
25	38,632	932	2·41	38,166	907,801	23·50
26	37,700	942	2·50	37,229	869,635	23·07
27	36,758	948	2·58	36,284	832,406	22·65
28	35,810	951	2·65	35,334	796,122	22·23
29	34,859	950	2·72	34,384	760,788	21·82
30	33,909	947	2·80	33,436	726,404	21·42
31	32,962	942	2·86	32,491	692,968	21·02
32	32,020	936	2·92	31,552	660,477	20·63
33	31,084	928	2·99	30,620	628,925	20·23
34	30,156	919	3·05	29,696	598,305	19·84
35	29,237	910	3·11	28,782	568,609	19·45
36	28,327	901	3·18	27,876	539,827	19·06
37	27,426	894	3·26	26,979	511,951	18·67
38	26,532	884	3·33	26,090	484,972	18·28
39	25,648	874	3·41	25,211	458,882	17·89
40	24,774	866	3·49	24,341	433,671	17·51
41	23,908	855	3·58	23,480	409,330	17·12
42	23,053	845	3·66	22,630	385,850	16·74
43	22,208	834	3·76	21,791	363,220	16·36
44	21,374	823	3·85	20,962	341,429	15·97
45	20,551	810	3·94	20,146	320,467	15·59
46	19,741	798	4·04	19,342	300,321	15·21
47	18,943	785	4·15	18,550	280,979	14·83
48	18,158	773	4·25	17,772	262,429	14·45
49	17,385	760	4·37	17,005	244,657	14·07
50	16,625	748	4·50	16,251	227,652	13·69
51	15,877	735	4·63	15,510	211,401	13·31
52	15,142	723	4·78	14,780	195,891	12·94
53	14,419	710	4·93	14,064	181,111	12·56
54	13,709	699	5·09	13,360	167,047	12·19
55	13,010	685	5·27	12,668	153,687	11·81
56	12,325	674	5·46	11,988	141,019	11·44
57	11,651	659	5·66	11,322	129,031	11·07
58	10,992	646	5·87	10,669	117,709	10·71
59	10,346	631	6·10	10,030	107,040	10·35
60	9,715	616	6·34	9,407	97,010	9·99
61	9,099	601	6·61	8,798	87,603	9·63
62	8,498	584	6·87	8,206	78,805	9·27
63	7,914	570	7·19	7,629	70,599	8·92
64	7,344	552	7·52	7,068	62,970	8·57
65	6,792	534	7·86	6,525	55,902	8·23
66	6,258	515	8·23	6,000	49,377	7·89
67	5,743	495	8·63	5,496	43,377	7·55
68	5,248	476	9·06	5,010	37,881	7·22
69	4,772	455	9·53	4,544	32,871	6·89
70	4,317	433	10·02	4,100	28,327	6·56
71	3,884	410	10·56	3,679	24,227	6·24
72	3,474	388	11·16	3,280	20,548	5·91
73	3,086	364	11·82	2,904	17,268	5·60
74	2,722	342	12·55	2,551	14,364	5·28
75	2,380	318	13·36	2,221	11,813	4·96
76	2,062	294	14·27	1,915	9,592	4·65
77	1,768	270	15·30	1,633	7,677	4·34
78	1,498	247	16·47	1,374	6,044	4·03
79	1,251	223	17·83	1,140	4,670	3·73
80	1,028	200	19·41	928	3,530	3·43
81	828	176	21·29	740	2,602	3·14
82	652	153	23·52	576	1,862	2·86
83	499	131	26·17	434	1,286	2·58
84	368	108	29·30	314	852	2·32
85	260	85	32·95	218	538	2·06
86	175	65	37·14	142	320	1·83
87	110	46	41·86	87	178	1·62
88	64	30	47·08	49	91	1·42
89	34	18	52·70	25	42	1·24
90	16	9	58·60	12	17	1·06
91	7	5	64·60	4	5	·98
92	2	1	70·43	1	1	·87
93	1	1	75·29	..	..	..

TABLE P.

LIFE TABLE, PUNJAB.

Males.

Age.	Living at age x.	Dying between ages x and $x+1$.	Mortality per cent.	Living between ages x and $x+1$.	Living above age x.	Mean after life-time at age x.
1	2	3	4	5	6	7
0	100,000	29,787	29·79	76,732	2,122,761	21·23
1	70,213	6,595	9·39	66,662	2,046,029	29·14
2	63,618	4,305	6·77	61,325	1,979,367	31·11
3	59,313	2,945	4·97	57,753	1,918,042	32·34
4	56,368	2,083	3·70	55,270	1,860,289	33·00
5	54,285	1,527	2·81	53,485	1,805,019	33·25
6	52,758	1,167	2·21	52,151	1,751,534	33·20
7	51,591	877	1·70	51,137	1,699,383	32·94
8	50,714	738	1·46	50,345	1,648,246	32·50
9	49,976	631	1·26	49,660	1,597,901	31·97
10	49,345	600	1·22	49,045	1,548,241	31·38
11	48,745	623	1·28	48,434	1,499,196	30·76
12	48,122	672	1·40	47,786	1,450,762	30·15
13	47,450	724	1·53	47,088	1,402,976	29·57
14	46,726	777	1·66	46,338	1,355,888	29·02
15	45,949	814	1·77	45,542	1,309,550	28·50
16	45,135	839	1·86	44,716	1,264,008	28·00
17	44,296	852	1·92	43,870	1,219,292	27·53
18	43,444	854	1·96	43,017	1,175,422	27·06
19	42,590	852	2·00	42,164	1,132,405	26·59
20	41,738	853	2·04	41,312	1,090,241	26·12
21	40,885	854	2·09	40,458	1,048,929	25·66
22	40,031	854	2·13	39,604	1,008,471	25·19
23	39,177	857	2·19	38,748	968,867	24·73
24	38,320	859	2·24	37,890	930,119	24·27
25	37,461	862	2·30	37,030	892,229	23·82
26	36,599	863	2·36	36,168	855,199	23·37
27	35,736	866	2·42	35,303	819,031	22·92
28	34,870	866	2·48	34,437	783,728	22·48
29	34,004	866	2·55	33,571	749,291	22·04
30	33,138	867	2·62	32,704	715,720	21·60
31	32,271	868	2·69	31,837	683,016	21·16
32	31,403	869	2·77	30,968	651,179	20·74
33	30,534	871	2·85	30,098	620,211	20·31
34	29,663	874	2·95	29,226	590,113	19·89
35	28,789	876	3·04	28,351	560,887	19·48
36	27,913	878	3·15	27,474	532,536	19·08
37	27,035	881	3·26	26,594	505,062	18·68
38	26,154	883	3·37	25,712	478,468	18·29
39	25,271	882	3·49	24,830	452,756	17·92
40	24,389	881	3·61	23,948	427,926	17·55
41	23,508	878	3·74	23,069	403,978	17·18
42	22,630	873	3·86	22,194	380,909	16·83
43	21,757	866	3·98	21,324	358,715	16·49
44	20,891	854	4·09	20,464	337,391	16·15
45	20,037	838	4·18	19,618	316,927	15·82
46	19,199	821	4·27	18,788	297,309	15·49
47	18,378	801	4·36	17,978	278,521	15·16
48	17,577	781	4·44	17,186	260,543	14·82
49	16,796	761	4·53	16,416	243,357	14·49
50	16,035	742	4·62	15,664	226,941	14·15
51	15,293	721	4·72	14,932	211,277	13·82
52	14,572	702	4·82	14,221	196,345	13·47
53	13,870	683	4·92	13,528	182,124	13·13
54	13,187	663	5·03	12,856	168,596	12·79
55	12,524	643	5·14	12,202	155,740	12·44
56	11,881	625	5·26	11,568	143,538	12·08
57	11,256	606	5·38	10,953	131,970	11·72
58	10,650	587	5·51	10,356	121,017	11·36
59	10,063	569	5·65	9,778	110,661	11·00
60	9,494	550	5·80	9,219	100,883	10·63
61	8,944	532	5·95	8,678	91,664	10·25
62	8,412	515	6·12	8,154	82,986	9·87
63	7,897	497	6·29	7,648	74,832	9·48
64	7,400	480	6·48	7,160	67,184	9·08
65	6,920	462	6·68	6,689	60,024	8·67
66	6,458	445	6·90	6,236	53,335	8·26
67	6,013	431	7·17	5,798	47,099	7·83
68	5,582	421	7·54	5,372	41,301	7·40
69	5,161	416	8·06	4,953	35,929	6·96
70	4,745	416	8·76	4,537	30,976	6·53
71	4,329	415	9·60	4,122	26,439	6·11
72	3,914	414	10·59	3,707	22,317	5·70
73	3,500	411	11·72	3,294	18,610	5·32
74	3,089	399	12·91	2,890	15,316	4·96
75	2,690	380	14·15	2,500	12,426	4·62
76	2,310	352	15·21	2,134	9,926	4·30
77	1,958	327	16·72	1,794	7,792	3·98
78	1,631	298	18·25	1,482	5,998	3·68
79	1,333	267	20·02	1,200	4,516	3·38
80	1,066	235	22·04	948	3,316	3·11
81	831	200	24·09	731	2,368	2·84
82	631	169	26·82	546	1,637	2·59
83	462	137	29·60	394	1,091	2·35
84	325	104	32·76	272	697	2·13
85	219	80	36·23	179	425	1·92
86	139	55	40·08	112	246	1·73
87	84	37	44·29	66	134	1·56
88	47	23	48·74	36	68	1·40
89	24	13	53·43	18	32	1·26
90	11	6	58·39	8	14	1·13
91	5	3	63·49	4	6	1·01
92	2	1	68·64	2	2	·90
93	1	1	73·70	..	..	..

TABLE Q.

LIFE TABLE, ALL INDIA.

Males.

Age.	Living at age x.	Dying between ages x and $x+1$.	Mortality per cent.	Living between ages x and $x+1$.	Living above age x.	Mean after life-time at age x.
1	2	3	4	5	6	7
0	100,000	28,998	29·00	77,289	2,258,626	22·59
1	71,002	6,473	9·12	67,522	2,181,337	30·72
2	64,529	4,241	6·57	62,271	2,113,815	32·76
3	60,288	2,913	4·83	58,745	2,051,544	34·03
4	57,375	2,067	3·60	56,287	1,992,799	34·73
5	55,308	1,523	2·75	54,511	1,936,512	35·01
6	53,785	1,168	2·17	53,178	1,882,001	34·99
7	52,617	933	1·77	52,135	1,828,823	34·76
8	51,684	786	1·52	51,281	1,776,688	34·38
9	50,898	686	1·35	50,549	1,725,407	33·90
10	50,212	626	1·25	49,895	1,674,858	33·36
11	49,586	593	1·20	49,287	1,624,963	32·77
12	48,993	585	1·19	48,700	1,575,676	32·16
13	48,408	590	1·22	48,113	1,526,976	31·54
14	47,818	605	1·26	47,516	1,478,863	30·93
15	47,213	626	1·32	46,900	1,431,347	30·32
16	46,587	651	1·40	46,262	1,384,447	29·72
17	45,936	676	1·47	45,598	1,338,185	29·13
18	45,260	703	1·55	44,908	1,292,587	28·56
19	44,557	724	1·62	44,195	1,247,679	28·00
20	43,833	742	1·69	43,462	1,203,484	27·46
21	43,091	758	1·76	42,712	1,160,022	26·92
22	42,333	773	1·82	41,946	1,117,310	26·39
23	41,560	787	1·89	41,166	1,075,364	25·87
24	40,773	800	1·96	40,373	1,034,198	25·36
25	39,973	811	2·03	39,568	993,825	24·86
26	39,162	820	2·10	38,752	954,257	24·37
27	38,342	829	2·16	37,928	915,505	23·88
28	37,513	838	2·23	37,094	877,577	23·39
29	36,675	844	2·30	36,253	840,483	22·92
30	35,831	850	2·37	35,406	804,230	22·45
31	34,981	855	2·44	34,554	768,824	21·98
32	34,126	861	2·52	33,696	734,270	21·52
33	33,265	865	2·60	32,832	700,574	21·06
34	32,400	869	2·68	31,966	667,742	20·61
35	31,531	872	2·77	31,095	635,776	20·16
36	30,659	875	2·85	30,222	604,681	19·72
37	29,784	877	2·94	29,346	574,459	19·29
38	28,907	879	3·04	28,468	545,113	18·86
39	28,028	879	3·14	27,588	516,645	18·43
40	27,149	879	3·24	26,710	489,057	18·01
41	26,270	875	3·33	25,832	462,347	17·60
42	25,395	871	3·43	24,960	436,515	17·19
43	24,524	865	3·53	24,092	411,555	16·78
44	23,659	856	3·62	23,231	387,463	16·38
45	22,803	849	3·72	22,378	364,232	15·97
46	21,954	842	3·83	21,533	341,854	15·57
47	21,112	829	3·93	20,698	320,321	15·17
48	20,283	819	4·04	19,874	299,623	14·77
49	19,464	808	4·15	19,060	279,749	14·37
50	18,656	798	4·28	18,257	260,689	13·97
51	17,858	787	4·41	17,464	242,432	13·58
52	17,071	775	4·54	16,684	224,968	13·18
53	16,296	762	4·68	15,915	208,284	12·78
54	15,534	750	4·83	15,159	192,369	12·38
55	14,784	737	4·98	14,416	177,210	11·99
56	14,047	724	5·15	13,685	162,794	11·59
57	13,323	711	5·34	12,968	149,109	11·19
58	12,612	698	5·53	12,263	136,141	10·79
59	11,914	685	5·75	11,572	123,878	10·40
60	11,229	674	6·00	10,892	112,306	10·00
61	10,555	661	6·26	10,224	101,414	9·61
62	9,894	648	6·55	9,570	91,190	9·22
63	9,246	634	6·86	8,929	81,620	8·83
64	8,612	620	7·20	8,302	72,691	8·44
65	7,992	605	7·57	7,690	64,389	8·06
66	7,387	590	7·98	7,092	56,699	7·68
67	6,797	574	8·44	6,510	49,607	7·30
68	6,223	557	8·95	5,944	43,097	6·93
69	5,666	539	9·51	5,396	37,153	6·56
70	5,127	521	10·17	4,866	31,757	6·19
71	4,606	502	10·89	4,355	26,891	5·84
72	4,104	480	11·70	3,864	22,536	5·49
73	3,624	457	12·60	3,396	18,672	5·15
74	3,167	431	13·60	2,952	15,276	4·82
75	2,736	402	14·71	2,535	12,324	4·50
76	2,334	372	15·92	2,148	9,789	4·19
77	1,962	340	17·31	1,792	7,641	3·89
78	1,622	306	18·85	1,469	5,849	3·61
79	1,316	271	20·59	1,180	4,380	3·33
80	1,045	236	22·55	927	3,200	3·06
81	809	200	24·73	709	2,273	2·81
82	609	166	27·21	526	1,564	2·57
83	443	133	29·95	376	1,038	2·34
84	310	102	32·97	259	662	2·13
85	208	76	36·35	170	403	1·93
86	132	53	40·02	106	233	1·75
87	79	35	43·97	62	127	1·58
88	44	21	48·18	34	65	1·42
89	23	12	52·61	17	31	1·28
90	11	6	57·20	8	14	1·15
91	5	3	62·28	4	6	1·03
92	2	1	68·29	2	2	·89
93	1	1	75·84	..	..	..
94	..	..	..	..	..	..

TABLE R.

LIFE TABLE, ALL INDIA.

Females.

Age x.	Living at age x.	Dying between ages x and $x+1$.	Mortality per cent.	Living between ages x and $x+1$.	Living above age x.	Mean after life-time at age x.
1	2	3	4	5	6	7
0	100,000	28,460	28·46	77,558	2,330,505	23·31
1	71,540	6,165	8·62	68,214	2,252,947	31·49
2	65,375	4,027	6·16	63,224	2,184,733	33·42
3	61,348	2,766	4·51	59,879	2,121,509	34·58
4	58,582	1,974	3·37	57,541	2,061,630	35·19
5	56,608	1,485	2·62	55,830	2,004,089	35·40
6	55,123	1,169	2·12	54,516	1,948,259	35·34
7	53,954	959	1·78	53,459	1,893,743	35·10
8	52,995	817	1·54	52,577	1,840,284	34·73
9	52,178	728	1·40	51,808	1,787,707	34·26
10	51,450	663	1·29	51,115	1,735,899	33·74
11	50,787	627	1·24	50,471	1,684,784	33·17
12	50,160	615	1·23	49,852	1,634,313	32·58
13	49,545	614	1·24	49,238	1,584,461	31·98
14	48,931	627	1·28	48,618	1,535,223	31·38
15	48,304	646	1·34	47,981	1,486,605	30·78
16	47,658	670	1·41	47,323	1,438,624	30·19
17	46,988	695	1·48	46,640	1,391,301	29·61
18	46,293	722	1·56	45,932	1,344,661	29·05
19	45,571	743	1·63	45,200	1,298,729	28·50
20	44,828	761	1·70	44,448	1,253,529	27·96
21	44,067	774	1·76	43,680	1,209,081	27·44
22	43,293	786	1·82	42,900	1,165,401	26·92
23	42,507	798	1·88	42,108	1,122,501	26·41
24	41,709	808	1·94	41,305	1,080,393	25·90
25	40,901	818	2·00	40,492	1,039,088	25·40
26	40,083	825	2·06	39,670	998,596	24·91
27	39,258	832	2·12	38,842	958,926	24·43
28	38,426	838	2·18	38,007	920,084	23·94
29	37,588	843	2·24	37,166	882,077	23·47
30	36,745	848	2·31	36,321	844,911	22·99
31	35,897	852	2·37	35,471	808,590	22·53
32	35,045	855	2·44	34,618	773,119	22·06
33	34,190	858	2·51	33,761	738,501	21·60
34	33,332	861	2·58	32,902	704,740	21·14
35	32,471	863	2·66	32,040	671,838	20·69
36	31,608	865	2·74	31,176	639,798	20·24
37	30,743	867	2·82	30,310	608,622	19·80
38	29,876	868	2·91	29,442	578,312	19·36
39	29,008	869	3·00	28,574	548,870	18·92
40	28,139	868	3·08	27,705	520,296	18·49
41	27,271	865	3·17	26,838	492,591	18·06
42	26,406	861	3·26	25,976	465,753	17·64
43	25,545	856	3·35	25,117	439,777	17·22
44	24,689	850	3·44	24,264	414,660	16·80
45	23,839	842	3·53	23,418	390,396	16·38
46	22,997	834	3·63	22,580	366,978	15·96
47	22,163	825	3·72	21,750	344,398	15·54
48	21,338	816	3·83	20,930	322,648	15·12
49	20,522	808	3·94	20,118	301,718	14·70
50	19,714	800	4·06	19,314	281,600	14·28
51	18,914	791	4·18	18,518	262,286	13·87
52	18,123	781	4·31	17,732	243,768	13·45
53	17,342	770	4·44	16,957	226,036	13·03
54	16,572	759	4·58	16,192	209,079	12·62
55	15,813	749	4·74	15,438	192,887	12·20
56	15,064	739	4·91	14,694	177,449	11·78
57	14,325	729	5·09	13,960	162,755	11·36
58	13,596	720	5·30	13,236	148,795	10·94
59	12,876	711	5·52	12,520	135,559	10·53
60	12,165	703	5·78	11,814	123,039	10·11
61	11,462	694	6·06	11,115	111,225	9·70
62	10,768	684	6·35	10,426	100,110	9·30
63	10,084	674	6·68	9,747	89,684	8·89
64	9,410	663	7·04	9,078	79,937	8·49
65	8,747	651	7·44	8,422	70,859	8·10
66	8,096	638	7·88	7,777	62,437	7·71
67	7,458	623	8·36	7,146	54,660	7·33
68	6,835	608	8·89	6,531	47,514	6·95
69	6,227	590	9·48	5,932	40,983	6·58
70	5,637	570	10·12	5,352	35,051	6·22
71	5,067	548	10·82	4,793	29,699	5·86
72	4,519	525	11·63	4,256	24,906	5·51
73	3,994	500	12·51	3,744	20,650	5·17
74	3,494	472	13·50	3,258	16,906	4·84
75	3,022	441	14·60	2,802	13,648	4·52
76	2,581	409	15·83	2,376	10,846	4·20
77	2,172	374	17·22	1,985	8,470	3·90
78	1,798	340	18·89	1,628	6,485	3·61
79	1,458	299	20·52	1,308	4,857	3·33
80	1,159	261	22·49	1,028	3,549	3·06
81	898	222	24·69	787	2,521	2·81
82	676	184	27·16	584	1,734	2·57
83	492	147	29·90	418	1,150	2·34
84	345	114	32·90	288	732	2·12
85	231	84	36·28	189	444	1·93
86	147	59	39·93	118	255	1·74
87	88	39	44·00	68	137	1·56
88	49	24	48·50	37	69	1·40
89	25	13	53·50	18	32	1·24
90	12	7	59·07	8	14	1·10
91	5	3	65·30	4	6	·96
92	2	1	72·39	2	2	·84
93	1	1	80·34	..	..	·72
94	..	..	89·31	..	..	..
95	..	..	..	..	..	..
96	..	..	..	..	..	..
97	..	..	..	..	..	..
98	..	..	..	..	..	..
99	..	..	..	..	..	..

APPENDIX.

Synopsis of Graduation Formulas adopted.

(1) *Age-Distribution—Male Lives.*

Values of Y_x = population living at curtate age x.

Bengal—

$$Y_x = \cdot 710668\, x^{\cdot 007758}\, (90 - x)^{1\cdot 863567}.$$

After age 59, a subtractive correction of the form $(a + bc^x)$ was applied.

Bombay—

$$Y_x = \cdot 0166468\, (x + 2\cdot 35770)^{\cdot 329059}\, (90\cdot 97335 - x)^{2\cdot 517923}.$$

Burma—

$$Y_x = \cdot 432273\, x^{\cdot 049484}\, (95 - x)^{1\cdot 911777}.$$

After age 59, an expression of the form $(a - bx - km^x)$ was substituted.

Madras—

$$Y_x = \cdot 60994\, x^{\cdot 055316}\, (90 - x)^{1\cdot 868926}.$$

From age 10 to age 40, a subtractive expression equal to $\cdot 000064\ (40 - x) + \cdot 000098\ (40 - x)^2 - \cdot 0000022\ (40 - x)^3$ was applied to the *logarithm* of Y_x, deduced as above.

United Provinces—

$$Y_x = \cdot 054608\, (x + 1\cdot 33175)^{\cdot 278872}\, (90\cdot 88535 - x)^{2\cdot 278430}.$$

Punjab—

The graduation formula employed was

$$Y_x = \frac{1}{\sqrt{\pi}} \int_{-\infty}^{z} e^{-z^2}\, dx \text{ (normal curve of error)}$$

where Y_x represents the population recorded above age x, relative to a total population of 1 at all ages; and z is a function of x, determined, by examination of the unadjusted data, as of the form $(a + bx + cx^2 + dx^3)$ for all values of x.

The above formulæ were employed, generally speaking, from about age 18 to the end of life. For ages under 18, the age-distribution was determined by combining the rate of mortality shewn amongst the Proclaimed clans, modified as explained below, with the reduced annual rate of increase of the population at each age.

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(2) *Rates of mortality at age 0—12, based on Proclaimed Clans data.*

Mr. G. F. Hardy's formulæ for the graduation of the rates of mortality were as follows:—

$$l_x = 53{,}675 - 492\, x + 24{,}610\ (\cdot 65)^x + \frac{21{,}715}{20\, x + 1.}$$

$$L_x = \int_x^{x+1} l_x\, dx = 53{,}429 - 492\, x + 19{,}997\cdot 6\ (\cdot 65)^x + 2{,}500 \log_{10} \frac{20\, x + 21}{20\, x + 1}$$

These formulæ were employed in the United Provinces, from ages 0 to 12, and in the Punjab from age 0 to 6, after which the values were adjusted, so as to make a smooth junction with those already deduced for ages 15 and upwards.

The formulæ given above were modified in the remaining Provinces as under :—

Bengal—

$$l_x = 53{,}675 - 567\,x + 24{,}610\,(\cdot65)^x + \frac{21{,}715}{20\,x + 1}$$

$$L_x = 53{,}391\cdot5 - 567\,x + 19{,}997\cdot6\,(\cdot65)^x + 2{,}500 \log_{10} \frac{20\,x + 21}{20\,x + 1}$$

Bombay—

$$l_x = 53{,}675 - 392\,x + 24{,}610\,(\cdot65)^x + \frac{16{,}286\cdot25}{20\,x + 1}$$

$$L_x = 53{,}479 - 392\,x + 19{,}997\cdot6\,(\cdot65)^x + 2{,}500 \log_{10} \frac{20\,x + 21}{20\,x + 1}$$

Burma—

$$l_x = 65{,}256\cdot25 - 369\,x + 18{,}457\cdot5\,(\cdot65)^x + \frac{16{,}286\cdot25}{20\,x + 1}$$

$$L_x = 65{,}071\cdot75 - 369\,x + 14{,}998\cdot2\,(\cdot65)^x + 1{,}875 \log_{10} \frac{20\,x + 21}{20\,x + 1}$$

Madras.—The method followed in this province (of reducing the force of mortality in the Proclaimed Clans Table by 10½ per cent. at ages 0—12) does not lend itself readily to expressions similar to the above, but the following formulæ give results closely approximating to those set out in Table L, which were deduced by a somewhat different method :—

$$l_x = 57{,}016 - 481\,x + 23{,}341\,(\cdot65)^x + \frac{19{,}643}{20\,x + 1}$$

$$L_x = 56{,}776 - 481\,x + 18{,}964\,(\cdot65)^x + 2{,}261\cdot5 \log_{10} \frac{20\,x + 21}{20\,x + 1}$$

(3) *Decennial rates of increase in male population.*

Values of $\log r_x$, where r_x is the rate of increase in the decennium at curtate age x.

Bengal—

$$\log r_x = \cdot03\,(e)^{-\frac{(x-29)^2}{500}\log_e 10} + \cdot015\,(e)^{-\frac{(x-60)^2}{333\cdot3}\log_e 10}$$

$$+ \cdot045 - \cdot0016x \text{ (at ages 0—25 only)}$$

$$+ \frac{500}{1 + \cdot32(x-25) + 3\cdot9792(x-25)^3} \text{(at ages 25 — 37 only).}$$

Bombay—

$$\log r_x = e^{-(3\,+\,\cdot04x)} \text{ (at ages 0—20 only)}$$

$$\cdot02237077 - \cdot000894831x + \cdot0000600851x^2$$

$$- \cdot000000659986x^3 \text{ (age 20 to end of life)}$$

These two curves join at age 20, at which point the differential coefficient of $\log r$ was made identical for both expressions.

Burma—

$$\log r_x = \cdot 06 - \cdot 02\ (e)^{-\frac{(x-28)^2}{200}\log_e 10} - \cdot 015805\ (\cdot 73114)^x$$

Madras—

$$\log r_x = \cdot 040577 - \cdot 000907\ (x-19) + \cdot 000028\ (x-19)^2 \text{ (ages 0—20)}$$

$$\cdot 039855 - \cdot 0005585\ (x-37) + \cdot 0000016\ (x-37)^2 \text{ (ages 20—60)}$$

$$\cdot 046476 + \cdot 0019807\ (x-60) - \cdot 000046\ (x-60)^2 \text{ (ages 60 to end)}$$

Punjab—

$\log r_x = \cdot 00380$; $r = 1 \cdot 0088$, at all ages.

United Provinces—

$$\log r_x = \cdot 025\ (e)^{-\frac{(x-53)^2}{288}} + \cdot 017\ (e)^{-\frac{(x-13)^2}{69 \cdot 106}} - \cdot 008$$

$$- \cdot 00865\ (\cdot 83255)^x$$

The 31st October 1912.

T. G. ACKLAND.

SUBSIDIARY TABLE I.

Age distribution of 10,000 of each sex in India and the main provinces.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
INDIA.								
TOTAL	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—1	320	336	266	276	326	347	263	275
1—2	161	176	163	175	173	188	220	237
2—3	271	298	274	297	287	319	242	271
3—4	294	329	276	303	318	354	295	329
4—5	281	294	275	288	305	319	298	307
Total 0—5	*1,327*	*1,433*	*1,254*	*1,339*	*1,409*	*1,527*	*1,318*	*1,419*
5—10	1,383	1,383	1,394	1,382	1,428	1,396	1,432	1,383
10—15	1,165	997	1,264	1,082	1,139	946	1,214	1,006
15—20	848	826	866	835	835	811	811	779
20—25	822	930	787	892	802	897	799	905
25—30	896	909	879	895	876	904	896	925
30—35	829	835	848	851	842	846	885	881
35—40	622	556	609	557	613	555	587	527
40—45	634	681	649	652	638	626	642	645
45—50	380	338	370	339	366	323	344	318
50—55	432	443	437	452	411	426	436	464
55—60	177	164	177	169	179	170	161	157
60—65	257	305	466	555	462	578	475	591
65—70	83	75						
70 and over	145	175						
Mean Age	24·7	24·7	24·7	25·1	24·4	24·9	24·5	25·2
BENGAL, BIHAR AND ORISSA.								
TOTAL	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—1	316	326	285	291	317	333	232	233
1—2	137	148	138	150	141	152	235	250
2—3	282	310	297	328	293	323	292	322
3—4	312	351	314	351	335	373	351	384
4—5	295	308	293	306	307	318	320	321
Total 0—5	*1,342*	*1,443*	*1,327*	*1,426*	*1,393*	*1,499*	*1,430*	*1,510*
5—10	1,561	1,538	1,521	1,490	1,556	1,474	1,555	1,445
10—15	1,209	994	1,247	1,015	1,219	974	1,139	901
15—20	840	890	856	896	818	837	757	765
20—25	759	903	752	884	702	827	711	842
25—30	909	933	898	905	840	894	882	935
30—35	806	777	795	778	808	819	860	856
35—40	657	559	625	551	645	566	630	551
40—45	573	547	598	584	627	609	638	633
45—50	370	328	372	330	365	318	353	316
50—55	367	384	392	406	394	410	409	441
55—60	170	169	168	168	167	168	163	166
60 and over	437	535	449	567	466	605	478	639
Mean Age	24·4	24·5	24·3	24·5	24·0	24·8	24·2	25·2

SUBSIDIARY TABLE I—*contd.*

Age distribution of 10,000 of each sex in India and the main provinces—*contd.*

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
BOMBAY.								
TOTAL	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—1	331	355	206	214	337	362	276	291
1—2	175	196	150	164	164	186	190	210
2—3	295	330	252	276	300	342	223	253
3—4	291	331	252	277	314	358	254	288
4—5	288	307	287	303	320	339	292	305
Total 0—5	*1,380*	*1,519*	*1,147*	*1,234*	*1,435*	*1,587*	*1,235*	*1,347*
5—10	1,261	1,268	1,413	1,433	1,414	1,395	1,460	1,433
10—15	1,084	925	1,325	1,148	1,063	886	1,306	1,109
15—20	843	791	858	807	803	753	860	820
20—25	881	971	807	894	846	935	865	938
25—30	960	940	945	926	941	932	951	946
30—35	860	874	888	881	880	872	861	847
35—40	655	587	653	602	621	552	629	579
40—45	649	663	628	649	629	636	515	497
45—50	395	352	378	356	358	319	401	416
50—55	435	449	408	431	421	442	381	417
55—60	175	155	176	163	163	149	179	193
60—65	244	298	374	473	426	542	357	458
65—70	68	72						
70 and over	110	136						
Mean Age	24·1	24·0	24·2	24·5	24·0	24·2	23·6	24·1
MADRAS.								
TOTAL	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—1	285	284	294	297	330	338	301	301
1—2	173	177	158	161	171	178	201	207
2—3	283	285	280	288	315	327	212	222
3—4	309	315	310	322	352	365	262	280
4—5	283	280	297	300	314	316	271	276
Total 0—5	*1,333*	*1,341*	*1,339*	*1,368*	*1,482*	*1,524*	*1,247*	*1,286*
5—10	1,334	1,312	1,434	1,406	1,391	1,346	1,380	1,354
10—15	1,220	1,091	1,300	1,140	1,084	923	1,318	1,132
15—20	876	845	825	757	828	783	875	798
20—25	817	947	711	863	820	973	819	974
25—30	792	836	755	824	821	865	827	873
30—35	745	816	816	891	828	885	892	927
35—40	590	533	599	520	592	505	591	488
40—45	643	656	670	675	670	661	650	660
45—50	410	355	376	320	365	305	329	290
50—55	454	468	465	480	427	460	416	474
55—60	218	189	190	162	177	157	168	152
60—65	295	320	520	594	515	613	488	592
65—70	94	90						
70 and over	179	201						
Mean Age	25·1	25·3	24·5	24·8	24·6	25·0	24·6	25·2

SUBSIDIARY TABLE I—*concld.*

Age distribution of 10,000 of each sex in India and the main provinces—*concld.*

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
PUNJAB.								
TOTAL	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—1	381	444	301	327	409	466	318	357
1—2	146	172	160	177	288	313	179	201
2—3	229	264	255	272	292	327	205	231
3—4	259	302	256	284	291	309	247	280
4—5	262	290	273	290	323	326	267	287
Total 0—5	*1,277*	*1,472*	*1,245*	*1,350*	*1,603*	*1,741*	*1,216*	*1,356*
5—10	1,333	1,388	1,354	1,365	1,364	1,355	1,354	1,353
10—15	1,189	1,029	1,231	1,087	1,054	916	1,216	1,069
15—20	915	817	913	842	1,045	1,078	902	861
20—25	850	889	794	852	927	948	856	915
25—30	874	884	837	874	942	1,000	852	882
30—35	790	828	820	861	648	602	833	859
35—40	536	514	551	542	659	708	514	495
40—45	661	652	642	673	356	326	648	693
45—50	377	347	355	337	504	503	354	323
50—55	475	460	468	462	201	163	496	473
55—60	182	152	184	159	372	364	174	146
60—65	236	297	606	596	325	296	585	575
65—70	195	71						
70 and over	170	200						
Mean Age	25·2	24·7	25·0	24·9	23·0	22·6	25·0	24·7
UNITED PROVINCES.								
TOTAL	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—1	320	336	304	314	342	359	262	280
1—2	144	159	172	188	148	165	229	248
2—3	211	238	275	298	247	281	192	219
3—4	245	279	244	266	294	335	266	299
4—5	240	254	233	246	277	296	279	287
Total 0—5	*1,160*	*1,266*	*1,228*	*1,312*	*1,308*	*1,436*	*1,228*	*1,333*
5—10	1,339	1,326	1,299	1,264	1,328	1,290	1,337	1,276
10—15	1,226	1,028	1,257	1,074	1,166	941	1,248	999
15—20	859	756	864	764	838	732	807	719
20—25	868	929	829	886	858	899	848	915
25—30	898	913	886	896	867	895	931	945
30—35	849	884	870	882	892	910	918	927
35—40	597	588	563	563	564	544	531	525
40—45	692	711	690	719	703	722	695	737
45—50	382	362	373	358	341	321	327	315
50—55	478	502	486	510	433	517	496	537
55—60	168	162	173	173	152	150	149	144
60—65	275	327	482	599	500	643	485	628
65—70	66	66						
70 and over	143	180						
Mean Age	25·08	25·7	24·9	25·6	24·8	25·4	26·9	25·6

SUBSIDIARY TABLE II.

Age distribution of 10,000 of each sex in each main religion.

Age and Religion.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
HINDU.	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**
0—5	1,293	1,388	1,206	1,286	1,367	1,484	1,277	1,375
5—10	1,336	1,332	1,361	1,346	1,400	1,372	1,400	1,354
10—15	1,151	984	1,268	1,082	1,134	938	1,220	1,011
15—20	851	805	871	814	831	782	821	769
20—40	3,216	3,276	3,157	3,229	3,169	3,234	3,216	3,282
40—60	1,673	1,642	1,682	1,676	1,635	1,596	1,601	1,612
60 and over	480	573	455	567	464	594	465	597
Mean Age	**24·9**	**25·2**	**24·9**	**25·5**	**24·6**	**25·2**	**24·6**	**25·4**
MUSALMAN.	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**
0—5	1,397	1,550	1,380	1,495	1,545	1,680	1,415	1,524
5—10	1,526	1,548	1,509	1,510	1,515	1,469	1,528	1,460
10—15	1,208	1,015	1,261	1,068	1,131	925	1,197	976
15—20	833	872	840	869	847	888	777	800
20—40	3,047	3,123	3,010	3,097	3,040	3,136	3,023	3,132
40—60	1,493	1,395	1,506	1,439	1,471	1,396	1,545	1,518
60 and over	496	497	494	522	451	506	515	590
Mean Age	**23·9**	**23·3**	**24·1**	**24·0**	**23·7**	**23·8**	**24·3**	**24·6**
CHRISTIAN.	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**
0—5	1,356	1,491	1,290	1,449	1,347	1,551	1,266	1,457
5—10	1,314	1,411	1,384	1,479	1,308	1,421	1,298	1,450
10—15	1,199	1,178	1,283	1,244	1,122	1,111	1,127	1,138
15—20	882	945	865	905	869	922	828	884
20—40	3,357	3,132	3,299	3,099	3,485	3,147	3,722	3,208
40—60	1,466	1,398	1,483	1,394	1,468	1,389	1,383	1,394
60 and over	426	445	396	430	401	459	376	469
Mean Age	**24·0**	**23·3**	**24·0**	**23·4**	**24·2**	**23·6**	**24·2**	**23·8**
ANIMISTIC.	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**		
0—5	1,640	1,724	1,370	1,449	1,544	1,687		
5—10	1,583	1,521	1,565	1,515	1,718	1,642		
10—15	1,099	960	1,323	1,151	1,249	1,054		
15—20	753	802	872	898	744	763	Not available.	
20—40	3,085	3,234	3,080	3,196	2,890	3,068		
40—60	1,455	1,312	1,453	1,383	1,450	1,313		
60 and over	385	447	337	408	405	473		
Mean Age	**22·9**	**22·8**	**23·2**	**23·3**	**22·8**	**23·0**		

SUBSIDIARY TABLE III.

Proportion of children under 10 and of persons over 60 to those aged 15—40; also of married females aged 15—40 per 100 females.

Province, State or Agency.	Proportion of children, both sexes, per 100						Proportion of persons over 60 per 100 aged 15—40.						Number of married females aged 15—40 per 100 females of all ages.		
	Persons aged 15—40.			Married females aged 15—40.			1911.		1901.		1891.				
	1911.	1901.	1891.	1911.	1901.	1891.	Males.	Females.	Males.	Females.	Males.	Females.	1911.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
INDIA.	**68**	**67**	**72**	**167**	**167**	**174**	**12**	**14**	**12**	**14**	**12**	**14**	**34**	**33**	**34**
Provinces.	**69**	**69**	**73**	**169**	**170**	**175**	**12**	**14**	**12**	**14**	**12**	**15**	**33**	**33**	**34**
Ajmer-Merwara	58	38	72	144	100	171	8	11	6	9	11	14	39	38	35
Assam	78	73	79	197	192	202	10	10	9	9	11	12	33	33	32
Bengal	73	73	75	181	182	187	11	12	11	13	12	14	34	33	32
Bihar and Orissa	73	71	78	168	164	174	12	16	12	16	13	17	33	33	33
Bombay	64	65	71	159	166	171	10	12	10	12	11	13	35	33	35
Burma	65	64	65	211	206	212	14	16	13	16	14	17	26	26	25
Central Provinces and Berar	73	62	80	160	148	177	12	15	9	12	14	17	36	34	34
Coorg	45	48	51	156	164	163	5	8	5	7	4	7	32	32	35
Madras	68	73	73	165	179	175	15	15	14	15	13	15	32	31	32
N.-W. F. Province	82	77	82	212	205	213	16	13	13	12	7	6	32	32	35
Punjab	70	69	72	183	170	178	15	15	16	15	8	7	34	34	37
United Provinces	62	64	67	150	153	157	12	14	12	15	12	16	35	34	35
States and Agencies.	**67**	**60**	**70**	**162**	**157**	**171**	**11**	**13**	**10**	**12**	**11**	**13**	**34**	**33**	**35**
Assam State	88	82	...	232	209	...	14	15	16	17	...	...	27	29	...
Baroda State	60	50	68	145	135	162	8	10	6	9	9	12	38	34	36
Bengal States	74	73	75	200	208	210	11	10	11	10	14	13	33	31	30
Bihar and Orissa States	79	78	83	189	190	199	8	11	9	11	9	13	33	32	32
Bombay States	68	60	73	160	153	110	10	12	7	10	10	13	36	34	35
Central India Agency	64	49	67	158	199	...	8	11	7	9	9	12	36	33	...
Central Provinces States	84	73	89	188	184	203	9	12	7	10	10	14	35	33	33
Hyderabad State	68	62	71	157	157	104	14	15	12	13	13	15	35	33	35
Kashmir State	77	77	81	183	190	...	17	14	16	15	17	14	34	33	...
Madras States	66	64	61	170	166	156	11	12	10	11	11	12	33	32	33
Mysore State	64	75	68	163	193	176	15	16	14	17	11	14	31	29	32
Punjab States	63	62	67	163	155	169	14	14	15	15	7	6	35	35	38
Rajputana Agency	63	49	70	151	132	...	10	12	9	11	11	14	37	34	...
Sikkim State	72	62	...	186	157	...	15	17	16	15	...	...	31	34	...
United Provinces States	66	60	64	152	140	149	12	14	10	13	15	20	36	37	36

Note.—In the cases where the columns have been left blank, either the civil condition was not recorded or it was recorded for a very small number of persons.

SUBSIDIARY TABLE IV.

Variation in population at certain age-periods.

Province, State, or Agency.	Period.	Variation per cent. in population (Increase +, Decrease −).					
		All ages.	0—10.	10—15.	15—40.	40—60	60 and over.
1	2	3	4	5	6	7	8
INDIA	1881—1891	+ 11·2	+ 16·1	+ 4·3	+ 10·8	+ 9·7	+ 8·0
	1891—1901	+ 1·8	− 5·1	+ 14·5	+ 2·3	+ 5·2	+ 0·3
	1901—1911	+ *6·6*	+ *9·7*	− *1·7*	+ *7·3*	+ *5·1*	+ *8·6*
Ajmer-Merwara	1881—1891	+ 17·7	+ 20·1	+ 55·5	+ 5·5	+ 23·2	+ 36·2
	1891—1901	− 12·1	− 44·5	+ 8·4	+ 5·1	− 4·3	− 34·5
	1901—1911	+ *5·1*	+ *53·5*	− *39·6*	+ *0·8*	− *1·7*	+ *20·5*
Assam	1881—1891	+ 15·5	+ 14·1	+ 25·5	+ 16·4	+ 11·8	+ 9·8
	1891—1901	+ 7·4	+ 4·2	+ 7·1	+ 12·2	+ 7·0	− 9·7
	1901—1911	+ *15·2*	+ *19·8*	+ *9·8*	+ *12·6*	+ *16·4*	+ *18·8*
Bengal	1881—1891	+ 7·5	+ 9·6	+ 11·5	+ 7·0	+ 15·4	− 19·7
	1891—1901	+ 7·7	+ 6·1	+ 14·3	+ 8·6	+ 6·1	+ 0·6
	1901—1911	+ *8·0*	+ *9·3*	+ *5·8*	+ *10·1*	+ *3·6*	+ *0·9*
Bihar and Orissa	1881—1891	+ 6·4	+ 3·4	+ 18·0	+ 5·2	+ 7·0	+ 7·9
	1891—1901	+ 1·1	− 3·4	+ 1·4	+ 5·2	+ 0·3	− 1·9
	1901—1911	+ *3·5*	+ *6·6*	+ *·3*	+ *3·5*	+ *·7*	+ *2·7*
Bombay	1881—1891	+ 15·8	+ 23·3	− 6·5	+ 13·6	+ 20·5	+ 37·5
	1891—1901	− 5·5	− 15·2	+ 19·8	− 4·1	− 3·4	− 17·4
	1901—1911	+ *6·4*	+ *10·4*	− *13·6*	+ *7·7*	+ *9·2*	+ *16·5*
Burma	1881—1891	+ 24·6	+ 19·6	+ 22·9	+ 28·6	+ 23·1	+ 30·1
	1891—1901	+ 21·3	+ 22·3	+ 13·2	+ 23·8	+ 22·1	+ 14·7
	1901—1911	+ *16·2*	+ *15·3*	+ *24·7*	+ *14·2*	+ *17·4*	+ *15·5*
C. P. and Berar	1881—1891	+ 10·7	+ 11·5	+ 18·3	+ 6·6	+ 12·3	+ 11·8
	1891—1901	− 7·9	− 21·8	+ 4·1	+ 0·1	− 4·0	− 30·5
	1901—1911	+ *17·9*	+ *33·5*	− *11·3*	+ *15·0*	+ *15·0*	+ *42·2*
Coorg	1881—1891	− 2·9	+ 10·6	− 18·6	− 8·3	+ 8·1	+ 8·2
	1891—1901	+ 4·4	− 3·9	+ 33·8	+ 1·8	+ 7·1	+ 9·4
	1901—1911	− *3·1*	− *7·4*	− *13·6*	− *1·1*	+ *3·6*	+ *12·1*
Madras	1881—1891	+ 18·5	+ 29·2	− 3·0	+ 16·1	+ 21·5	+ 23·9
	1891—1901	+ 7·8	+ 4·3	+ 31·3	+ 3·3	+ 11·6	+ 6·3
	1901—1911	+ *8·4*	+ *3·9*	+ *2·7*	+ *11·8*	+ *10·2*	+ *14·7*
N.-W. F. Province	1881—1891	+ 17	+ 33	+ 2	+ 26	− 8	− 43
	1891—1901	+ 10	− 3	+ 38	+ 3	+ 33	+ 106
	1901—1911	+ *7*	+ *9*	+ *6*	+ *3*	+ *11*	+ *16*
Punjab	1881—1891	+ 10·1	+ 26·5	− 5·0	+ 18·2	− 7·0	− 40·9
	1891—1901	+ 8·2	− 5·1	+ 27·2	− 0·2	+ 27·1	+ 108·9
	1901—1911	− *2·2*	+ *0·3*	− *6·2*	− *1·9*	− *3·2*	− *4·6*
United Provinces	1881—1891	+ 6·3	+ 9·9	− 0·3	+ 5·6	+ 6·1	+ 9·5
	1891—1901	+ 1·6	− 3·2	+ 12·2	+ 1·6	+ 4·3	− 4·2
	1901—1911	− *0·9*	− *1·1*	− *4·1*	+ *0·7*	− *1·6*	− *8·0*
Baroda State	1881—1891	+ 10·5	+ 14·6	− 0·8	+ 10·9	+ 9·1	+ 16·7
	1891—1901	− 19·2	− 35·6	+ 1·1	− 12·4	− 14·7	− 40·6
	1901—1911	+ *4·1*	+ *22·0*	− *28·4*	+ *2·2*	+ *4·9*	+ *20·9*
Central India Agency	1891—1901	− 16·4	− 32·9	− 10·1	− 9·3	− 6·8	− 29·2
	1901—1911	+ *8·4*	+ *35·7*	− *12·9*	+ *4·2*	− *3·0*	+ *19·1*
Cochin State	1891—1901	+ 12·3	+ 11·8	+ 18·4	+ 11·6	+ 11·1	+ 9·1
	1901—1911	+ *13·1*	+ *12·8*	+ *7·9*	+ *14·4*	+ *13·7*	+ *15·8*
Hyderabad State	1881—1891	+ 19·2	+ 26·9	+ 2·7	+ 17·0	+ 19·9	+ 30·2
	1891—1901	− 3·4	− 14·2	+ 18·7	− 2·8	+ 3·4	− 12·2
	1901—1911	+ *20·0*	+ *28·8*	+ *3·1*	+ *18·0*	+ *18·9*	+ *36·6*
Kashmir State	1891—1901	+ 15·0	+ 8·0	+ 48·1	+ 13·2	+ 14·1	+ 14·1
	1901—1911	+ *6·8*	+ *8·2*	+ *1·6*	+ *8·6*	+ *2·6*	+ *9·5*
Mysore State	1881—1891	+ 18·1	+ 42·1	− 22·3	+ 10·9	+ 28·6	+ 49·6
	1891—1901	+ 12·1	+ 9·0	+ 59·5	− 0·7	+ 20·8	+ 21·3
	1901—1911	+ *4·8*	− *4·4*	+ *3·9*	+ *12·7*	+ *0·4*	+ *15·2*
Rajputana Agency	1891—1901	− 18·9	− 37·8	− 2·8	− 11·3	− 13·4	− 27·3
	1901—1911	+ *8·3*	+ *34·7*	− *23·5*	+ *6·0*	+ *4·6*	+ *10·0*
Travancore State	1891—1901	+ 15·4	+ 21·5	+ 21·4	+ 14·3	+ 9·3	+ 0·4
	1901—1911	+ *16·2*	+ *19·1*	+ *19·4*	+ *13·6*	+ *14·6*	+ *19·8*

Note.—Column 3 shows variation in population for which age was returned and not in total population. For the purpose of this table unspecified ages have been left out of account. Except in the case of C. P. and Berar the percentages are based on variations in unadjusted figures for previous censuses. In calculating the figures for Bihar and Orissa, Sambalpur and the Feudatory States have been left out of account.

SUBSIDIARY TABLE V.

Age distribution of 1,000 of each sex in certain castes.

Caste.	Males. Number per mille aged					Females. Number per mille aged				
	0—5.	5—12.	12—15.	15—40.	40 and over.	0—5.	5—12.	12—15.	15—40.	40 and over.
1	2	3	4	5	6	7	8	9	10	11
ASSAM.										
Ahom	162	218	62	389	169	182	223	59	383	153
Jugi	143	199	61	399	198	154	193	47	413	193
Kachari (*Animist*)	199	206	55	360	180	211	199	51	378	161
Kalita	156	202	64	379	199	173	210	51	382	184
Koch	160	211	63	374	192	171	210	48	391	180
Kshattriya (Manipuri)	158	224	60	362	196	157	216	59	368	200
BENGAL.										
Bagdi	123	180	77	412	208	129	164	64	426	217
Baishnab	107	163	69	404	257	96	128	50	418	308
Barui	136	184	75	397	208	149	180	63	413	195
Bauri	129	212	102	389	168	139	188	69	407	197
Brahman	113	162	71	433	221	132	173	63	402	230
Dhoba	119	180	75	422	204	135	184	59	425	197
Goala	100	148	68	459	225	125	162	66	414	233
Hari	123	189	72	411	205	138	175	60	430	197
Jogi (*Hindu*)	124	191	72	405	208	134	189	56	422	199
Jolaha	123	189	74	424	190	142	187	65	417	189
Kaibartta, (Chasi)	128	178	80	412	202	134	173	65	420	208
Kaibartta, (Jaliya)	122	182	74	417	205	139	178	63	427	193
Kamar	116	169	76	424	215	132	169	66	418	215
Kayastha	121	174	75	418	212	129	177	57	404	233
Malo	121	172	68	412	227	135	167	61	419	218
Muchi	121	184	71	425	199	143	185	68	422	182
Napit (Hajjam)	120	178	72	422	208	133	178	61	418	210
Namasudra	136	193	71	399	201	145	186	58	424	187
Pod	148	210	73	379	190	166	199	66	401	168
Rajbansi	133	198	65	397	207	159	199	51	416	175
Sadgop	111	162	79	418	230	116	157	67	410	250
Santal	152	224	78	359	187	165	213	67	394	161
Sutradhar	118	183	71	415	213	133	180	65	420	202
Tanti and Tatwa	116	155	75	439	215	127	163	66	418	226
Teli and Tili	113	161	79	431	216	121	158	66	416	239
BIHAR AND ORISSA.										
Babhan	106	190	66	408	230	110	175	45	396	274
Brahman	114	184	73	406	223	119	171	58	396	256
Chamar	145	234	69	367	185	141	200	54	401	204
Chasa	127	199	79	395	200	131	193	65	392	219
Dhanuk	130	220	59	381	210	127	189	48	403	233
Dhobi	135	211	71	388	195	133	190	62	404	211
Dhuniya	148	242	63	353	194	142	207	49	387	215
Gaura	130	200	83	395	192	122	178	66	403	231
Goala (Ahir)	126	213	66	393	202	133	196	57	398	216
Hajjam	139	215	73	380	193	136	188	59	400	217
Jolaha	156	235	73	345	191	146	201	58	385	210
Kahar	139	213	71	379	198	129	171	51	406	243
Kalwar	130	214	65	387	204	133	184	51	394	238
Kandh (*Animist*)	150	205	67	417	161	154	194	61	430	161
Kandh (*Hindu*)	145	200	67	412	176	154	188	53	420	185
Kandu	135	217	68	382	198	136	184	49	398	233
Kayastha	113	178	68	401	240	116	175	50	393	266
Kewat	133	196	75	404	192	130	190	63	403	214
Khandayat	125	197	84	400	194	119	178	67	402	234
Koiri	129	201	66	392	212	136	190	53	400	221
Kumhar	137	209	75	381	198	144	200	73	387	196
Kurmi	120	178	83	402	217	126	183	69	401	221
Lohar	146	216	79	373	186	147	190	56	398	209
Munda (*Animist*)	166	214	83	373	164	161	211	74	361	193
Munda (*Hindu*)	160	186	75	385	194	139	193	71	386	211
Musahar	136	234	66	365	199	150	221	52	397	180
Nuniya	146	221	74	366	193	143	186	48	400	223
Oraon (*Animist*)	168	188	55	389	200	173	204	59	448	116
Oraon (*Hindu*)	179	221	74	354	172	193	203	67	366	171
Pan (*Animist*)	144	222	76	414	144	158	219	56	425	142
Pan (*Hindu*)	142	229	79	388	162	148	214	61	404	173
Rajput	110	195	69	406	220	114	177	46	392	271
Santal (*Animist*)	186	223	90	367	134	185	202	103	371	139
Santal (*Hindu*)	151	189	100	361	199	133	195	122	386	164
Tanti and Tatwa	138	217	71	369	205	125	188	58	400	229
Teli and Tili	137	213	69	388	193	137	193	59	396	215
BOMBAY.										
Agri	149	198	64	405	184	156	192	51	415	186
Bharvad	139	168	76	393	224	148	168	59	399	226
Bhil	182	197	58	404	159	200	176	52	421	151
Brahman	121	146	71	429	233	129	155	58	415	243
Koli	155	167	56	442	180	171	152	44	439	194
Kunbi	145	178	67	395	215	147	161	53	416	223
Lingayat	130	157	87	402	224	134	170	66	400	230
Lohana	124	179	73	442	182	150	175	65	420	190
Maratha	135	183	72	373	237	137	170	51	396	246
Mahar, Holiya or Dhed	153	176	68	401	202	162	158	55	404	221
BURMA.										
Arakanese	108	159	70	439	224	114	169	65	434	218
Chin	138	180	64	402	216	147	175	48	425	205
Kachin	75	158	82	453	232	86	137	61	481	235
Karen	141	189	68	399	203	147	191	68	413	181
Shan	126	161	64	402	247	117	153	57	407	266
Talaing	158	197	73	382	190	159	203	71	308	169

SUBSIDIARY TABLE V—*contd.*

Age distribution of 1,000 of each sex in certain castes—*contd.*

Caste.	Males. Number per mille aged					Females. Number per mille aged				
	0—5.	5—12.	12—15.	15—40.	40 and over.	0—5.	5—12.	12—15.	15—40.	40 and over.
1	2	3	4	5	6	7	8	9	10	11
BURMA—*contd.*										
Taungthu	180	180	65	353	222	141	165	94	405	195
Wa-Palaung	128	123	67	421	261	122	145	57	420	256
C. P. and BERAR.										
Ahir (*Hindu*)	163	193	59	401	184	168	182	45	408	202
Ahir (*Animist*)	175	202	55	390	178	180	192	46	418	164
Baniya	119	156	66	434	225	131	166	51	412	240
Brahman	118	156	63	431	232	133	172	49	397	249
Chamar	175	177	48	406	194	177	162	37	418	206
Dhimar	164	181	56	401	198	170	170	45	412	203
Dhobi	161	186	59	400	194	164	172	46	410	208
Gond (*Hindu*)	164	178	52	402	204	162	164	40	411	223
Gond (*Animist*)	170	192	56	390	192	171	179	47	405	198
Kalar	153	183	59	400	205	157	176	48	398	221
Kunbi	141	164	61	380	254	146	169	46	395	244
Kurmi	154	187	63	411	185	157	174	49	404	216
Lodhi	158	189	64	405	184	155	176	48	408	213
Lohar	156	188	62	395	199	167	178	50	401	204
Mali	156	172	59	384	229	160	168	47	388	237
Mehra	171	177	56	380	216	172	172	46	402	208
Rajput	135	171	63	416	215	144	171	53	394	238
Teli	167	182	59	389	203	166	171	48	394	221
MADRAS.										
Balija	119	168	73	380	260	117	173	60	391	259
Brahman (Tamil)	109	152	72	412	255	111	144	59	394	292
Brahman (Telugu)	119	189	84	384	224	109	158	55	378	300
Chetti	132	174	74	383	237	119	157	64	394	266
Kaikolan	139	179	78	379	225	137	184	72	380	227
Kammalan	135	180	72	386	227	135	176	61	400	228
Kamsala	112	188	79	403	218	120	190	56	394	240
Kapu	112	194	76	381	237	115	193	61	389	242
Komati	121	171	77	376	255	121	170	70	374	265
Mala	147	222	72	350	209	140	198	63	394	205
Paraiyan	164	195	69	357	215	162	181	53	404	200
Shanan	141	187	76	382	214	140	186	66	387	221
Tiyan	138	182	81	419	180	135	169	72	438	186
Vellala	122	170	77	392	239	123	173	70	390	244
N.-W. F. PROVINCE.										
Awan	142	191	92	365	210	179	186	68	383	184
Pathan	151	187	96	364	202	162	182	77	371	208
PUNJAB.										
Agarwal	116	163	78	430	213	130	167	66	417	220
Ahir	121	165	72	410	232	150	165	61	385	239
Arain	135	186	77	379	223	161	190	66	377	206
Arora	121	184	76	399	220	139	182	70	394	215
Awan	142	192	76	369	221	150	189	61	383	217
Biloch	145	200	79	344	232	165	195	56	367	217
Brahman	105	154	73	423	245	124	164	60	404	248
Chamar	129	171	77	414	209	148	172	66	413	201
Chuhra	153	190	78	390	189	176	188	63	391	182
Jat	125	176	80	394	225	144	175	66	388	227
Jhinwar	124	169	74	410	223	148	176	63	400	213
Julaha	134	174	73	384	235	154	179	63	393	211
Kanet	104	155	71	411	259	113	163	59	419	246
Kashmiri	124	173	86	382	235	139	176	68	379	238
Khatri	112	164	78	415	231	136	168	66	392	238
Kumhar	139	177	77	390	217	154	177	64	390	215
Lohar	135	178	76	387	224	147	180	68	391	214
Machhi	152	190	76	364	218	165	189	63	375	208
Mirasi	138	178	73	384	227	151	177	62	384	226
Mochi	142	186	76	373	223	161	185	65	378	211
Nai	127	175	76	396	226	146	175	62	395	222
Pathan	113	159	71	430	227	144	181	65	385	225
Rajput	125	174	78	396	227	145	170	63	398	224
Saiyid	124	179	74	391	232	135	178	65	393	229
Shēikh	114	158	75	428	225	137	172	65	410	216
Tarkhan	131	175	75	390	229	151	176	64	388	221
Teli	137	182	77	395	209	157	175	64	396	208
UNITED PROVINCES.										
Agarwal	97	151	84	418	250	116	172	74	394	244
Ahir	108	184	74	414	220	116	178	60	411	235
Barhai	113	176	75	408	228	128	174	61	405	232
Bhangi	124	190	77	398	211	138	190	65	404	203
Bhar	143	204	64	392	197	148	179	55	406	212
Brahman	103	167	73	411	246	110	161	59	398	272
Chamar	126	193	71	406	204	137	182	59	406	216
Dhobi	123	192	73	404	208	134	183	59	411	213
Dom	138	184	69	439	211	153	178	62	406	201
Gadariya	117	188	76	406	213	127	186	62	407	218
Gujar	107	182	85	409	217	119	176	73	407	225
Jat	105	168	84	404	239	117	167	79	394	243
Julaha	136	194	69	378	223	148	187	133	321	211
Kahar	123	185	74	402	216	132	177	59	402	230
Kayasths	104	158	74	420	244	118	167	63	397	255

SUBSIDIARY TABLE V—*concld.*

Age distribution of 1,000 of each sex in certain castes—*concld.*

Caste.	Males. Number per mille aged					Females. Number per mille aged				
	0—5.	5—12.	12—15.	15—40.	40 and over.	0—5.	5—12.	12—15	15—40.	40 and over.
1	2	3	4	5	6	7	8	9	10	11
UNITED PROVINCES —*contd.*										
Kewat	125	195	68	402	210	136	183	61	401	219
Kumhar	125	186	71	403	215	133	177	60	412	218
Kurmi	112	176	69	415	228	119	170	55	411	245
Lohar	120	183	72	407	218	132	180	58	404	226
Lodha	113	183	72	416	216	123	175	34	414	224
Mallah	149	209	69	374	199	141	176	55	407	221
Nai	118	183	75	409	215	129	175	59	410	227
Pasi	120	203	66	405	206	131	191	56	415	207
Pathan	117	184	70	394	235	129	178	58	390	245
Rajput	107	170	75	409	239	116	166	62	407	249
Saiyid	119	172	75	393	241	126	174	63	391	246
Sheikh	116	179	72	404	229	132	177	60	401	230
Teli	119	187	71	409	214	129	179	59	411	222
BARODA STATE.										
Kunbi Kadwa	140	133	47	491	189	165	144	68	444	179
Kunbi Lewa	128	143	68	435	226	140	132	54	434	240
Koli	161	140	64	450	185	172	103	55	431	239
CENTRAL INDIA AGENCY.										
Bâniya	121	143	86	430	220	136	148	100	393	223
Bhil	193	157	77	429	144	200	162	48	405	185
Brahman	118	151	86	412	233	137	164	76	385	238
Gond	172	174	91	374	189	175	168	72	368	217
Gujar	127	128	80	441	224	136	154	82	401	227
Rajput	121	137	100	421	221	141	148	84	399	228
COCHIN STATE.										
Iluvan	150	178	82	412	178	147	172	77	427	177
Indian Christian	155	183	83	405	174	158	186	75	406	175
HYDERABAD STATE.										
Brahman	155	128	84	401	232	156	133	82	359	270
Golla	147	165	107	366	215	178	138	103	370	211
Kapu	166	134	112	387	201	141	166	93	362	238
Koli	162	144	116	370	208	173	125	100	401	201
Komati	161	129	106	367	237	141	154	98	360	247
Lingayat	170	134	118	326	252	171	125	88	353	263
Madiga and Mang	190	144	81	366	219	199	154	74	333	240
Mahar and Mala	174	148	90	362	226	175	148	86	388	203
Maratha	148	137	93	391	231	146	148	96	367	243
Munnur	176	136	81	399	208	170	130	110	371	219
Mutrasi	168	142	76	370	244	181	122	97	385	215
Sale	189	153	86	346	226	178	171	67	357	227
Sheikh	146	126	99	388	241	145	131	79	406	239
Telaga	164	151	82	371	232	171	151	79	362	237
KASHMIR STATE.										
Bat	151	196	71	382	200	171	196	67	388	178
Brahman	109	152	74	405	260	122	183	56	395	244
MYSORE STATE.										
Beda	118	173	74	384	251	129	188	65	384	234
Besta	118	180	79	383	240	124	183	69	395	229
Brahman	114	163	69	406	248	127	170	61	388	254
Golla	112	172	73	375	268	126	188	65	373	248
Holeya	115	170	75	407	233	125	183	67	408	217
Kuruba	116	176	81	384	243	123	184	69	387	237
Lingayat	111	168	86	398	237	118	185	74	388	235
Madiga	127	184	74	379	236	141	196	64	388	211
Vakkaliga	112	173	81	393	241	120	187	73	381	239
Sheikh	127	187	76	389	221	142	206	60	388	204
RAJPUTANA AGENCY.										
Brahman	116	151	55	427	251	126	142	41	416	275
Gujar	129	165	60	435	211	151	160	47	419	223
Jat	131	160	60	437	212	147	154	51	417	231
Kumhar	150	158	55	428	209	164	149	45	420	222
Mali	140	163	57	425	215	153	155	44	425	223
Mahajan	125	165	58	416	236	124	153	48	419	256
Meo or Mewati	126	175	88	403	208	140	171	75	401	213
Mina	138	169	61	423	209	157	158	47	414	224
Nai	129	154	55	433	229	148	144	41	420	247
Rajput	116	149	57	443	235	124	135	42	425	274
Sheikh	123	157	65	424	231	138	165	51	417	229
TRAVANCORE STATE.										
Channan	149	210	59	378	204	154	195	52	428	171
Indian Christian	136	185	86	406	187	150	166	109	404	171
Izhavan	122	202	79	411	186	125	192	74	426	183
Nayar	128	172	78	414	208	143	160	71	407	219
Pulayan	138	165	50	446	201	138	165	55	478	161

SUBSIDIARY TABLE VI.

Reported birth-rate per mille during the decade 1901-10 in the main provinces.

Province.	Number of births (both sexes) per mille in										Average birth-rate per mille during the decade.		
	1901.	1902.	1903.	1904.	1905.	1906.	1907.	1908.	1909.	1910.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Assam	34·0	34·2	35·6	35·5	36·5	34·9	35·8	38·4	35·6	36·5	35·7	18·5	17·2
Bengal	37·3	38·8	36·4	40·6	37·5	35·2	35·7	37·8	39·2	37·5	37·6	19·4	18·2
Bihar and Orissa	40·0	41·9	42·3	45·2	42·6	40·4	39·9	38·1	38·7	41·4	41·1	21·0	20·1
Bombay	25·2	34·2	31·2	35·1	33·1	33·8	33·0	35·7	35·6	37·3	33·4	17·3	16·1
Burma	32·4	31·9	33·7	32·8	34·4	32·4	32·8	34·8	35·9	36·0	33·9	17·5	16·4
Central Provinces and Berar	28·9	50·2	45·2	53·4	54·0	51·7	52·5	52·8	51·6	55·4	49·6	25·4	24·2
Madras	25·1	28·2	31·2	30·7	32·0	30·9	30·8	32·4	33·1	33·6	30·8	15·7	15·1
North-West Frontier Province	29·5	33·6	31·6	34·9	35·4	38·6	32·5	37·3	34·7	38·0	34·6	19·0	15·6
Punjab	35·4	43·8	42·9	41·5	44·4	43·7	40·8	41·8	35·1	42·8	41·2	21·6	19·6
United Provinces	41·3	45·8	46·1	46·7	41·2	40·2	41·2	37·5	33·3	41·0	41·4	21·5	19·9

SUBSIDIARY TABLE VII.

Reported death-rate per mille during the decade 1901-10 in the main provinces.

Province.	Number of deaths (both sexes) per mille in										Average death-rate per mille during the decade.		
	1901.	1902.	1903.	1904.	1905.	1906.	1907.	1908.	1909.	1910.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Assam	27·9	29·0	26·5	25·9	28·4	30·6	25·6	35·2	32·9	34·4	29·6	29·8	29·4
Bengal	30·0	34·9	32·0	32·9	36·3	33·1	33·4	31·7	31·1	31·3	32·7	33·8	31·5
Bihar and Orissa	32·1	31·3	34·7	31·6	39·9	36·8	37·5	40·7	32·5	35·7	35·3	37·3	33·4
Bombay	37·1	39·0	43·9	41·4	31·8	35·1	32·8	27·1	27·4	30·3	34·6	34·7	34·5
Burma	22·3	19·8	23·3	21·3	24·4	26·8	26·6	28·2	30·2	28·1	25·2	26·5	23·7
Central Provinces and Berar	24·4	27·6	36·2	32·5	37·2	43·5	41·7	38·1	33·1	44·9	35·9	37·9	34·0
Madras	21·8	20·2	22·2	22·5	21·4	27·4	24·3	26·2	21·8	24·7	23·2	24·0	22·4
North-West Frontier Province	19·2	24·4	28·4	28·6	26·8	33·7	35·1	35·8	26·6	26·9	28·5	27·8	29·3
Punjab	36·1	44·1	49·0	49·1	47·6	36·9	62·1	50·7	30·9	33·3	44·0	41·3	47·1
United Provinces	30·3	32·5	40·3	34·7	44·0	39·1	43·5	52·7	37·3	38·7	39·3	38·9	39·7

SUBSIDIARY TABLE VIII.

Reported death-rate per mille in certain provinces by sex and age.

Age.	Average of decade 1901-10.		1903.		1905.		1907.		1909.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
BENGAL	34	31	33	31	37	35	34	32	32	30
Under 1 year	270	228	262	221	292	249	248	212	266	223
1—5	45	39	43	37	54	48	43	38	42	37
5—10	19	15	19	15	23	18	20	16	17	14
10—15	14	12	14	13	16	14	14	12	11	10
15—20	19	21	19	21	21	24	20	21	17	20
20—30	20	21	19	21	21	24	21	23	19	21
30—40	23	23	22	22	24	24	25	25	22	22
40—50	28	25	28	25	29	27	30	27	27	24
50—60	42	37	40	36	43	40	46	41	41	35
60 and over	79	64	78	60	83	68	88	70	77	58
BIHAR AND ORISSA	38	34	37	33	42	38	39	36	34	31
Under 1 year	304	262	314	267	329	284	291	257	271	235
1—5	59	52	60	53	69	61	60	54	54	48
5—10	20	17	20	17	24	21	22	20	18	15
10—15	15	14	15	14	19	17	17	16	13	11
15—20	16	14	16	14	19	17	18	17	13	11
20—30	20	18	20	18	23	21	22	21	17	15
30—40	23	20	22	19	25	23	25	22	21	17
40—50	30	23	29	22	32	27	32	26	28	22
50—60	46	42	43	39	49	46	50	46	46	43
60 and over	93	77	86	71	100	84	101	87	100	85
BOMBAY	35	34	43	44	32	32	33	33	28	27
Under 1 year	320	285	317	284	352	318	316	276	309	270
1—5	54	52	53	51	55	52	54	52	47	46
5—10	15	16	22	25	12	13	12	13	10	10
10—15	13	16	24	30	11	18	11	14	8	9
15—20	18	21	29	32	16	18	17	20	12	14
20—30	20	21	29	30	17	19	19	21	14	16
30—40	23	23	33	33	19	19	22	22	17	16
40—50	32	26	43	38	26	21	30	25	24	18
50—60	47	39	61	55	41	33	45	37	36	29
60 and over	100	98	114	112	88	80	96	87	85	75
BURMA	27	24	26	23	26	23	29	25	29	26
Under 1 year	332	238	332	228	337	240	298	212	370	276
1—5	30	25	29	25	30	27	30	25	30	27
5—10	14	12	13	11	14	12	16	14	13	12
10—15	10	9	10	9	10	9	12	9	10	8
15—20	16	12	14	12	15	12	16	13	14	12
20—30	15	13	13	12	15	13	17	14	15	14
30—40	17	17	16	17	17	16	21	19	19	19
40—50	23	20	21	19	21	18	28	23	27	23
50—60	29	24	28	24	26	23	33	28	33	27
60 and over	63	59	56	54	57	54	70	67	77	72
MADRAS	24	22	23	22	22	21	25	24	23	21
Under 1 year	199	165	204	170	201	166	195	162	210	171
1—5	31	29	30	29	27	26	33	32	27	25
5—10	9	9	9	9	7	7	10	10	8	7
10—15	7	7	6	7	5	5	7	7	6	6
15—20	10	13	9	12	8	11	10	13	9	12
20—30	12	12	11	12	10	11	12	13	11	11
30—40	14	12	13	12	12	11	14	13	12	11
40—50	20	15	18	14	18	13	20	16	18	14
50—60	31	26	30	26	29	24	32	26	29	24
60 and over	71	67	67	63	70	65	74	69	71	65
PUNJAB	41	47	45	54	44	52	59	66	30	32
Under 1 year	306	310	346	351	321	319	308	306	247	246
1—5	66	71	72	80	57	61	76	81	46	48
5—10	19	23	20	26	20	26	31	38	11	13
10—15	17	25	18	28	23	34	33	47	8	11
15—20	19	24	19	26	25	32	38	44	10	11
20—30	21	24	22	28	25	31	39	41	13	14
30—40	24	29	26	34	28	35	43	48	16	18
40—50	33	36	36	41	37	42	56	59	25	23
50—60	46	50	50	57	47	55	72	77	37	35
60 and over	95	105	102	121	92	105	124	135	84	81
UNITED PROVINCES	39	40	40	40	43	45	43	44	38	37
Under 1 year	352	331	426	394	361	341	348	328	269	253
1—5	71	71	90	88	64	65	80	79	56	59
5—10	18	18	19	17	21	22	21	22	17	16
10—15	12	13	11	12	17	20	14	18	10	10
15—20	14	19	13	18	20	27	18	24	12	15
20—30	18	20	15	18	23	28	21	25	18	19
30—40	19	22	18	18	26	29	24	26	23	22
40—50	30	28	24	22	34	34	33	32	36	32
50—60	51	44	40	36	53	51	52	49	61	54
60 and over	87	74	75	63	93	83	93	80	109	91

NOTE.—The ratios in the case of Burma relate to Lower Burma only.

SUBSIDIARY TABLE IX.

Reported deaths from certain diseases per mille of each sex in the main provinc

Disease.	Sex.	Actual number of deaths in 1901.	1902.	1903.	1904.	1905.	1906.	1907.	1908.	1909.	1910.	Total.	Average annual rate per mille.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
ASSAM.													
Fever	Male	44,755	41,732	39,666	37,503	35,518	37,266	38,642	50,492	53,974	45,483	425,031	15·6
	Female	38,941	35,947	35,338	33,668	32,133	33,427	35,505	47,469	49,456	41,897	383,781	15·0
Cholera	Male	3,944	6,328	4,326	2,857	11,345	16,605	4,648	11,582	4,219	17,130	82,984	3·1
	Female	3,524	6,330	4,034	2,731	11,538	17,077	4,244	10,807	3,862	17,382	81,529	3·2
Small pox	Male	1,695	3,409	570	798	1,162	1,588	2,269	2,475	1,609	970	16,545	·6
	Female	1,579	3,264	541	761	1,067	1,406	1,984	2,124	1,504	957	15,187	·6
BENGAL.													
Fever.	Male	501,170	570,933	517,683	527,727	556,203	512,476	512,664	496,986	468,357	479,376	5,143,575	24·0
	Female	443,358	512,620	471,803	485,123	512,772	466,709	470,109	447,867	459,782	442,437	4,712,530	23·0
Cholera	Male	34,899	49,286	50,490	54,372	89,130	71,792	83,111	66,649	46,527	62,938	609,194	2·9
	Female	29,425	41,511	43,355	48,088	83,048	63,829	75,079	56,822	41,829	56,748	539,734	2·6
Small pox	Male	11,223	16,194	6,975	4,968	2,469	7,609	8,328	6,155	20,592	6,325	90,838	·4
	Female	8,964	14,543	6,012	4,529	2,044	5,968	6,987	5,018	17,028	5,360	76,453	·3
Plague	Male	8,241	7,598	8,708	4,986	6,317	2,151	2,699	1,436	1,545	1,043	51,012	·2
	Female					3,004	834	1,044	409	619	378		
BIHAR AND ORISSA.													
Fever.	Male	346,765	336,344	347,561	328,133	406,879	379,096	381,901	418,415	386,215	373,725	3,705,034	23·1
	Female	325,726	302,024	317,894	314,215	377,242	349,338	363,916	390,621	370,991	343,982	3,455,949	20·4
Cholera	Male	23,637	31,007	56,831	18,278	48,304	68,553	58,130	94,145	16,780	65,133	480,798	3·0
	Female	22,792	29,167	52,729	16,963	45,286	63,018	57,671	88,232	15,281	61,249	452,338	2·7
Small pox	Male	8,859	13,868	8,961	3,910	2,687	6,521	9,330	15,294	11,350	2,363	83,143	·5
	Female	8,634	12,825	8,511	3,923	2,507	6,086	8,861	14,273	10,130	2,085	77,835	·5
Plague	Male	70,388	25,369	56,972	70,450	48,940	23,881	33,086	5,945	4,186	19,060	545,450	2·6
	Female					67,829	32,827	46,781	8,158	5,429	26,149		
BOMBAY.													
Fever.	Male	152,285	139,817	134,048	129,384	126,975	142,030	135,125	126,099	116,896	136,362	1,339,021	14·1
	Female	139,666	131,028	125,656	121,946	118,398	132,623	125,204	117,273	106,992	127,161	1,245,947	13·9
Cholera	Male	7,299	1,906	976	6,853	2,888	23,740	4,131	938	14,755	2,133	65,619	·7
	Female	6,301	1,323	849	6,303	2,508	22,379	3,525	821	13,959	1,561	59,529	·7
Small pox	Male	2,808	1,132	1,488	2,222	8,750	2,105	937	1,395	2,583	2,374	25,744	·3
	Female	2,532	1,057	1,244	2,067	8,235	1,958	925	1,131	2,486	2,226	23,861	·2
Plague	Male	66,318	93,402	141,559	111,933	37,790	27,950	47,324	14,818	13,185	13,273	567,502	6·0
	Female	61,941	91,350	139,710	112,024	33,573	23,575	46,285	12,527	11,184	11,770	543,939	6·1
BURMA.													
Fever.	Male	29,363	38,026	43,652	41,879	38,893	42,128	44,487	43,236	44,575	44,168	410,407	9·9
	Female	21,318	29,529	34,166	33,677	30,790	33,716	34,758	34,425	36,284	35,846	324,504	8·4
Cholera	Male	2,187	1,264	4,860	1,903	3,218	4,546	5,361	7,020	6,618	1,267	38,244	·9
	Female	1,366	637	3,373	1,077	2,129	3,326	3,017	4,891	4,771	744	25,331	·6
Small pox	Male	1,451	1,146	1,070	1,022	3,666	5,053	1,587	745	660	1,123	17,523	·4
	Female	1,024	769	850	787	2,495	3,487	1,295	543	351	694	12,295	·3
Plague	Male	3	1	9	3	2,599	5,208	5,431	3,975	3,975	4,372	43,033	1·0
	Female					1,093	3,429	3,818	2,777	2,971	3,369		
C. P. AND BERAR.													
Fever.	Male	88,533	89,780	95,397	84,631	107,655	115,911	110,291	112,984	94,227	132,699	1,032,108	17·5
	Female	82,752	84,277	90,447	78,571	99,540	109,230	103,617	104,789	86,317	123,793	963,333	16·0
Cholera	Male	41	23	219	1,540	674	19,656	2,199	4,744	3,976	2,711	35,783	·6
	Female	25	21	205	1,427	543	19,112	2,092	4,304	3,711	2,605	34,045	·6
Small pox	Male	3,139	2,467	1,114	1,002	4,431	5,242	1,962	4,750	2,161	1,516	27,784	·5
	Female	2,836	2,183	970	943	3,933	4,647	1,864	4,294	1,994	1,278	24,942	·4
Plague	Male	9	5,249	51,514	42,866	6,441	9,513	19,060	3,229	9,970	15,000	222,652	2·9
	Female					6,265	8,608	18,714	3,007	9,246	13,961		
MADRAS.													
Fever.	Male	150,784	141,408	159,174	149,719	135,347	153,526	145,040	150,321	136,541	162,791	1,484,651	8·2
	Female	144,070	136,281	155,752	143,550	129,697	151,400	139,390	145,513	131,867	158,590	1,436,110	7·7
Cholera	Male	42,906	15,782	14,305	12,045	8,701	75,047	41,359	73,684	20,847	17,223	321,899	1·8
	Female	38,464	13,987	13,088	11,064	8,187	67,764	40,206	68,286	18,577	15,371	294,994	1·6
Small pox	Male	13,425	12,613	7,596	5,137	9,410	15,069	11,251	11,240	9,758	9,730	105,229	·6
	Female	12,777	12,354	7,419	4,754	9,130	14,771	11,204	10,964	9,104	9,468	101,945	·6
Plague	Male	3,035	10,795	13,291	20,125	3,070	464	1,529	1,689	1,964	2,390	68,873	·2
	Female					2,718	434	1,343	1,669	1,880	2,477		
PUNJAB.													
Fever.	Male	259,090	240,444	254,358	191,042	186,409	203,765	206,856	347,828	214,612	177,699	2,282,103	20·9
	Female	248,945	232,908	254,949	187,363	183,638	204,113	198,625	349,230	195,661	166,226	2,221,658	23·7
Cholera	Male	95	198	8,582	396	1,324	2,495	265	6,892	881	1,262	22,390	·2
	Female	85	173	6,106	320	873	1,739	172	5,405	632	869	16,374	·2
Small pox	Male	3,277	6,099	8,026	5,018	2,442	6,892	5,768	15,074	1,720	1,597	55,913	·5
	Female	2,877	5,530	7,609	4,606	2,281	6,347	5,314	13,578	1,632	1,422	51,196	·5
Plague	Male	6,043	75,783	89,348	178,433	158,534	43,836	306,193	15,014	17,631	65,890	956,705	8·8
	Female	8,916	95,519	116,114	217,924	176,363	47,876	302,492	15,694	18,024	69,593	1,068,515	11·4
UNITED PROVINCES.													
Fever.	Male	578,652	599,752	677,429	569,038	649,053	670,935	695,501	989,009	738,675	681,990	6,850,034	27·8
	Female	540,325	569,348	641,090	571,991	629,375	646,546	654,904	981,310	691,916	609,016	6,535,821	28·3
Cholera	Male	27,129	13,014	23,752	3,420	60,597	76,863	11,401	43,366	11,216	52,741	323,499	1·3
	Female	26,866	12,146	23,407	3,197	61,190	72,687	11,037	40,178	10,607	49,721	311,036	1·3
Small pox	Male	530	2,746	11,634	3,802	1,732	7,254	12,119	32,005	3,182	480	75,484	·3
	Female	451	2,230	10,316	3,196	1,541	5,948	10,526	27,991	2,725	398	65,317	·3
Plague	Male	9,778	40,223	84,499	179,082	173,477	30,889	144,789	10,071	16,298	70,405	1,315,252	2·8
	Female					210,325	38,771	184,073	12,807	22,096	87,669		

CHAPTER VI.

Sex.

252. In all the census tables the distinction of sex is maintained, but for the purpose of this Chapter the most important are Table VII in which the statistics of sex are combined with those for age, religion and civil condition and Table XIV in which they are combined with caste, tribe or race. The following proportional tables will be found at the end of this Chapter :— **Reference to statistics.**

I. The number of females per thousand males in different parts of India at each of the last four censuses.

II. The corresponding proportion at different ages in the total population and the main religions.

III. The proportion for certain selected castes.

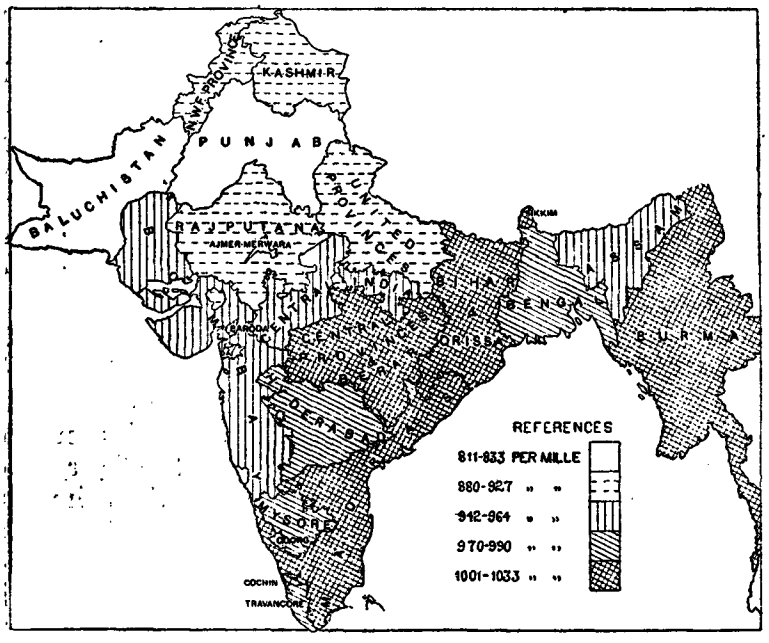
Two other tables based on the vital statistics are added showing :—

IV. Actual number of births and deaths of each sex reported during the last two decades in certain provinces.

V. Deaths by sex and age in the quinquennium 1905-09, and the proportion of female to male deaths in certain provinces.

253. In India as a whole the proportion of females per thousand males rose steadily from 954 in 1881 to 963 in 1901. It has now again fallen to exactly the same figure as in 1881. The results for the whole Empire are but little affected by migration, but the reverse is the case when we come to consider those for provinces, and still more so, those for individual districts. In the Darjeeling district, for example, the number of females per thousand males in the actual population, or the persons actually present in the district on the date of the census, was only 869, whereas, calculated on the natural population, or the persons born there irrespective of the place of enumeration, it was 964. It is thus essential in discussing the proportions of the sexes, to make allowance for migration. This has been done in Subsidiary Table I at the end of this Chapter, where figures are given both for the actual, and for the natural, population of each province—for the persons enumerated there, and for those claiming it as their birthplace wherever they happened to be at the time of the census.* The proportions shown in the above map are those existing in the natural population. It will be seen that the proportion of females is lowest in the north-west of India and that it gradually increases towards the south-east, being highest in Madras, the Central Provinces and Berar, Bihar and Orissa, and Burma. **The main features of the return.**

Map showing the proportion of the sexes in the natural population of each Province and State.



* The figures for the natural population are not quite accurate, as it has not been possible to make allowance for emigrants to Nepal and certain Colonies, etc., from which returns have not been received, or for which details by provinces are not available.

Before discussing the subject from a general point of view it will be convenient to glance at the principal features of the statistics in each of the main provinces.

Assam.

254. In the actual population of Assam there are only 940 females per thousand males, but the proportion rises to 963 if migration be left out of account. Throughout the plains, males are in excess, but females predominate in most of the hill districts, which are inhabited mainly by Animistic tribes, who practise adult marriage and whose women, though they have to work hard, enjoy a better position than those of most other Indian communities. The deficiency of women is less among Muhammadans than among Hindus; it is also less among the lower Hindu castes than among those of higher status. Between 1881 and 1901 the proportion of females in the natural population showed an upward tendency, but it has now fallen slightly below the level at which it stood thirty years ago.

Bengal.

255. In Bengal the number of females per thousand males is 945 in the actual, and 970 in the natural, population. Males are in excess in the natural population in all but six districts, four of which border on Bihar and Orissa. The Muhammadans have a higher proportion of females (958) than the Hindus (931) in the province as a whole, and in every natural division. Females are in defect amongst all the local Hindu castes except seven, of which four rank very low and two, though clean, are castes of inferior status, while one (Baishnab) is in the habit of admitting outsiders, who are chiefly women. Mr. O'Malley can trace no correlation between social status and the proportion of the sexes. The proportion of females to males has fallen continuously during the last thirty years, not only in the actual, but also in the natural, population. In the latter it is now only 970 per mille, compared with 1,013 in 1881.

Bihar and Orissa.

256. In Bihar and Orissa there is a preponderance of females, their number per thousand males being 1,043 in the actual, and 1,014 in the natural, population. The only districts in which females are in defect in the natural population are Purnea on the Bengal border, and Patna and Gaya, where the deficiency is due largely to plague which, as will be shown in paragraph 269, is specially fatal to females. The Muhammadans (1,074) have a larger proportion of females than the Hindus and Animists (1,040). Nearly every local caste shows an excess of females, except the three high castes of Brāhman, Rājput and Bābhan, the trading Baniya and the Animistic Bhumij. In this province, also, the Provincial Superintendent has been unable to trace any general connection between social status and the sex proportions. In the actual population the proportion of females was highest in 1901. In the natural population it reached its maximum in 1891. There was a slight drop in 1901, and at the present census the proportion is 4 per mille lower than it was in 1881.

Bombay.

257. In Bombay there are only 933 females per thousand males in the actual, and 942 in the natural, population. This is due largely to the figures for Sind, where the conditions resemble those of the Punjab rather than the rest of Bombay. In that sub-province there are only 812 females per thousand males, or 834 if migration be allowed for. In the rest of the Presidency the proportion of females in the natural population ranges from 919 in Gujarat, where female infanticide was once very common, to 996 in the Konkan. The proportion is highest amongst the Animistic tribes. It is higher amongst Hindus (953) than amongst Muhammadans (860), but this is due entirely to the fact that Muhammadans are found chiefly in Sind where females are in great defect amongst all sections of the population. In three of the five natural divisions, taken separately, the proportion of females is higher amongst Muhammadans than it is amongst Hindus. As in several other provinces, there was a steady rise in the proportion of females between 1891 and 1901, but it has now fallen to less than it was thirty years ago. In Sind the decline has been continuous since 1881, and amongst the Muhammadans since 1891.

Number of females per thousand males.

Natural Division.	Hindus.	Muhammadans.
Gujarat	924	941
Konkan	1,038	1,111
Deccan	989	929
Karnatak	978	970
Sind	804	816

NOTE.—The above figures refer only to British territory.

Burma.

258. The importance of discounting the effect of migration in an examination of the sex proportions is especially great in Burma, where the number of females per thousand males is only 959 in the actual, but rises to 1,028 in the natural, population. An excess of females is found, not only amongst the Burmese, but also amongst the majority of the aboriginal tribes. There is a marked deficiency amongst the Chinese, who have only 375 females per thousand males; this is partly because many of them are immigrants, and partly because, as noted elsewhere, the male issue of mixed marriages claim Chinese nationality while the female children are brought up as Burmese. The proportion of females in the natural population has remained practically unchanged since 1901.

Central Provinces and Berar.

259. In the Central Provinces and Berar the number of females per thousand males is 1,008 in the actual, and 1,019 in the natural, population. The Animists have the largest proportion and next to them, the Hindus. The lower proportion amongst Muhammadans is due, as in Bombay, to the fact that they are found chiefly in those parts of the province where women generally are least numerous. Some of the lower Hindu castes of aboriginal extraction have a larger proportion of females than the castes of twice-born rank. In this province there is no trace of female infanticide and no serious neglect of female infant life. The proportion of females, after rising steadily up to 1901, now shows a decline.

Mr. Marten has made an interesting special enquiry into the size and sex constitution of families and the relative fecundity of the different castes. This enquiry which covered more than a third of a million families, shows that certain low castes have the largest families and the Brāhmans, Baniyas and the aboriginal Gonds, the smallest. The Rājput family is of average size, and that of the Muhammadans slightly above the average. The enquiry also shows that the number of females per thousand males amongst first born children is only 864 against a general average of 921.

Madras.

260. In the Madras Presidency also there is an excess of females, the number per thousand males being 1,032 in the actual, and 1,011 in the natural, population. There are great local variations in the proportions. In the Agency tracts and the Deccan females are in defect, but elsewhere the proportion ranges from 1,007 in the East Coast, Central to 1,077 in the East Coast, South. These figures refer to the actual population. It is difficult in this province to discount the effect of migration in the case of individual districts; the bulk of the emigrants are found in Ceylon, Burma and the Malay peninsula, where, as a rule, only the province, and not the district, of birth was recorded in the census schedules. We know, however, that these emigrants were chiefly natives of the coast districts; and as about 70 per cent. of the 884,000 natives of Madras enumerated in the above countries were males, it is clear that the relatively high proportion of females along the coast must be due largely to emigration. In this province the Hindus have a slightly larger proportion of females than the Muhammadans, and the Animists the lowest of all. In the actual population the excess of females has grown steadily since 1881, but in the natural population though there was an increase in 1891 and 1901, the present proportion is the lowest on record.

North-West Frontier Province.

261. In the British districts of the North-West Frontier Province, where the number of females per thousand males is 858 in the actual, and 887 in the natural, population, some of the conditions which will be adduced in explanation of a deficiency of females in India generally do not exist. There is no suspicion of female infanticide and no neglect of female infant life. Infant marriage is unknown; widows remarry freely, and abortions are extremely rare. On the other hand, the Pathān is exceptionally jealous of his womankind; and the Superintendent concludes from an examination of the proportions at different ages that some omissions may have occurred, chiefly at the age-period '10—15'. He does not, however, think that these omissions are by any means sufficient to explain the great deficiency of females. That such a deficiency exists is clearly shown by various local customs, and in particular by the high prices paid for brides. Nor is it easy to see why there should be a special tendency to omit females of this age. Marital jealousy would lead rather to omissions at the age-period '20—25' where, however, there is a

great excess of females. Mr. Latimer ascribes such omissions as may have occurred not to marital but to paternal jealousy. In his opinion a father may feel that he is depressing the market value of his daughter if he talks much about her, but his objection to do so disappears as soon as she is married or betrothed. It is impossible without local knowledge to say how much weight should be given to this view, but the matter is of no great moment, as Mr. Latimer considers the apparent deficiency at this age-period to be due mainly to migration and misstatement of age. There has been a gradual rise in the proportion of females since 1881, but in that year there was a considerable fall as compared with 1868.

The birth statistics support the census to this extent that they show an extraordinarily large excess of male births. They are, however, still so inaccurate that no great reliance can be placed on them.

Punjab.

262. There is a great dearth of females in the Punjab. In the actual population there are only 817 of this sex per thousand males, and in the natural population only 811. The proportion is lowest (795) in the south-eastern part of the province and highest (901) in the Himalayan region. It is higher amongst the Muhammadans (833) than amongst Hindus (820) and lowest of all amongst the Sikhs (746). In this province the high castes have a larger proportion of females than many of those of lower status. The greatest inequality in the sex proportions is found amongst those sections of the community who were formerly suspected of female infanticide. This aspect of the question will be further discussed in paragraphs 276 and 279. Between 1881 and 1901 the proportion of females rose from 844 to 854, but it has now dropped to 817, or less than it has ever been before. The Provincial Superintendent says that this is due chiefly to the ravages of plague which, as will be seen in paragraph 269, is most fatal to females. It is satisfactory to note that, in spite of the general fall in the proportion of females to males, in the age-period '0—5' it has risen since 1901 from 926 to 941.

United Provinces.

263. In the actual population of the United Provinces there are 915, and in the natural population 902, females per thousand males. The province thus occupies an intermediate position between the Punjab on its western border and Bihar and Orissa on its eastern. Females are in greatest defect (848 per thousand males) in the districts contiguous to the Punjab, and their proportion increases gradually towards the east. The Muhammadans have slightly more females than the Hindus and the low caste Hindus have more than those of twice-born rank. The number of females per thousand males rose from 925 in 1881 to 937 in 1901, but has now fallen to 915. The decrease, which is shared by all parts of the province, is ascribed by Mr. Blunt to the ravages of plague and malaria. "For every four men whom plague carries off, it carries off five women."

The accuracy of the statistics.

264. Returning now to the proportions for the whole of India, the first thing to be noted is the great contrast between them and those obtaining in western Europe, where the number of females per thousand males varies from 1,093 in Portugal and 1,068 in England and Wales to 1,013 in Belgium and 1,003 in Ireland, the general average being 1,038.* In the Report for 1901, while not denying the possibility of some few females having been omitted from the record, I concluded that the local conditions of India tending to produce a relatively high mortality amongst females were sufficient to account for the difference referred to above. As this view has been questioned in some quarters,† it is necessary to deal somewhat more fully with the matter on the

* This figure is taken from Sir J. A. Baines's paper on *The Recent Growth of Population in Western Europe.* (*Journal of the Royal Statistical Society*, LXXII, 685.)

† I refer principally to the article on the Indian Census of 1901 by Dr. Georg von Mayr published in the *Allgemeine Statistische Archiv*, 7th Vol., Part I, pages 265-329. This distinguished statistician has made a close study of Indian, as of all other, census literature, and it is with great deference that I venture to differ from him on this question. His criticism of the chapter on Sex in the last Census Report for India was elaborated by Kirchhoff in his Essay *Über das Verhältnis der Geschlechter in Indien* (München 1909).

Mr. T. G. Ackland, F.I.A., whose report on the age statistics has been reproduced in the last chapter, is inclined to share von Mayr's opinion. He writes, "I entirely agree as to the complete efficiency of the system laid down for enumeration, and that the results have never probably been so accurate as on the present occasion; but I still think that it is almost impossible to consider the anomalies arising in the female figures as entirely due to the inaccuracy of the age return, or to variations in the rates of mortality of female, as compared with male, lives. I agree, however, that this point is open to doubt, and that it would not be right to be dogmatical upon it." In reply to a letter asking for the reasons which led him to this conclusion, Mr. Ackland wrote:—"I should not propose to follow the matter up further, as I do not think that the data available enable one to come to a definite conclusion upon the subject."

present occasion. The objections to it which have been put forward are briefly as follows:—

(1) It is very unlikely that there should be so great a difference between the proportions in India and in western Europe.

(2) It is well known that natives of India are reticent regarding their women, and that in some parts women are regarded as of very little account. It is, therefore, natural to suppose that the return of them at the census should be incomplete.

(3) The age statistics show that the proportion of females is lowest between the ages 10 and 20. This is the time of life when it might be supposed that there would be a tendency to conceal the existence of unmarried females.

(4) The increasing accuracy of each succeeding census has been accompanied by a rise in the proportion of females. It is only reasonable to suppose that there is a connection between the two phenomena.

(5) The vital statistics for the decade 1891-1900 disclosed a relatively low female mortality, and in this respect they were confirmed by the mortality rates deduced from the age return of the last census.

265. In reply to the argument based on the difference between the proportions in India and western Europe, it may be pointed out that the latter is the only part of the world where females are in excess. In the south-east of Europe they are in marked defect; and in some of the Balkan States the deficiency is almost as great as it is in India. The same state of things exists in all eastern countries where censuses have been taken, as well as in the United States, Canada, New Zealand and several of the Australian Colonies. It may be objected that in the latter countries the deficiency is caused by the immigration of males. This is no doubt true to some extent, but it must be remembered that a similar objection applies to the proportions quoted for western Europe, which also refer to the actual, and not to the natural, population. There can be no doubt that in Ireland, at least, the small excess of females would be more than wiped out, if allowance were made for the relatively large emigration of males.* That immigration is not the full explanation is clearly shown by the interesting statistics compiled in connection with the latest census of the United States of America which show that the proportion of females in the native white population born of native parents is almost identical with that existing in India ten years ago.

NUMBER OF FEMALES PER THOUSAND MALES.

Roumania	(Census of 1899)	968
Bulgaria	(„ 1905)	962
Servia	(„ 1900)	946
Japan	(„ 1910)	979
Ceylon	(„ 1911)	888
„	excluding immigrants	920
Siberia	(Census of 1897)	955
Caucasus	(„ 1897)	897
United States	(„ 1910)	943
Canada	(„ 1911)	886
New Zealand	(„ 1906)	887

The sex proportions in the United States have been worked out separately for the native-born population, distinguishing between those born of native white parents and those born of immigrant white parents and negroes. In the first category the proportion of females per thousand males is 961, in the second it approaches equality, and in the third it is 1,011. The excess of males in the native white population born of native parents is ascribed to the fact that while, as elsewhere, the number of males at birth exceeds that of females and the male mortality is greater than the female, the general death-rate is relatively so much lower, that the excess mortality amongst males does not produce equality in the number of the sexes at so early an age as in Europe; consequently, in the population at all ages, the slightly greater male death-rate does not overcome the advantage which males have at birth. Amongst the native white population born of foreign parents, the general rate of mortality is higher; consequently the males lose sooner their initial advantage and equality in the sex proportions results.

The low proportion of females in Ceylon, 920 per thousand males excluding immigrants, is of special interest, as in that colony there is admittedly no tendency to omit females. The Singhalese have always held their women in considerable respect, and they treat their sons and daughters alike with the greatest kindness. In other respects also the conditions of female life are better than in India. Infant marriages are rare and women seldom have to do hard work.

It may I think, be taken as proved that, in respect of the sex proportions, the figures for western Europe are exceptional, and that those in India do not differ greatly from the proportions in other parts of the world. I will endea-

* There are, moreover, certain localities where males are in excess in the actual population, *e.g.*, Brittany.

vour later on to explain why they should differ from those in western Europe, but will first refer briefly to the other arguments which have been brought forward against the conclusion arrived at in the last Census Report.

The suggested omission of females.

266. It is said that reticence regarding women and the low estimation in which they are held would naturally lead to a relatively incomplete return of them. This may have been the case at the comparatively perfunctory enumerations taken prior to 1881. Since that year, however, the arrangements for the census have been elaborated with the utmost care. The enumerators have always been very carefully trained and the work done by them thoroughly checked. Special stress has been laid on the importance of enumerating everybody, and the particular attention of inspecting officers has been directed to the necessity of securing a complete return of females.

There is a difference of 84 per mille between the proportion of females to males in India and that in western Europe. If the proportion were as high here as it is there, there would be 13½ million, or 9 per cent. more, females than are shown in our census returns. It is ridiculous to suppose that this number, or any appreciable fraction of it, should have escaped inclusion in the census schedules. The enquiries made by the supervising officers failed to bring to light any special tendency to omit females from the record. The census staff, being more largely composed of permanent officials, was more efficient in the Punjab than in most other parts of India, but it is here that the deficiency of females is most marked. It is extremely unlikely that any appreciable number should have been omitted owing to indifference. Neither is reticence regarding females likely to have caused any material omissions. Such reticence, if it existed, would occur only amongst the better classes whose numbers are relatively insignificant. Moreover, as the enumerator was usually a fellow villager and near neighbour, the heads of families would have no particular reason to avoid mention of their women; and even if they did so, his local knowledge would enable him to detect the omission. Lastly, if reticence regarding women had any effect, it would reduce the proportions for Muhammadans more than those for Hindus, but in almost all parts of India the proportion of females amongst the adherents of that religion is relatively high. The figures for several provinces taken as a whole appear to show a larger proportion for Hindus, but, except in Madras, we have already seen that this is because the Muhammadans are resident chiefly in the part of the province where females generally are in greatest defect.

It may be added that in the Punjab, where the general proportion is very low, it is lowest amongst the Sikhs who, on the whole, are least reluctant to talk about their women. In Baluchistan the proportion of women is lower amongst the Jat and other tribes who are least reticent about their women than it is amongst those who are most so.

267. The theory of omissions does not fit in with the local variations in the sex proportions. There is no difference whatever in the attitude towards women in the United Provinces and in Bihar, and yet in the natural population of the former tract there are only 902 females per thousand males against 1,009 in the latter. There is a difference of more than a hundred in the proportions per mille in two of the natural divisions of the Madras Presidency, although women hold exactly the same position in both. The Animistic tribes neither scorn nor seclude their women, but there are extraordinary differences in the sex ratios amongst such tribes in different parts of India. That the deficiency of females in the north-west of India is a real fact is shown not only by the census returns, which are just as accurate there as in the parts of India where females predominate, but also by the social conditions, such as the very high bride-prices which are commonly paid there amongst the communities which take money for their daughters and the extensive traffic in women which was mentioned in the last Census Report. Where sufficient women are available, the Hindu is very particular in his choice of a wife, and he would not dream of taking one until he had satisfied himself as to her antecedents and social status. In the Punjab and Sind and the western part of the United Provinces,

Number of females per thousand males.

Todā	756	Kachin	1,010
Kachāri	958	Kandh	1,025
Bhil	974	Hō	1,063
Gāro	988	Khāsi	1,109
Lepcha	999	Lushāi	1,188

however, wives are so hard to obtain that these scruples disappear, and men who cannot otherwise provide themselves with help-mates frequently purchase women imported from elsewhere of whom they know absolutely nothing, accepting without enquiry the procurer's assurances regarding them, although they must often know perfectly well that their statements are untrue.

Sex-proportions at different age-periods.

268. At first sight the figures in Subsidiary Table II showing the proportions of the sexes at different age-periods would seem to support the view that females between the ages of 10 and 20 have been omitted from the record. This, however, is not the case. The deficiency at this period of life is due partly to the greater inaccuracy of the age returns of females, and in particular to the under-statement of the ages of those who have attained puberty but are still unmarried and the exaggeration of the ages of very young mothers, and partly to the fact that the mortality amongst young married females is far higher than it is amongst males of the same age. It is worthy of note that the deficiency at this time of life is least marked in Burma, where the ages are more accurately returned than in other parts of India, and where girls seldom marry before puberty. The deficiency at the age-period in question occurs, not only in provinces where females generally are in defect, but also in those like Madras where they outnumber males to a greater extent than in many countries of western Europe, and where, therefore, there is no *a priori* reason to suspect any omissions from the returns. On the other hand, the relative deficiency in the Punjab as compared with India generally is not quite so great at this time of life as it is amongst persons over 20 years of age. Lastly, omissions of females, if they occurred, would be expected amongst those under 30 years of age, but Subsidiary Table II shows that the proportion of females to males below that age is higher than it is in the female population as a whole.

For a fuller examination of the question from the point of view of the age distribution the reader is referred to paragraphs 205 and 219 to 222 of the last Census Report. I have not thought it necessary to repeat at length what I wrote ten years ago.

The periodic changes in the sex proportions.

269. The suggestion that the steady increase in the proportion of females between 1881 and 1901 was due to the growing accuracy of succeeding enumerations has been shown to be unfounded by the result of the recent census, when the proportion has again fallen to that found to exist in 1881. It was stated, moreover, in the Report for 1901 that practically no portion of the general increase in the population then recorded was due to the enumeration having been more accurate than in 1891. Improved enumeration cannot, therefore, have had anything to do with the rise of five per mille at that census in the proportion of females to males. And that being so it seems improbable that it should have had much to do with the smaller rise of four per mille in 1891. Moreover, the continuous improvement which was noticeable up to 1901 was not uniformly distributed. In two of the larger provinces there was no change between 1881 and 1891, and in two others between 1891 and 1901, while in one there was a steady decline. The net gain was greater in the second decade than in the first. If improved enumeration had been the cause of the variations, they would have been more uniform, and the gain would have been greater in the first of the two decades. The fall in the proportion which has now taken place is due mainly to the figures for the Punjab and the United Provinces, where the extreme unhealthiness of recent years has resulted in a decrease in the population. This decrease has occurred entirely amongst females; the number of males remains almost the same as in 1901. Before the census was taken the vital statistics had already shown that in Upper India the female mortality from plague was far in excess of male; and enquiries had been instituted as to why this should be so. The con-

NUMBER OF FEMALES PER THOUSAND MALES.

Provinces.	1881	1891	1901
Bengal *	1,008	1,005	998
Bombay	938	938	945
Burma	877	962	962
Madras *	1,020	1,020	1,025
Punjab *	843	851	852
United Provinces	925	930	937

* These figures relate to Bengal and the Punjab as they stood in 1901. The figures for Madras include those for Cochin and Travancore.

clusion arrived at was that it is due to the different habits of the two sexes. Women spend much more time than men in their houses, in which they sit most of the day. They generally go barefooted. They sweep the floors and handle the grain for threshing or grinding. They nurse persons suffering from plague; and, when death occurs in a house, they assemble there for purposes of mourning and sit round the corpse. They are thus much more exposed to infection through the rat-flea, which attacks human beings when its natural host dies, and is now generally recognized as the medium by which bubonic plague is chiefly spread. A similar explanation would account for a greater mortality of women from malaria, such as occurred in the epidemic of 1908 in the United Provinces, *vide* paragraph 36 of the Provincial Report. The mosquitoes which carry the germs of the disease are found chiefly in the dark corners of houses; and the women, who are most confined to them, would thus naturally be more frequently bitten.

In 1904 when plague raged in the Punjab the recorded mortality per mille was 44·5 for males and 54·4 for females; and the mortality attributed to plague was 16·5 and 23·4 respectively. In the south of India women do not appear to be specially liable to plague. For this there are several reasons. They are less confined to their houses, and take a more active part in out-door work. Also, in these parts, plague chiefly attacks the inhabitants of the slums of large towns, where the proportion of males is much greater than in the general population, on the basis of which the death-rate is calculated.

270. However that may be, the fact remains that there has been a fall in the proportion of females at the present census, and that it is the result of a rise in their relative death-rate. In the previous decade, as stated in the Report for 1901, the improvement in the proportion which was then registered was due mainly to a relatively high mortality amongst males in the tracts affected by the great famines of 1897 and 1900. This explanation has been challenged, but it is none the less correct. The fact that women suffer from famine less than men is clearly proved by the vital statistics of famine years, as was shown in paragraph 224 of the last Report. It is also well recognized by famine administrators, as will be seen from the extracts from various famine reports and other official papers which I have collected in the Appendix to this Chapter.* Their greater immunity is due partly to physical causes—they have more fat on their bodies and are less metabolic—and partly to external circumstances. It is they who collect edible jungle products, and who cook for the family; they have the handling of the food for their children; they more frequently receive gratuitous relief, and when employed on famine works their tasks are comparatively light; they wander less than the men; they are less ashamed to beg and at the same time are probably more successful when they do so. Lastly, during a famine there is a great diminution in their fecundity with the result that there are fewer deaths than usual from child-birth.

271. The truth seems to be that the proportion of the sexes is never constant. Changes similar to those which have taken place in India occur also in Europe. In Ireland the proportion of females per thousand males fell from 1,050 in 1871 to 1,027 in 1901 and 1,003 in 1911, while in England it rose from 1,042 in 1851 to 1,068 in 1901. Just as the general birth and death rates vary from time to time, so also do the rates for the two sexes taken separately. Some conditions are more adverse to females and others to males; and the relative mortality varies accordingly. In Ireland the number of female, per thousand male, deaths rose from 995 in the quinquennium 1866-70 to 1,016 in 1901-05, and in England it fell from 976 in 1846-50 to 936 in 1901-05. Though the causes determining sex are still obscure, it is well known that the proportion of female to male births also varies from time to time. In England in fifty years it rose by 15, and in France in a hundred years by 26, per mille. These variations have been examined by one of the best known of recent writers on sex, who concludes that the proportions are in a sense self-regulating, so that disturbances tend to bring about their own compensation.†

Such variations are naturally to be expected if, as is now generally believed, sex is not inherent in the ovum, but is determined by external circum-

* In the famine of 1900 women on relief works were paid the same wages as men *similarly* employed. The Commission who afterwards reported on the operations came to the conclusion that the sex distinction should be revived. They said it was a physiological fact that women require less food than men.

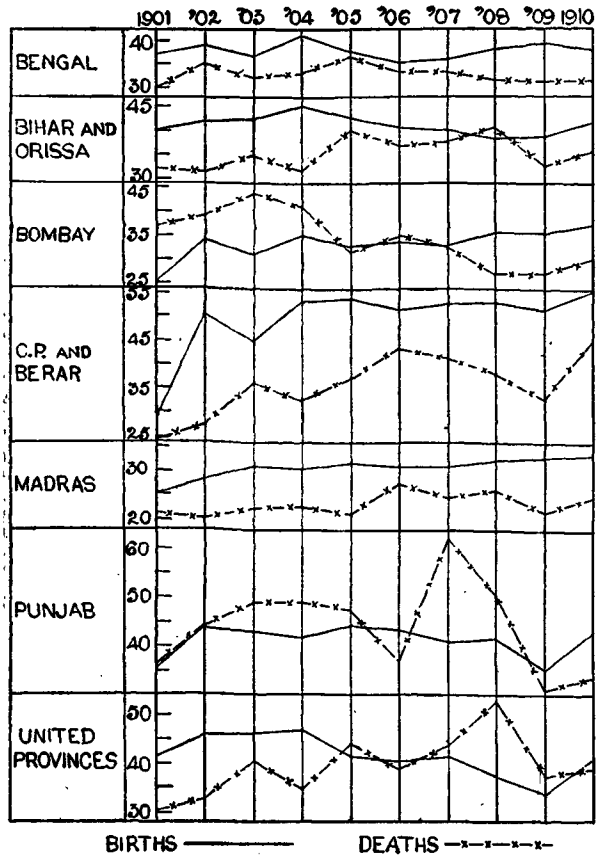
† C. Düsing,—*Die Regulierung des Geschlechtsverhältnisses bei der Vermehrung der Menschen, Thiere und Pflanzen*,—Jena 1884.

stances, such as the degree of nourishment of the mother, her age and that of the father.

272. It remains to examine the bearing of the birth and death returns on the census figures, but before doing so it is necessary to consider the extent to which they are to be relied upon. The main results disclosed by the birth and death returns are exhibited in the diagram in the margin. The question how far they can be taken as a basis for reliable intercensal estimates of the growth of the population has already been considered in Chapter II, where the variation in the natural population is compared with the difference between the number of births and deaths recorded during the decade. It must be remembered, however, that omissions of births and deaths go to counterbalance one another, so that there may be a good deal of leakage without the net result being materially affected. It is necessary, therefore, for the purpose of this Chapter to go further and consider how far the reported occurrences agree with the birth and death rates calculated by the Actuary, and whether there is any special tendency to fail to report occurrences of any particular kind. It will be seen from the marginal statement that although the estimated and reported birth and death rates agree very closely in the Punjab, there is often a very considerable difference. It is clear that in most provinces the vital statistics are still very defective. They are based on returns from village headmen or watchmen; and although they are tested to a certain extent, this checking is nothing like as complete and thorough as the checking of the census schedules by supervisors and charge superintendents.

Comparison with birth and death returns.

Diagram showing the yearly number of births and deaths per mille in the main Provinces.



Province.	RATE PER MILLE OF			
	BIRTHS.		DEATHS.	
	Reported.	Estimated by Actuary.	Reported.	Estimated by Actuary.
Assam and old Bengal	38·9	46·7	33·6	40·0
Bombay .	33·4	41·0	34·6	35·8
Burma .	33·9	42·9	25·2	32·7
Madras .	30·8	41·9	23·2	33·4
Punjab .	41·2	44·3	44·0	43·3
United Provinces .	41·4	46·5	39·3	46·0

273. The general opinion of Provincial Superintendents is that there is no special tendency to fail to report the vital occurrences of females, but Mr. Blunt in the United Provinces thinks that deaths in epidemics are not fully reported and that the omissions mostly refer to females. However that may be, it would clearly be very unsafe to draw any inference adverse to the accuracy of the results of the census from a discrepancy between them and the vital statistics. But there is in reality no discrepancy. The fact that prior to 1901 these statistics showed a greater excess of births over deaths in the case of females does not, as has been supposed, contradict the conclusion arrived at in the last Census Report. Contrariwise it supports it. If, as was there urged, the steady rise in the proportion of females at each successive census up to 1901 was genuine, it must necessarily have been because the excess of births over deaths was greater in their case than in that of males. According to the census of 1911 there has been a fall in the proportion of females, and this again is confirmed by the vital statistics, which show that in

the main British provinces during the decade 1901-10 the male births exceeded the male deaths by 4·9 millions, while the corresponding excess in the case of females was only 4·5 millions. It is true that the relative gain to the male population according to the vital statistics is smaller than that disclosed by the census, but the difference is only a matter of degree, and can be explained by the inferior accuracy of the vital statistics, and also, to some extent, by migration between British territory and Native States. The important point is that both sets of statistics agree in showing a relatively more rapid growth of the female population in the period 1891-1901 and a relatively more rapid growth of the male population in 1901-10.

Reasons for difference in sex proportions in India as compared with Europe.

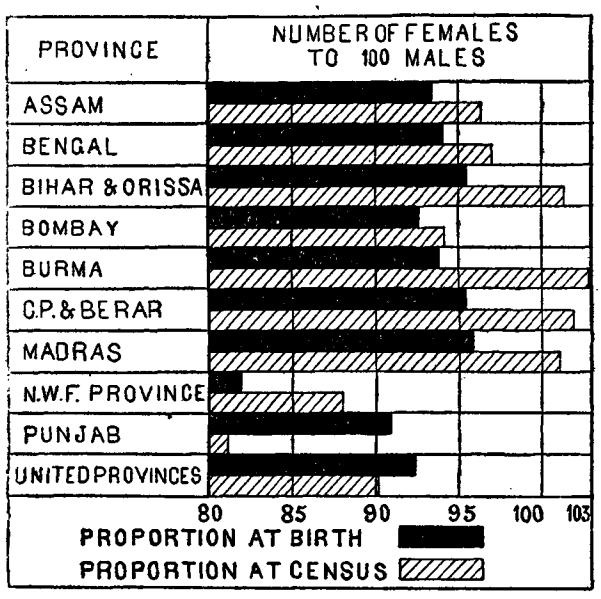
274. We may now investigate the reasons why the proportion of females should be lower in India than in western Europe. In both cases more males than females are born; and although the excess is on the whole slightly greater in India, the mean difference is not very great. In Europe, as in India, there are marked local variations, but except in Baluchistan and the North-West Frontier Province, where the vital statistics are not very reliable, every area under registration in India has its counterpart in Europe.

NUMBER OF FEMALE PER THOUSAND MALE BIRTHS.

Madras	958	Scotland	959
Bihar and Orissa	955	Belgium	955
C. P. & Berar	954	Germany, Ireland	949
Bengal	941	Norway	944
Burma	938	Roumania	935
Bombay	926	Bulgaria	927
United Provs.	924	Spain	907
Punjab	909	Portugal	899
N.-W. F. Prov.	819	Greece	884

NOTE—The proportions for India are the average of the decade 1901-10, and those for European countries (except Roumania, Portugal and Greece) of the quinquennium 1901-05.

Diagram comparing the proportion of the sexes at the census (natural population) with that according to the birth returns for the decade 1901-10.



The very unusual figures for the North-West Frontier Province attracted considerable attention during the first half of the last decade; and in each of the years 1903 to 1906 steps were taken to test the returns in small selected areas. The final conclusion arrived at by the Sanitary Commissioner was that the reported deficiency of female births was due largely to defective registration. The net result of the testing was to raise the proportion of female, per thousand male, births from 819 to 832. Calculated on the original returns, the omissions detected amounted in the case of males to 10, and in that of females to 12, per cent. In one or two of the annual Sanitary Reports the testing was described as perfunctory, so that even the latter figure cannot be relied upon. All that can safely be said is that the proportion of females at birth is even lower in this province than it is in the Punjab.

The Baluchistan Superintendent, noting that males preponderate largely amongst children born dead, suggests that the relatively large proportion of males amongst infants born alive may be explained in part by the rarity of still births amongst the hardy women of his province.

It may be interesting to mention that during the last twenty years 1,522 births have been reported by European members of the Indian Civil Service in connection with their family pension fund. Of these 800 were males and 722 females. There were thus only 903 female, per thousand male, births. This is far below the corresponding proportion for Great Britain and Ireland, but the absolute figures are perhaps too small to justify any inference as to the influence of climate on the sex proportions at birth. Nor is it safe to draw general conclusions from the figures for a special section of the community; according to A. Bertillon the proportion of male births in England is relatively high amongst the clergy. It may be noted, however, that the male-producing tendency amongst Europeans in India which is suggested by these statistics appears to have its counterpart in Cuba, where the black race tends to produce an excess of females and the white race an excess of males.*

275. It will be noticed, that in seeking an equivalent elsewhere for the sex proportions at birth in Burma and elsewhere it has sometimes been necessary to go beyond the limits of western Europe. In that tract as a whole, there

* W. Heape, "*The Proportion of the Sexes produced by White and Coloured Peoples in Cuba. Philosophical Transactions of the Royal Society of London*, Series B., Vol. 200 pp. 318-321.

are 948 female to a thousand male births, compared with an average of 937 in the Indian provinces. The difference per mille is only 11; and this does not go very far towards accounting for the difference of 84 in the sex proportions at the census. It is therefore in the conditions after birth, as affecting the relative mortality of the two sexes, that an explanation must be sought. As Letourneau has said "it is the social actions of men which produce the most profound disturbances in the proportion of the sexes."* In Europe, boys and girls are equally well cared for. Consequently, as boys are constitutionally more delicate than girls,† by the time adolescence is reached, a higher death-rate has already obliterated the excess of males and produced a numerical equality between the two sexes. Later on in life, the mortality amongst males remains relatively high, owing to the risks to which they are exposed in their daily avocations; hard work, exposure in all weathers and accidents of various kinds combine to make their mean duration of life less than that of women, who are for the most part engaged in domestic duties or occupations of a lighter nature. Hence the proportion of females steadily rises. In India the conditions are altogether different. Sons are earnestly longed for, while daughters are not wanted. This feeling exists everywhere, but it varies greatly in intensity. It is strongest amongst communities, such as the higher Rājput clans, where large sums have to be paid to obtain a husband of suitable status and the cost of the marriage ceremony is excessive, and those like the Pathāns, who despise women and hold in derision the father of daughters. Sometimes the prejudice against daughters is so strong that abortion is resorted to when the midwife predicts the birth of a girl. Formerly female infants were frequently killed as soon as they were born, and even now they are very commonly neglected to a greater or less extent. The advantage which nature gives to girls is thus neutralized by the treatment accorded to them by their parents. To make matters worse, they are given in marriage at a very early age, and cohabitation begins long before they are physically fit for it. To the evils of early child-bearing must be added unskilful midwifery; and the combined result is an excessive mortality amongst young mothers. In India almost every woman has to face these dangers. Lastly, amongst the lower classes, who form the bulk of the population, the women often have to work as hard as, and sometimes harder than, the men; and they are thus less favourably situated in respect of their occupations than their sisters in Europe.

So ardently are sons longed for by Hindus that, in all parts of India, when a woman becomes pregnant, a special ceremony is performed in order to induce the birth of a male child. In Travancore the form which this ceremony takes is the "handing by the husband to his pregnant wife of a small quantity of curdled milk with a grain of a special kind of paddy and two peas. Before sipping this drink she is asked, by way of attention being prominently drawn 'What are you drinking.' She then answers, as it were by way of openly expressing the exercise of her will-power in the desired direction of sex determination, '*Pumsavanam*' *i.e.*, it is a rite that would give male offspring."

Female Infanticide.

276. The above is a summary of the conditions prevailing in India which tend to reduce the proportion of females below that in western Europe, but in order to appreciate them fully and to arrive at a conclusion as to their relative importance, it is necessary to discuss them in more detail, and to correlate them with the local variations in the sex proportions. And first as to female infanticide. Hypergamy, or the rule that a girl must be given in marriage to a man of higher rank, makes it difficult and very expensive to obtain a suitable husband, while the admission of inferiority which is implied in giving a girl in marriage is a blow to a man's pride. Apart from this a Rājput husband often tyrannizes over his father-in-law. Female infanticide was resorted to in order to avoid these troubles which the marriage of a daughter involved. This practice is of very old standing in the north-west of India. After the British occupation it first came prominently to notice towards the end of the 18th century amongst the hypergamous Rājput clans of Gujarat, where steps were taken to put it down by Duncan, Walker and others. The practice was soon afterwards found to be extremely prevalent in the United Provinces, the Punjab and Rajputana amongst various sections of the popula-

* *The Evolution of Marriage*, p. 75.

† Darwin has pointed out that the male sex is more variable in structure than the female, and variations in important organs would generally be injurious. It may be mentioned here that according to the same authority female infanticide, if long continued, would tend to cause an excess of males at birth. Girls being killed in families where the majority of the children are females, and spared in those where the majority are males, those who survive and become mothers would belong to a stock with a male-producing tendency.

tion, especially Khatris, Rājputs and Jats and all classes of Sikhs.* With the Jats it frequently happened that where several brothers lived jointly, the eldest alone married and the younger brothers shared his wife. There was thus no need for many women.† In most cases infanticide was practised only to a limited extent, and the first and possibly second daughter would be allowed to live, especially when there were also several sons. But with some tribes every single daughter was killed, so that sometimes not a single girl was to be found in a whole village. After other measures to put a stop to it had been tried and found unsuccessful, an Act (VIII of 1870) was passed with the object of placing under police surveillance the communities suspected of the practice.

277. Infanticide seems always to have been rare amongst Hindus of Bengal and the peninsula area, but it was by no means unknown amongst the aboriginal tribes. Russell, writing in 1836, says that amongst the tribes of the Orissa hills—

"The destruction of female children is common, I may say general. The expense attending the marriage rites is said to be the origin of this cruel custom. They purchase their women from other parts of the country without reference to their parentage."

The Khonds were specially addicted to the practice. Lieutenant Macpherson, who in 1841 was deputed to Ganjam to suppress it and human sacrifices, came across many large villages in which there was not a single female child. This tribe was influenced largely by the belief that souls return to human form in the same family, but that they do so only if the naming ceremony on the seventh day after birth has been performed. Infants dying before that ceremony do not return. As Khonds, like other natives of India, ardently desire male offspring, this belief was a powerful inducement to the destruction of female infants, as a means of reducing the number of female souls which might be reborn in the family.‡ The crime was also common amongst the Todās of the Nilgiris who, being polyandrous, had no great need of women and, being poor, did not wish to rear superfluous offspring; and amongst certain Nāga tribes in Assam, whose object was to avoid raids by their stronger neighbours in quest of wives. Amongst the Todās the low proportion of females returned at the census has been amply confirmed in the course of independent enquiries by Dr. Rivers and other anthropologists.

The extent to which the practice prevailed half a century ago in Northern India was clearly shown by the Hon'ble Mr. Strachey in his speech introducing the Bill which afterwards became Act VIII of 1870. He said that the prevalence of female infanticide in many parts of India had long been a matter of unhappy notoriety. From time immemorial this crime had been practised in many parts of India, and especially in the north by many tribes of Rājputs. Although it might be said that the crime was peculiar to the Rājputs, this was not, strictly speaking, true; for there were other tribes of Hindus with whom the practice was common, and in some parts of the country female infanticide was practised even by some classes of Muhammadans... Mr. Unwin, the Magistrate and Collector of Mainpuri, found that, in that district among the Chauhān Rājputs, hardly a single female child, young or old, was forthcoming. In Etawah Mr. Monckton soon afterwards found the same, and Mr. Gubbins made the same discovery in Agra....Shortly afterwards the first Punjab war occurred, and in 1846 the Jullundur Doab was annexed to the British territories. Lord Lawrence was Commissioner of the new division, and he found this practice equally prevalent there. It was found, subsequently, that there were other tribes, besides the Rājputs in the Punjab, who commonly practised the same crime, especially the Bedis, a numerous and very influential class of Sikhs... In the Benares division, Mr. Moore personally made most minute investigations into the facts in three hundred and eight villages. In sixty-two of these villages he found that there were no female children under the age of six years. In another part of the division, Mr. Moore found a community of Hara Rājputs, regarding whom he said:—"Not only are there no girls to be found in their houses now, but there never have been any, nor has such an event as the marriage of a daughter taken place for more than two hundred years." In some reports of 1869 it was stated that in practising infanticide it had become customary, instead of suffocating the unfortunate infant at once, to allow it to die a cruel and lingering death. Elsewhere the usual methods were to drown the infant in milk, or poison it with bhang, or by a preparation of datura or opium smeared on the mother's breast.

The following extract from a letter written by one of the Kathiawar Chiefs in 1807 to Major Walker, the Resident at Baroda, who had asked him to put a stop to female in-

* The last Sikh Guru found it necessary specially to excommunicate the *Kuri māri*, or slayers of female children (*Punjab Census Report* 1891, page 219).

† As noted further on, the Todās are also suspected of infanticide, but there is no trace of the practice among the Tibetans, nor among the other Indian communities that are or were formerly polyandrous.

‡ I have not been able to hear of any similar superstition elsewhere.

fanticide is interesting as showing, not only that the practice was common, but also that it was openly admitted by the persons addicted to it:—

"...It is notorious that since the Avatara of Sri Krishna, the people (the Jarejahs) who are descended from the Jadus, have during a period of 4,900 years been in the habit of killing their daughters; and it has no doubt reached your knowledge that all God's creation, even the mighty Emperors of Hindustan,...have always preserved friendship with this Court; and never acted in this respect (female infanticide) unreasonably...But you, who follow the paths of the King, and who are an Amir of the great Sirkar, the Honourable Company, having written me on this subject, I have derived much uneasiness; for it does not accord with your good character...God is the giver, and God is the taker-away. If any one's affairs go to ruin he must attribute his fortune to God. No one has until this day wantonly quarrelled with this Durbar, who has not in the end suffered loss. This Durbar wishes no one ill, nor has it ever wantonly quarrelled with any one. Everything that may happen is from God. I bow obedient. Do not again address me on this subject."

In his book on *Indian Infanticide* (W. H. Allen & Co., London 1857) the Reverend John Cave Brown gave some interesting figures of the sex proportions amongst this class of Rājputs, showing that the crime was gradually becoming less common. In 1842 there were only 701 females to 6,208 males; five years later there were 1,130 to 6,445, and again five years later 1,723 to 6,761.

Macpherson in his report of 1841 regarding the Khonds writes:—

"This usage appears to have existed from time immemorial. Generally the life of no female child is spared, except when a woman's first child is a female, or when the head of a tribe, etc., wishes to form connections by intermarriage. The infants are destroyed by exposure in the jungle ravines immediately after their birth, and *I found many villages without a single female child.*"

The crime is common amongst many primitive races. Amongst the Trobriands of New Guinea, for example, "no man likes a family of girls, and if a couple have no sons and three girls are born in succession, the last born might be killed. Formerly this was the open and recognized practice. Now it can only be done secretly." *

278. It is difficult to say how far the murder of female infants still prevails. The figures for certain communities, which will be quoted in the next paragraph, show that there is still, in their case, a great dearth of females, but there is very little direct evidence that it is due to actual infanticide, and it may equally well be the result of the more or less deliberate neglect of girls. We have seen that, as far back as 1869, the destruction of female infants was already beginning to take this more insidious form; and the change would no doubt have been accelerated, after the Infanticide Act was passed, by the fear of detection and the gradual growth of a feeling that the actual killing of female children was wrong. But that infanticide continued long after 1870 is certain. A Panjabi Brāhman of good family says that, though the practice has now been discontinued, it was formerly quite common in his family: he himself was forced as a boy to assist at the murder of his infant sister, who was killed by having ice-cold water poured over her head, and an aunt of his had seven daughters all of whom were starved to death. Not many years ago a Political Officer, when discussing with the Durbar of a Native State the expenditure to be incurred on the marriage of the Chief's sister, in reply to his question as to the amount spent on previous occasions when ladies of the family were married, was told that *there had never before been such a marriage*, in other words, this was the first female in the family who had been allowed to live. In view of facts like these, it seems highly improbable that actual infanticide has ceased altogether in northern India, but the general opinion is that it is now comparatively rare. It must, however, be remembered that a whole generation would have to pass away, before a diminution in the prevalence of infanticide would take full effect. It would seem from their present sex proportions that the Khonds must have completely abandoned the practice. The Todās still have a great dearth of women; Dr. Rivers, who recently made an exhaustive study of this tribe, writes:—"All accounts of the Todās agree in attributing to them the practice of female infanticide, though at the present time the Todās are very chary of acknowledging the existence of the practice. They deny it absolutely for the present and they are reluctant to speak about it for the past."

* *The Melanesians of New Guinea*, p. 705. For other instances see Westermarck, *The Origin and Development of the Moral Ideas*, London, 1906, i, 394. It may be interesting to note that infanticide is mentioned by Strabo as a practice of the Kathaians, who inhabited the region east of the Ravi, while according to Arrian, in the country of Sopithes, all children were inspected by officers appointed for the purpose, and those who appeared deformed or otherwise defective were killed. McCrindle's *Ancient India*, Ed. 1896, pp. 219, 347.

Neglect of female infant life.

279. The neglect of female infants is of two kinds. There is the deliberate neglect with the object of causing death, which is practically infanticide in a more cruel form; and there is the half unconscious neglect, due partly to habit and partly to the parents' great solicitude for their sons. The boys are better clad, and when ill are more carefully tended. They are allowed to eat their fill before anything is given to the girls. In poor families, when there is not enough for all, it is invariably the girls who suffer. In this way, even where there is no deliberate intention of hastening a girl's death, she is at a great disadvantage as compared with her brothers in the struggle for life.

In the Punjab the lowest proportion of females is found amongst Jat Sikhs (702), Hindu Rājputs (756), Gujars (763) and Hindu Jats (774). Infanticide was at one time notoriously prevalent among all these communities. Castes such as Kanet (947), Dagi and Koli (934) and Jogi Rawal (1,035) that were never suspected of the practice have a much larger proportion of females. Pandit Hari Kishan Kaul says that the amount of actual infanticide is now insignificant, but that the neglect of female infants is the general rule :—

> "Girls are usually insufficiently clad and less trouble is taken to protect them from heat and cold than is the case of boys. In the illness of female children no notice is taken unless the ailment becomes serious, while the slightest indisposition in a boy upsets the whole family and the best available medical assistance is summoned.....But the neglect of female infants, which has probably been the most important cause of the disparity of the sexes, is diminishing rapidly, owing partly to the spread of education and partly to changes in custom."

It is to be noticed that in the above communities the proportion of girls to boys under the age of 5 is only 832, while in the case of several castes which charge a bride price and therefore presumably take more care of their girls it ranges from 1,005 to 1,052. The excess of the female, over the male, infantile death rate is still far greater than elsewhere in the districts where female infanticide was formerly most common.

In the United Provinces the smallest proportion of females is found amongst the Jats (769) and Gujars (755). In that Province suspicion of infanticide has rested more heavily and more continuously on the Jats than on any other caste. Mr. Blunt says that "if there is no infanticide there is considerable and very widespread neglect of girls." He points out in this connection that, while amongst Hindus the proportion of females to males under five years of age is 997, amongst Muhammadans it is 1,012. In Rajputana the Hindu Rājputs have only 779 females per thousand males, whereas the Muhammadan Rājputs have 847, and the proportion in the Agency as a whole is 909; in the age-period '0-5' the proportion of females among Hindu Rājputs is only 831, as compared with 1,003 among all Hindus.

Early marriage.

280. The evil effects of early marriage on the female constitution are well known and have been cited in other countries also as the main reason for a deficiency of women. Amongst certain Australian tribes, for example, the great excess of males has been attributed, not to the paucity of females born, but to the far greater mortality amongst them after puberty, on account of their too early maternity.* The Baroda Census Superintendent of 1901 (himself an Indian) speaking of the hard lot of child wives, says that numbers of them "march from the nuptial bed to the funeral pile. Nervous debility, consumption and uterine diseases create a havoc among them."

Deaths consequent on child-birth.

281. The general birth-rate is much higher in India than in western Europe (about 44 against 32 per mille) so that, even if other things were equal, the deaths from child-birth would be more numerous. But other things are not equal. There are no trustworthy statistics on the subject in this country; except where death occurs in the course of parturition, it is usually returned as due to 'fever.' But it is well known that the mortality is very high owing to unskilful midwifery and septicæmia. In some parts as many as a third of the children born die during the first year of life, and it is believed that the majority of these die during the first month from septic poisoning. If so the deaths of the mothers also must be very numerous.

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* P. Beveridge quoted by Frazer (*Totemism and Exogamy* IV, 86) says: "I have seen girls frequently of not more than eleven or twelve years old becoming mothers; and child-bearing at these tender years entails future infirmities which materially assist in carrying them off ere they have well reached maturity."

Nor is it merely in the above respect that the dangers of childbearing are far greater in India than in Europe. The midwives of this country are notoriously ignorant and unskilful.* They are entirely useless in cases of cross birth; and even in ordinary confinements the patients get very little help from them. After delivery the mother is given various nauseous messes, which are often selected mainly for their supposed efficacy in scaring demons; she is confined for days to a dark, ill-ventilated room in which a fire is kept smouldering and incense is sometimes burnt, and she gets no proper nursing and no special nourishment. It would seem probable that the more delicately nurtured women of the higher castes must suffer more from treatment like this than the hardier women of the cultivating and labouring classes.

Bad treatment of women.

282. In many parts girls are subjected to a somewhat trying ordeal at the time when they attain puberty; and all Hindu women during their monthly periods are regarded as unclean and compelled to live apart from the family. Widows, especially those who lose their husbands while they are still very young, are generally treated as family drudges, and, being supposed to be practically dead to the world, are expected to lead a life of absolute self-denial and to content themselves with the coarsest food and only one meal a day. Amongst the higher castes widows often live to a great age, but as a general rule, their longevity must be affected by the conditions under which they live. Young widows, again, are sometimes apt to form illicit connections; when this becomes known they are often made away with, while if they become pregnant abortion is resorted to, and death not infrequently ensues. The caste statistics for most provinces show that the proportion of females in different castes tends to vary inversely with the number of widows. Thus in the Central Provinces and Berar, the twice-born castes, who have most widows, have the smallest proportion of females to males; the position is exactly reversed with the menial castes, while the higher cultivating castes occupy an intermediate position in both respects. The Doms of Bihar, who have very few widows, have more females than males, while there is a marked deficiency of females amongst the Doms of Bengal, with whom widows are more numerous. Similar variations are found in the barber, blacksmith and milkman castes of these two provinces.

Hard work.

283. Amongst many sections of the population women have to take their share, or more than their share, in the work by which the family is supported, but as a rule this does not seem to affect their longevity. The proportion of females is, on the whole, highest amongst the lower castes, whose women work hardest; and it is exceptionally high amongst the Lushais where they do practically all the work, and the men spend their time loafing and smoking. That hard work sometimes goes a good way to account for the dearth of females is clear, however, from the proportions amongst the nomad, semi-nomad and settled people of Baluchistan. Females are most numerous amongst those who are settled, and least so amongst the nomads. Mr. Bray explains this as follows:—

"No one who has seen the woman of Baluchistan trudge heavily burdened along the road with her lord and master stepping briskly ahead, or has watched her wearily pitch the tent while he looks on with a critical eye, can doubt that nomadism tells far more hardly on the women than it does on the men."

Similarly in the North-West Frontier Province, where the proportion of females is exceptionally low, Mr. Latimer says that "women are regarded as chattels, and are valued chiefly for their capacity to work like cattle; and it is thus not likely that they can withstand the rigours of the climate as well as males, who in childhood are more carefully tended by their parents and in later life take care to provide for their own food and comfort without much thought for their womenkind."

But on the whole, it would seem rather that the inactive life led by ladies of the upper classes, who are secluded in dark and often ill-ventilated houses, is more adverse to longevity than hard work out of doors. It is well known that tuberculosis is a frequent visitor to zenanas, and that ladies behind the parda suffer from many female troubles which their poorer sisters escape.

* The methods of the indigenous midwife were described in paragraph 939 of the Bengal Census Report for 1901. See also some of the Reports on the present census, *e.g.*, Punjab, para. 324; United Provinces, para. 207; and Bombay, para. 159.

APPENDIX.

Relative mortality of males and females in famine years.

Extract from Report by the Sanitary Commissioner, Madras.—(Review of the Madras Famine, 1876-78, Appendix B., page 122.)

The ratio of male mortality in fact was just one-fifth in excess of that of the female. These figures relate to actual statistics of relief camps in the Salem district, and I think there can be no doubt that what is true in regard to this district and in relief camps in every part of the country must be held to apply generally to the distressed populations, *viz.*, that the mortality pressed unduly on the bread winners amongst the adults. * * * The very unusual proportion of male mortality registered throughout the Presidency during the past year (58·4 per mille of males to 48·04 females) points most clearly to the fact that those who left home to seek work and food and exhausted their energies in hopeless wandering had the least chance of surviving the hardships to which they were exposed.

Extract from Report by Mr. W. C. Bennet, C.S., on the mortality in the Lucknow and Rae Bareli Divisions.—(Report on the Famine in the North-Western Provinces and Oudh, 1877-79, page 350.)

The only point which I wish to notice here, and perhaps the most noticeable feature in the return, is the great preponderance of adult male over adult female mortality, a preponderance which is striking enough in the case of deaths from all causes, but still more remarkable in the case of deaths from famine. When it is considered that an enormous majority of the deaths from famine occurred among the very lowest classes, it is quite absurd to suppose any attempt at concealment of the deaths of grown women. From what I know of native feeling generally, and from the particular experience I have gained in the last month, I am positive that there is no more reluctance to admit the deaths of their women than there would be in an English village, and that even in the highest classes there is never a momentary thought of concealment. I over and over again came across families where all the adult males and most of the children had died, leaving only the women and one or two young ones alive. I am, in fact, unable to entertain a shadow of doubt as to the substantial accuracy of the figures given above; at the same time I do not conceal from myself the extreme difficulty of giving an adequate explanation.

Causes.—There probably is no one general cause that can be alleged; but a number of small concurrent causes, which, each comparatively unimportant in itself, combined to produce the result. When questioned on the point, the natives assert it even more strongly than the statistics do, and offer the following explanations:—

In the first place, they say the woman in a Hindu family always keeps the household stores, and has no scruple in availing herself of the advantage this gives her.

In the second place, she commonly has some small metal ornaments which she disposes of in time of need for her own benefit.

Thirdly,—and this is a reason which will account for much,—her ordinary means of livelihood were not extinguished so completely as those of her husband; the household work of sweeping and garnishing the dwellings of the well-to-do continued to support large numbers of women when the men had absolutely no work to look for.

Fourthly, they refer to the common feelings of tenderness with which women are regarded. Not only is charity extended to them which would be denied to an adult male, but the husbands themselves will very generally rather starve than see their wives starve before them. No one who has seen an Indian famine can fail to have been struck by the extraordinary habits of self-restraint and patience under suffering which are the fruits of the lifelong discipline and of the religious system of the people, and I have little doubt that this sacrifice on the part of the males, which is alleged without boasting as a matter of course, really had the effect of saving a large number of women who would otherwise have perished.

Finally, it was on the males that the brunt of the struggle fell. The incessant anxiety, the wanderings from place to place in search of employment, the long watches by the growing crops during inclement nights, all operated fatally on bodies enfeebled by want, and destitute of even the ordinary insufficient clothing.

Extract from Report by Captain D. G. Pitcher on the mortality in the Rohilkhand Division.—(Report on the Famine of 1877 in the North-Western Provinces and Oudh, page 313.)

The excess of deaths in men over women is a singular fact well known to the people themselves, and accounted for in identically the same manner by all classes from Shahjahanpur to Bijnor—from the peasant to the police. It is attributed to the women, who have the

cooking to do for the whole household, taking for themselves and for their children more than a fair share of the food provided. I tried one day to find out from some labourers irrigating fields what they purchased with their small wage of five pice a day. "That we can't say," was the reply; "we give all cash to our women, and if you want to know how it is spent, you must ask them, as we don't know." Another reason given for the preponderance of male over female deaths was that the men when hard pressed were too proud to beg of their neighbours, but that the women and children felt no such shame, and importuned the more wealthy villagers. Again the women when hard up would go off to the mother-in-law's house, but the men once married and separated from the parental roof appear to look for little help therefrom. Another reason was no doubt due to the fact that the watching of crops at night is done by men only. Last year, whatever the thermometer may have shown, the cold was more trying with the cutting wind and rain that accompanied it than it had been for many years past, while owing to the scarcity of food the fields required an extra number of watchers, and indeed, watching fields constituted one of the chief sources of income of the poor. Straw for bedding was scarce and many who had enough wherewith to purchase food were yet unable to purchase clothing. Hence it is conceivable that many in these night watchings contracted fever, of which, when disabled from work, they were left by their relatives to die. There remains also the fact that the men considerably exceed the women in numbers, to what extent my village returns when completed will afford some indication.

Extract from Mr. Baines' Report on the Census of Bombay, 1881, pages 34 and 35.

In the worst period of famine males suffered more than females * * * The smaller mortality amongst females than amongst males appears to be a general characteristic throughout the four districts most affected; and if the year of greatest mortality be taken it will be seen that though the number and proportion of the deaths differ so widely in the four districts, the proportion of the females that died to males is singularly uniform, more so than in any other year of the series. The action of the famine in equalising the numbers of the two sexes, too, is seen in the comparison of the figures for the two enumerations.

Extract from Appendix II to the Resolution on the Administration of Famine Relief in the North-Western Provinces and Oudh during the years 1896 and 1897, Volume II, page 126.

There were 823,839 deaths among males as opposed to 681,898 deaths among females. This higher death-rate among males has been observed in former famines, and various reasons have been adduced for its occurrence. Of these, the greater exposure of males to vicissitudes of weather, as in watching fields at night, etc., seems the most probable. To this it is added that women having the control of the food and cooking of the household, are able to secure a larger share for themselves. But it is also to be remembered that, as a matter of fact, the male population of these provinces is considerably larger than the female.

Extract from the Report on the Famine in the Madras Presidency during 1896 and 1897, pages 165 and 166.

The actual excess over normal, however, that is, the difference between 19·2 per mille and 22·6 per mille, shows that 1,767 more females died than in the period selected to afford an average. This calculation does not differentiate the mortality from epidemic diseases, but, on the other hand, the increased rate of death of females in proportion to that of males, is of special significance, if it be held in mind that the tendency on the part of the indifferent agency employed for registration is to ignore occurrences affecting the inferior sex. The women undoubtedly exhibited more signs of deterioration than the men.

During the 1877 famine, the late Surgeon-General Cornish, then Sanitary Commissioner, found that deaths among men were far more numerous than amongst women. This he ascribed to the exhaustion following the aimless wandering of the men in search of employment that formed a special feature during the famine of that time. With, however, labour provided for the population, as in the present instance, the women have suffered disproportionately owing, it may be presumed, to the special tax upon their vitality in connection with their functions as mothers, and the extra strain involved in fulfilling domestic duties, in addition to the day's work, of a nature most were not accustomed to. The fact that the wife, according to Hindu etiquette, eats what the husband deigns to leave her also cannot be ignored.

(*N.B.*—The famine of 1896-97 in the Madras Presidency was not very severe and the excess mortality was slight.)

Extract from the Central Provinces Census Report for 1901, pages 116 and 117.

Colonel Scott-Reid, the late Administrative Medical Officer, informed me that he had remarked the better condition of women in famine time, especially on admission into and residence in Jail * * * Mr. Fuller also noticed on several occasions that women on relief works looked fitter than men.

During the whole ten years 2,042,217 deaths of males were reported as against 1,724,555 of females or 1,000 to 844. In 1896 the number of female deaths to 1,000 males was 838; in 1897 it was as low as 801, and in 1900 it was 839. Thus in 1897, when the famine mortality was most severe, five men died for every four women.

Extract from a paper read by the late Sir Charles Elliott before the Royal Society of Arts in 1905.

All the authorities seem agreed that women succumb to famine less easily than men ; and the diminution in the birth-rate, with the lessened risk of life from parturition, tends in the same direction.

[Sir Charles Elliott was Famine Commissioner in Mysore in 1876, and Census Commissioner for India in 1881.]

Extract from the United Provinces Census Report for 1911, pages 195 and 196.

The kind of effect produced by famine on the ratios of the sexes may be seen by comparing the proportions of female to male deaths in a normal and famine year. I put side by side the figures of 1891 (normal) and 1897 (famine) and 1901 (normal) and 1908 (famine). I have reproduced the older figures because of the striking difference between them and the newer figures. In both series we find that the ratio of female deaths rises above the normal in infancy. At 1 to 5 and 5 to 10, it is slightly higher than the normal, between 15 and 30 it is very appreciably lower. The reason is that when scarcity begins to threaten, conception diminishes ; the birth-rate of a famine year is consequently lower than the normal, though not so much lower as the birth-rate of the year succeeding a famine is. The peculiar dangers of this period are lessened, and woman, who in their absence is at her prime of life, reaps to the full the advantages which assist her in famine. Normally one would expect similar though smaller diminutions in the ratio of female deaths at all other age-periods, owing to these very advantages ; and in 1897 the figures fulfil expectation. But in 1908 they do not. The ratio of female deaths is very appreciably higher than the normal at all these age-periods. Of this striking difference an explanation is needed.

Age.	Female deaths to 100 male deaths in—			
	1891.	1897.	1901.	1908.
0—1	90	95	89	96
1—5	99	102	102	103
5—10	76	79	81	85
10—15	71	70	74	80
15—20	114	103	121	102
20—30	101	90	113	109
30—40	78	72	86	94
40—50	75	72	84	87
50—60	74	73	82	91
60 and over	81	80	89	105

One cause of the difference is undoubtedly the effect of malaria. Both in 1897 and 1908 there were epidemics of this disease, which is the usual concomitant though not the effect of famine ; and in attempting to gauge the effect of famine on the ratio of the sexes the effect of the subsequent malaria on the ratio should be excluded. For malaria attacked equally those who had felt the pressure of famine and those who had not, European troops, European ladies, who had passed the summer in the hills, poor and rich alike. Indeed malaria attacked most those who had felt the pressure of famine least, for it was most severe and most fatal just where famine had not been present. To get a true picture of the effect of famine on the ratio of the sexes it would be necessary to work out the figures given above for the months of the year in which famine was prevalent. This is unfortunately impossible as figures by age-period and sex are not available for separate months. But the measure of the difference that would result if the calculation were possible can be gauged from the following facts. From January to August 1908 (the famine period) the ratio of female deaths to 100 male deaths was 88 : from September to December 1908, after famine was over and malaria had appeared, the ratio was 106 ; 48 per cent. of the total deaths of the year occurred during the famine months, 52 per cent. during the malaria months. The ratio of female to 100 male deaths from fever was 99 over the whole year : during the famine months it was 88, during the malaria months it was 110. The ratio of female to 100 male deaths from fever in 1901 was 92. These facts make it quite clear that in famine woman suffers proportionately less than man, and that the figures for the whole year 1908 are upset merely by the epidemic of malaria of its last months. In 1897, it may be noted, malaria was much less dangerous to females : the percentage of female to male deaths from fever was only 86 through the whole year ; whilst the total deaths of that year were fewer by 70,000 than the deaths from fever alone in 1908.

There is also another and more gratifying cause. There can be no doubt that a part of the differences mentioned are due to the fact not that more women died but that fewer men died during the famine. This is attributable chiefly to the absence of wandering. This absence of wandering was, I think, due to the fact that the people by 1908 had learnt by experience that Government was anxious and willing to assist them. In 1897, as the report of the famine shows, they had not yet obtained such confidence in Government, and took to their traditional methods of escape from famine—at best, wandering in search of work, and at worst, looting the grain dealer's shops. In 1908 there was no predisposition to wander : a timely distribution of gratuitous relief at an unusually early date kept them at home ; and when the relief works opened, they flocked to them at once, often in ready-made gangs. It is these wanderers who feel the worst effects of famine ; it is chiefly they who starve. And it is amongst them that man would most severely feel his disadvantages and woman would reap the fullest benefit of her advantages. If male mortality has decreased at this famine it is because there was next to no wandering.

SUBSIDIARY TABLE I.

Number of females per 1,000 males by Provinces, States and Agencies.

Province, State or Agency.	Number of females to 1,000 males.							
	1911.		1901.		1891.		1881.	
	Actual population.	Natural population.	Actual population.	Natural population.	Actual population.	Natural population.	Actual population.	Natural population.
1	2	3	4	5	6	7	8	9
INDIA.	**954**	**953**	**963**	**963**	**958**	**958**	**954**	**956**
Ajmer-Merwara	884	818	900	876	881	893	851	773
Assam	940	963	949	973	942	966	953	965
Baluchistan	790	833	...	...	...	...	...	...
Bengal	945	970	960	982	973	995	994	1,013
Bihar and Orissa	1,043	1,014	1,047	1,027	1,040	1,032	1,024	1,018
Bombay	933	942	945	950	938	946	938	947
Burma	959	1,028	962	1,027	962	1,017	877	980
Central Provinces and Berar	1,008	1,019	1,019	1,026	985	*	973	*
Coorg	799	962	801	963	804	954	775	939
Madras	1,032	1,011	1,029	1,029	1,023	1,025	1,021	1,019
North-West Frontier Province	858	887	846	885	843	892	819	879
Punjab	817	811	854	846	850	844	844	844
United Provinces of Agra and Oudh	915	902	937	926	930	917	925	914
Baroda State	925	927	936	970	928	929	917	890
Central India Agency	949	955	948	954	912	921	897	903
Cochin State	1,007	1,001	1,004	996	998	992	989	*
Hyderabad State	968	974	964	970	964	971	968	974
Kashmir State	887	881	884	887	880	887	...	...
Mysore State	979	990	980	994	991	1,000	1,007	1,008
Rajputana Agency	909	898	905	901	891	883	852	843
Sikkim State	951	1,033	916	956	935	...	...	...
Travancore State	981	979	981	986	982	*	1,006	*

* Not available.

NOTE.—The proportions for Provinces include the Native States attached to them, except in the case of the N.-W. F. Province, where they are for British territory only, and Madras, where they exclude those for Cochin and Travancore.
The proportion for India in column 2 has been calculated on the population dealt with in Imperial Table VII.
In calculating the natural population for India as a whole, the emigrants from India to the Straits Settlements, Ceylon and other places for which returns are available have been taken into account.

SUBSIDIARY TABLE II.

Number of females per 1,000 males at different age-periods by main religions at each of the last three censuses.

ALL RELIGIONS.

Age.	India.			Assam.			Bengal, Bihar and Orissa.			Bombay.			Burma.			Central Provinces and Berar.			Madras.			Punjab.			United Provinces.		
	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
0—1	1,001	998	1,020	1,004	1,016	1,022	1,020	1,020	1,058	1,000	978	1,008	1,059	1,065	1,063	999	*	1,015	1,027	1,041	1,048	954	927	970	960	967	977
1—2	1,041	1,035	1,038	1,042	1,039	1,050	1,065	1,092	1,076	1,043	1,032	1,063	1,041	1,032	1,034	1,054	*	1,080	1,055	1,051	1,065	959	945	922	1,011	1,026	1,035
2—3	1,050	1,042	1,063	1,061	1,062	1,065	1,086	1,101	1,109	1,046	1,038	1,072	1,041	1,036	1,022	1,072	*	1,101	1,039	1,058	1,063	941	908	952	1,031	1,014	1,056
3—4	1,065	1,059	1,068	1,067	1,062	1,064	1,112	1,115	1,121	1,059	1,040	1,068	1,026	1,013	1,007	1,107	*	1,134	1,054	1,067	1,061	952	948	908	1,043	1,023	1,058
4—5	1,001	1,010	1,001	1,023	1,030	1,033	1,032	1,042	1,041	996	994	993	1,040	1,014	1,016	1,020	*	1,052	1,022	1,040	1,029	903	908	857	971	986	993
Total 0—5	*1,030*	*1,028*	*1,038*	*1,039*	*1,041*	*1,046*	*1,063*	*1,073*	*1,082*	*1,027*	*1,016*	*1,037*	*1,040*	*1,030*	*1,028*	*1,049*	*1,049*	*1,078*	*1,038*	*1,051*	*1,052*	*941*	*926*	*923*	*999*	*1,000*	*1,020*
5—10	954	955	936	983	978	978	974	978	952	938	960	925	1,007	1,001	997	994	1,009	984	1,015	1,008	990	851	861	845	906	912	903
10—15	817	824	795	817	811	801	813	813	803	796	818	782	928	921	926	839	875	828	922	902	871	707	755	739	768	801	751
15—20	930	929	930	1,072	1,113	1,074	1,048	1,045	1,029	876	888	880	1,037	1,058	1,077	979	962	969	996	944	967	729	787	877	805	829	813
20—25	1,079	1,092	1,071	1,174	1,222	1,155	1,176	1,173	1,184	1,028	1,047	1,036	988	1,006	962	1,231	*	1,184	1,197	1,248	1,214	854	917	870	980	1,001	975
25—30	968	980	989	994	986	990	1,014	1,006	1,070	913	925	928	902	907	880	1,034	*	1,050	1,088	1,120	1,077	826	892	903	930	948	960
Total 0—30	*960*	*960*	*957*	*1,002*	*1,008*	*996*	*1,001*	*1,001*	*1,002*	*933*	*937*	*936*	*937*	*938*	*930*	*1,016*	*	*	*1,032*	*1,027*	*1,021*	*822*	*853*	*863*	*896*	*913*	*905*
30—40	910	931	922	817	805	822	902	935	958	900	909	890	833	828	819	937	*	933	1,043	1,025	1,003	826	874	853	931	944	927
40—50	912	937	906	769	802	795	917	940	939	907	944	907	889	883	889	939	1,020	855	991	978	956	834	865	820	913	949	929
50—60	950	974	967	836	872	826	1,016	1,023	1,035	926	963	949	993	988	1,024	1,010		938	1,009	1,009	1,045	759	814	783	940	972	977
60 and over	1,092	1,149	1,187	974	1,008	1,012	1,213	1,263	1,305	1,119	1,197	1,193	1,076	1,131	1,161	1,293	1,375	1,237	1,109	1,176	1,218	772	840	773	1,086	1,165	1,196
Total 30 and over	*944*	*969*	*960*	*824*	*836*	*839*	*964*	*994*	*1,011*	*932*	*959*	*941*	*911*	*916*	*927*	*994*	*	*	*1,032*	*1,030*	*1,027*	*807*	*855*	*822*	*948*	*980*	*974*
Total all ages	**954**	**963**	**958**	**949**	**949**	**942**	**988**	**999**	**1,004**	**933**	**945**	**938**	**959**	**962**	**962**	**1,008**	**1,018**	**987**	**1,032**	**1,029**	**1,023**	**817**	**854**	**850**	**915**	**937**	**930**

* Not available.

NOTE.—The figures for Provinces include those for the States attached to them, except in the case of Madras where they exclude Cochin and Travancore.

Number of females per 1,000 males at different age-periods by main religions at each of the last three censuses—*contd.*

HINDU.

Age.	India.			Assam.			Bengal, Bihar and Orissa.			Bombay.			Central Provinces and Berar.			Madras.			Punjab.			United Provinces.		
	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
0—1	1,004	999	1,019	1,005	1,005	1,021	1,023	1,024	1,054	1,009	1,001	1,016	998	*	1,015	1,029	1,043	1,049	966	928	982	957	961	973
1—2	1,046	1,039	1,047	1,019	1,032	1,056	1,067	1,096	1,075	1,046	1,044	1,066	1,049	*	1,077	1,060	1,054	1,069	975	938	921	1,013	1,029	1,037
2—3	1,053	1,015	1,071	1,058	1,060	1,058	1,083	1,104	1,122	1,054	1,045	1,079	1,067	*	1,097	1,043	1,068	1,068	951	902	969	1,030	1,014	1,057
3—4	1,074	1,067	1,079	1,078	1,063	1,069	1,118	1,118	1,134	1,078	1,074	1,084	1,102	*	1,134	1,057	1,070	1,064	977	956	904	1,040	1,022	1,056
4—5	1,002	1,015	1,006	1,013	1,032	1,033	1,032	1,043	1,044	1,006	1,019	1,006	1,016	*	1,048	1,026	1,043	1,032	914	911	861	967	984	989
Total 0—5	*1,034*	*1,033*	*1,044*	*1,036*	*1,037*	*1,046*	*1,063*	*1,076*	*1,087*	*1,037*	*1,037*	*1,048*	*1,045*	*1,046*	*1,075*	*1,042*	*1,055*	*1,055*	*956*	*926*	*930*	*997*	*999*	*1,018*
5—10	959	958	942	982	977	981	976	982	961	957	969	939	994	1,009	982	1,017	1,011	991	864	874	849	904	910	901
10—15	823	826	795	822	799	778	819	820	813	815	830	796	837	872	825	922	902	870	723	754	729	766	798	748
15—20	911	906	906	1,010	1,040	993	1,001	1,005	985	893	907	896	973	957	961	986	934	960	727	768	855	799	821	805
20—25	1,076	1,085	1,066	1,105	1,171	1,086	1,130	1,121	1,126	1,052	1,087	1,058	1,227	*	1,182	1,196	1,245	1,214	851	887	853	980	996	968
25—30	970	981	986	964	969	968	1,008	996	1,059	925	942	939	1,023	*	1,043	1,089	1,120	1,077	820	859	893	929	945	958
Total 0—30	*960*	*953*	*955*	*983*	*989*	*972*	*991*	*992*	*994*	*950*	*954*	*949*	*1,012*	*	*	*1,031*	*1,027*	*1,021*	*826*	*844*	*856*	*894*	*909*	*901*
30—40	933	947	933	804	782	819	928	962	984	922	929	907	937	*	930	1,047	1,027	1,004	817	858	834	933	943	927
40—50	928	952	915	747	783	784	950	969	963	930	969	921	950	1,020	857	994	981	955	825	842	807	915	947	926
50—60	973	991	981	836	867	820	1,054	1,051	1,053	955	986	972	1,011		938	1,012	1,012	1,049	764	803	794	945	973	972
60 and over	1,151	1,207	1,229	1,002	1,046	1,026	1,305	1,344	1,376	1,162	1,255	1,244	1,284	1,373	1,239	1,115	1,183	1,223	814	873	784	1,113	1,187	1,208
Total 30 and over	*967*	*989*	*974*	*814*	*822*	*834*	*1,003*	*1,030*	*1,042*	*953*	*983*	*962*	*997*	*	*	*1,036*	*1,033*	*1,031*	*809*	*846*	*814*	*953*	*981*	*972*
Total all ages	**963**	**969**	**962**	**922**	**929**	**923**	**995**	**1,005**	**1,011**	**953**	**964**	**954**	**1,007**	**1,017**	**984**	**1,033**	**1,029**	**1,024**	**820**	**845**	**843**	**916**	**935**	**927**

* Not available.

NOTE.—The figures for Provinces include those for the States attached to them, except in the case of Madras, where they exclude Cochin and Travancore.

SUBSIDIARY TABLE II—*contd.*

Number of females per 1,000 males at different age-periods by main religions at each of the last three censuses—*contd.*

MUSALMAN.

Age.	India.			Assam.			Bengal, Bihar and Orissa.			Bombay.			Central Provinces and Berar.			Madras.			Punjab.			United Provinces.		
	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
0—1	991	987	1,020	989	1,023	1,018	1,014	1,011	1,065	966	907	966	1,004	*	1,001	1,002	1,013	1,036	963	950	982	978	993	997
1—2	1,029	1,027	1,022	1,060	1,043	1,038	1,064	1,090	1,082	1,022	976	1,048	1,047	*	1,044	1,026	1,009	1,030	969	978	947	1,003	1,004	1,027
2—3	1,046	1,036	1,045	1,070	1,047	1,061	1,092	1,097	1,090	1,006	1,012	1,037	1,061	*	1,059	1,003	1,005	1,012	959	938	964	1,040	1,010	1,054
3—4	1,051	1,046	1,040	1,067	1,073	1,074	1,106	1,106	1,098	978	926	1,002	1,111	*	1,101	1,014	1,024	1,011	956	966	922	1,058	1,029	1,068
4—5	993	991	983	1,025	1,019	1,025	1,032	1,037	1,033	954	905	936	1,029	*	1,065	987	986	995	923	926	879	996	999	1,023
Total 0—5	*1,020*	*1,016*	*1,022*	*1,040*	*1,040*	*1,043*	*1,063*	*1,066*	*1,073*	*979*	*940*	*988*	*1,050*	*1,043*	*1,054*	*1,005*	*1,007*	*1,016*	*953*	*949*	*940*	*1,012*	*1,006*	*1,031*
5—10	933	938	912	988	987	987	969	970	937	859	915	856	1,003	1,032	1,010	1,000	988	974	859	869	856	917	927	922
10—15	773	794	768	740	763	777	790	791	776	711	755	710	788	855	795	921	902	870	717	771	759	779	818	767
15—20	962	970	986	1,117	1,184	1,155	1,133	1,126	1,118	801	816	815	880	886	892	1,057	1,014	1,024	768	829	914	842	885	866
20—25	1,089	1,115	1,099	1,249	1,250	1,225	1,263	1,281	1,311	972	931	998	1,038	*	1,043	1,183	1,272	1,232	898	972	904	1,015	1,059	1,048
25—30	952	974	996	986	935	971	1,022	1,022	1,088	881	889	911	913	*	919	1,101	1,156	1,104	850	934	919	957	990	1,008
Total 0—30	*947*	*956*	*955*	*999*	*1,001*	*1,004*	*1,014*	*1,014*	*1,015*	*871*	*876*	*885*	*9 54*	*	*	*1,029*	*1,023*	*1,020*	*844*	*882*	*885*	*911*	*941*	*937*
30—40	854	878	881	761	759	770	846	872	895	824	845	828	854	*	843	1,030	1,022	1,001	840	889	871	927	959	939
40—50	854	886	876	736	766	761	848	874	884	825	858	859	880	967	847	998	1,014	997	847	887	848	909	970	956
50—60	867	913	917	812	847	837	938	966	995	815	879	862	909		904	999	1,027	1,042	765	836	788	913	972	1,008
60 and over	921	991	1,053	890	895	1,000	1,029	1,102	1,165	966	1,011	1,015	1,107	1,196	1,189	1,109	1,152	1,209	755	833	781	964	1,065	1,135
Total 30 and over	*866*	*902*	*909*	*778*	*791*	*810*	*884*	*918*	*944*	*841*	*875*	*869*	*905*	*	*	*1,023*	*1,040*	*1,038*	*814*	*870*	*839*	*925*	*981*	*987*
Total all ages	**919**	**937**	**940**	**930**	**936**	943	**973**	**983**	**992**	**860**	**876**	**879**	**936**	**959**	**936**	**1,029**	**1,032**	**1,026**	**833**	**878**	**871**	**920**	**956**	**955**

* Not available.

NOTE.—The figures for Provinces include those for the States attached to them, except in the case of Madras, where they exclude Cochin and Travancore.

Number of females per 1,000 males at different age-periods by main religions at each of the last three censuses—*concld.*

ANIMISTIC.

Age.	India.			Assam.			Bengal, Bihar and Orissa.			Bombay.			Burma.			Central Provinces and Berar.			Madras.		
	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
0—1	1,020	1,035	1,044	1,027	1,038	1,032	1,025	1,039	1,051	1,032	997	1,043	976	1,089	975	1,001	*	1,023	1,046	1,064	1,059
1—2	1,067	1,061	1,076	1,077	1,051	1,051	1,064	1,081	1,067	1,021	1,048	1,111	1,053	1,009	1,023	1,079	*	1,101	1,038	1,062	988
2—3	1,080	1,083	1,107	1,056	1,087	1,057	1,085	1,111	1,109	1,088	1,057	1,143	1,030	1,009	1,000	1,101	*	1,132	1,057	1,088	1,060
3—4	1,098	1,115	1,120	1,038	1,042	1,040	1,117	1,153	1,133	1,110	1,120	1,086	1,043	988	918	1,129	*	1,142	1,062	1,098	1,121
4—5	1,035	1,060	1,058	1,044	1,040	1,044	1,052	1,070	1,072	1,013	1,311	1,014	1,039	1,017	968	1,037	*	1,077	1,028	1,084	1,042
Total 0—5	*1,060*	*1,074*	*1,083*	*1,047*	*1,052*	*1,045*	*1,070*	*1,097*	*1,091*	*1,054*	*1,138*	*1,072*	*1,031*	*1,014*	*971*	*1,069*	*1,069*	*1,099*	*1,046*	*1,082*	*1,062*
5—10	969	984	947	981	969	952	989	984	953	926	1,034	925	848	951	945	992	1,007	988	969	959	926
10—15	880	884	836	938	943	935	893	875	857	832	851	758	864	882	848	863	899	856	879	857	852
15—20	1,074	1,046	1,017	1,210	1,264	1,241	1,090	1,071	1,074	1,043	1,110	941	990	945	1,009	1,047	1,013	1,055	1,167	1,089	992
20—25	1,277	1,209	1,205	1,323	1,397	1,323	1,283	1,272	1,233	1,221	1,292	1,149	1,002	936	1,013	1,364	*	1,275	1,293	1,284	1,153
25—30	1,078	1,050	1,082	1,136	1,173	1,124	1,081	1,068	1,122	1,036	1,016	994	869	899	875	1,147	*	1,156	996	1,005	903
Total 0—30	*1,036*	*1,025*	*1,008*	*1,072*	*1,087*	*1,064*	*1,041*	*1,033*	*1,021*	*1,010*	*1,046*	*970*	*931*	*942*	*941*	*1,060*	*	*	*1,035*	*1,023*	*968*
30—40	937	974	961	958	971	920	960	1,019	1,045	935	*	891	803	778	663	968	*	987	959	956	928
40—50	879	939	873	886	913	887	920	974	941	857	*	903	776	774	715	900	1,045	841	814	744	759
50—60	965	1,019	941	872	927	837	998	981	1,003	865	*	926	922	872	781	1,036		946	872	811	756
60 and over	1,173	1,233	1,157	1,007	1,057	990	1,191	1,226	1,198	1,107	1,335	1,021	987	1,027	830	1,423	1,479	1,238	962	1,002	892
Total 30 and over	*952*	*998*	*957*	*930*	*958*	*907*	*984*	*1,027*	*1,030*	*915*	*	*912*	*837*	*899*	*858*	*1,005*	*	*	*902*	*872*	*848*
Total all ages	**1,008**	**1,016**	**991**	**1,022**	**1,042**	**1,009**	**1,024**	**1,031**	**1,023**	**979**	**1,031**	**953**	**894**	**899**	**858**	**1,042**	**1,049**	**1,021**	**989**	**969**	**932**

* Not available.

NOTE—The figures for Provinces include those for the States attached to them, except in the case of Madras, where they exclude Cochin and Travancore. The figures for 1901 in Bombay relate to British territory only.

SUBSIDIARY TABLE III.

Number of females per 1,000 males for certain selected castes.

Caste.	Number of Females per 1,000 Males.						
	All ages.	0—5.	5—12.	12—15.	15—20.	20—40.	40 and over.
1	2	3	4	5	6	7	8
ASSAM.							
Ahom	937	1,054	960	887	1,093	880	845
Jugi	964	1,032	937	740	1,055	985	941
Kachari (*Hindu*)	839	970	884	996	1,122	737	693
Kachari (*Animist*)	999	1,063	960	919	1,313	1,000	894
Kalita	921	1,024	957	724	804	960	855
Koch	960	1,027	956	738	964	1,013	899
Kshattriya (Manipuri)	1,008	997	970	1,002	1,019	1,027	1,031
BENGAL.							
Bagdi	1,010	1,053	920	846	1,103	1,023	1,053
Baidya	983	1,037	1,000	726	935	969	1,075
Baishnab	1,205	1,076	945	876	1,175	1,271	1,443
Barui	950	1,041	927	797	1,120	948	891
Bauri	1,035	1,116	919	703	1,045	1,096	1,212
Brahman	878	1,020	941	788	966	769	914
Dhoba (*Hindu*)	932	1,056	953	739	1,055	902	899
Goala (*Hindu*)	819	1,022	893	795	912	695	848
Hari	982	1,105	909	815	1,203	977	944
Jogi	977	1,053	965	766	1,122	985	937
Jolaha	863	1,002	852	760	1,010	805	856
Kaibartta, Chasi	1,001	1,051	968	816	1,138	980	1,032
Kaibartta, Jaliya	959	1,094	940	810	1,215	917	903
Kamar (*Hindu*)	948	1,076	947	831	1,089	888	945
Kayastha	954	1,015	974	716	981	904	1,052
Malo	971	1,093	942	864	1,105	954	930
Muchi (*Hindu*)	875	1,028	880	845	1,069	817	799
Namasudra	973	1,046	939	794	1,235	972	903
Napit (*Hindu*)	948	1,050	945	808	1,059	901	959
Pod	961	1,074	912	868	1,202	956	852
Rajbansi (*Hindu*)	942	1,130	945	738	1,040	971	798
Sadgop	990	1,034	953	848	992	962	1,080
Santal (*Hindu*)	970	1,060	938	897	1,231	1,016	786
Santal (*Animist*)	984	1,068	935	848	1,161	1,051	850
Sutradhar	944	1,067	928	869	999	940	897
Tanti and Tatwa (*Hindu*)	912	990	962	811	1,014	827	955
Teli and Tili	936	1,005	916	785	987	877	1,032
BIHAR AND ORISSA.							
Babhan	967	1,105	891	659	785	976	1,151
Brahman	1,000	1,050	930	787	881	1,005	1,144
Chamar	1,153	1,124	985	892	1,080	1,309	1,270
Chasa	1,042	1,071	1,010	860	945	1,060	1,145
Dhanuk	1,095	1,067	942	898	1,041	1,188	1,213
Dhobi (*Hindu*)	1,063	1,048	961	923	1,030	1,126	1,150
Dhuniya	1,141	1,100	975	874	1,086	1,292	1,269
Gaura	1,099	1,033	977	875	1,010	1,153	1,321
Goala (Ahir)	1,003	1,058	921	866	932	1,037	1,078
Hajjam (Napit) (*Hindu*)	1,071	1,048	937	868	950	1,178	1,205
Hajjam (*Musalman*)	1,111	1,052	982	876	1,063	1,284	1,138
Jolaha	1,123	1,054	962	888	1,015	1,323	1,233
Kahar	1,149	1,064	925	824	1,042	1,276	1,412
Kalwar	1,046	1,070	900	818	904	1,110	1,217
Kandh (*Hindu*)	1,057	1,117	990	846	1,070	1,079	1,115
Kandh (*Animist*)	1,040	1,069	984	932	1,182	1,047	1,039
Kandu	1,082	1,090	919	780	915	1,181	1,274
Kayastha	1,004	1,032	988	748	797	1,035	1,110
Kewat	1,063	1,040	1,034	890	1,008	1,074	1,182
Khandayat	1,104	1,052	992	889	1,006	1,143	1,333
Koiri	1,021	1,075	962	820	950	1,063	1,068
Kumhar	1,012	1,064	967	985	981	1,042	1,005
Kurmi	1,027	1,082	1,056	852	896	1,074	1,047
Lohar (*Hindu*)	1,071	1,073	944	749	961	1,197	1,208
Munda (*Hindu*)	1,048	913	1,083	987	1,107	1,033	1,145
Munda (*Animist*)	1,029	996	1,015	910	891	1,035	1,213
Musahar	1,020	1,123	962	811	1,045	1,127	921
Nuniya	1,144	1,119	962	745	934	1,359	1,323
Oraon (*Hindu*)	1,001	1,099	940	928	938	1,092	1,015
Oraon (*Animist*)	1,145	992	999	873	878	1,106	1,932

SUBSIDIARY TABLE III—*contd.*

Number of females per 1,000 males for certain selected castes—*contd.*

Caste.	Number of Females per 1,000 Males.						
	All ages.	0—5.	5—12.	12—15.	15—20.	20—40.	40 and over.
1	2	3	4	5	6	7	8
BIHAR AND ORISSA—*contd.*							
Pan (*Hindu*)	1,056	1,096	986	824	1,050	1,112	1,130
Pan (*Animist*)	1,000	1,100	988	739	1,050	1,020	931
Rajput (*Hindu*)	995	1,031	906	658	727	1,023	1,226
Santal (*Hindu*)	1,146	1,013	1,183	1,398	1,360	1,166	941
Santal (*Animist*)	1,008	1,006	914	1,147	1,035	1,015	1,045
Tanti and Tatwa (*Hindu*)	1,113	1,015	961	906	1,048	1,253	1,239
Teli and Tili (*Hindu*)	1,040	1,041	945	883	975	1,084	1,156
BOMBAY.							
Agri	996	1,046	964	801	982	1,029	1,005
Bharvad	976	1,038	974	766	957	1,001	983
Bhil	1,013	1,092	911	894	1,194	1,032	969
Brahman	916	982	974	744	882	887	955
Koli	928	1,016	846	704	796	960	1,001
Kunbi	1,023	1,037	927	820	986	1,099	1,059
Lingayat	968	990	1,051	735	883	988	993
Lohana	857	1,017	823	752	790	836	892
Mahar, Holiya or Dhed	1,059	1,052	920	802	983	1,168	1,139
Maratha	1,034	1,056	955	736	966	1,134	1,069
BURMA.							
Arakanese	943	990	1,003	869	879	1,070	918
Chin	1,036	1,103	1,005	780	1,024	1,116	987
Kachin	1,010	1,155	873	750	1,119	1,053	1,029
Karen	1,004	1,047	1,012	1,002	1,081	1,026	897
Shan	1,023	956	968	925	1,045	1,031	1,098
Talaing	1,014	1,025	1,040	976	1,180	1,018	904
Taungthu	998	781	920	1,437	1,354	1,064	879
Wa-Palaung	1,016	970	1,189	873	933	1,051	994
C. P. AND BERAR.							
Ahir (*Hindu*)	1,011	1,042	949	771	917	1,036	1,113
Ahir (*Animist*)	1,115	1,144	1,062	932	1,161	1,201	1,029
Baniya	935	1,037	990	724	872	891	997
Brahman	876	985	968	682	763	816	941
Chamar	1,035	1,051	945	798	996	1,080	1,095
Dhimar	1,014	1,056	955	806	1,044	1,039	1,038
Dhobi	1,040	1,055	962	808	1,107	1,057	1,121
Gond (*Hindu*)	1,060	1,049	981	808	982	1,105	1,156
Gond (*Animist*)	1,050	1,053	979	887	1,024	1,105	1,084
Kalar	1,026	1,052	986	828	956	1,036	1,107
Kunbi	987	1,024	1,015	753	1,059	1,019	946
Kurmi	1,015	1,036	945	785	998	1,022	1,187
Lodhi	1,013	993	942	761	865	1,057	1,176
Lohar	994	1,059	943	793	903	1,037	1,020
Mali	1,007	1,036	988	800	1,030	1,014	1,040
Mehra	1,025	1,030	996	847	1,135	1,072	989
Rajput	974	1,041	971	811	864	936	1,080
Teli	1,035	1,026	976	835	978	1,066	1,125
MADRAS.							
Balija	1,004	992	1,036	825	942	1,058	1,001
Brahman (Tamil)	982	996	931	802	908	952	1,123
Brahman (Telugu)	994	916	832	656	863	1,024	1,328
Cheruman	1,105	1,007	980	906	1,192	1,184	1,220
Chetti	1,132	1,026	1,018	977	1,022	1,210	1,272
Kaikolan	1,037	1,022	1,066	957	990	1,054	1,047
Kammalan	1,071	1,078	1,041	903	1,057	1,126	1,076
Kamsala	1,028	1,104	1,039	726	928	1,031	1,131
Kapu	1,034	1,056	1,028	837	887	1,109	1,056
Komati	1,033	1,038	1,022	941	1,041	1,022	1,074
Mala	1,027	980	917	894	1,179	1,150	1,006
Paraiyan	1,057	1,044	982	815	1,090	1,230	985
Shanan	1,042	1,031	1,038	915	917	1,098	1,079
Tiyan	1,029	1,000	957	923	1,088	1,071	1,061
Vellala	1,017	1,028	1,033	926	858	1,065	1,034

SUBSIDIARY TABLE III—*contd.*

Number of females per 1,000 males for certain selected castes—*contd.*

Caste.	Number of Females per 1,000 Males.						
	All Ages.	0—5.	5—12.	12—15.	15—20.	20—40.	40 and over.
1	2	3	4	5	6	7	8
N. W. F. PROVINCE.							
Awan	843	1,058	819	629	824	905	739
Pathan	880	945	855	705	746	938	905
PUNJAB.							
Agarwal (*Hindu*)	850	958	873	713	774	837	879
Ahir (*Hindu*)	792	982	790	666	641	779	818
Arain (*Musalman*)	807	963	826	699	726	824	742
Arora (*Hindu*)	853	987	868	766	749	848	845
Awan	876	927	863	700	844	929	859
Biloch	838	959	818	587	800	914	786
Chamar (*Hindu*)	846	964	851	729	785	868	810
Chuhra (*Musalman*)	822	955	782	681	789	893	721
Jat (*Musalman*)	807	936	808	674	706	829	783
Jhinwar (*Musalman*)	855	972	868	759	768	903	782
Julaha (*Hindu*)	840	1,000	940	690	887	837	740
Kanet (*Hindu*)	947	1,037	992	791	927	976	897
Kashmiri (*Musalman*)	859	963	873	686	824	860	869
Khatri (*Hindu*)	802	1,022	834	677	690	750	842
Kumhar (*Hindu*)	827	931	831	674	697	861	834
Kumhar (*Musalman*)	844	936	840	711	780	868	824
Lohar (*Hindu*)	836	934	844	706	762	863	818
Lohar (*Musalman*)	841	915	851	782	782	863	792
Machhi (*Musalman*)	828	901	823	688	855	850	793
Mirasi (*Musalman*)	864	944	860	732	787	887	860
Mochi (*Musalman*)	832	941	823	713	797	858	788
Nai (*Hindu*)	805	970	811	640	676	838	791
Nai (*Musalman*)	842	943	842	709	774	870	812
Pathan	757	964	861	690	659	684	751
Rajput (*Hindu*)	756	836	754	625	707	763	773
Rajput (*Musalman*)	841	976	817	674	759	880	823
Saiyid	875	953	868	766	831	895	862
Sheikh	807	967	876	699	771	775	778
Tarkhan (*Musalman*)	836	949	830	736	785	872	775
Teli (*Musalman*)	822	943	792	679	769	842	817
United Provinces.							
Agarwal	793	944	902	707	717	758	776
Ahir	895	952	863	729	784	919	956
Barhai	875	991	865	714	795	889	890
Bhangi	900	997	900	760	851	938	863
Bhar	1,026	1,064	898	852	892	1,116	1,098
Brahman	899	960	866	728	742	906	996
Chamar	958	1,036	903	801	875	980	1,017
Dhobi	937	1,025	891	760	864	979	958
Dom	938	1,039	910	850	933	962	889
Gadariya	906	985	901	740	839	925	928
Gujar	760	844	737	654	718	771	783
Jat	769	852	766	725	693	772	782
Julaha	945	1,025	914	797	894	1,009	910
Kahar	932	1,004	889	736	784	976	993
Kayastha	890	1,012	941	761	795	854	930
Kumhar	941	1,000	895	792	930	970	955
Kurmi	929	988	897	741	812	947	996
Lodha	896	977	857	800	841	907	928
Lohar	912	997	901	731	817	930	945
Mallah	1,143	1,076	956	915	1,033	1,304	1,271
Nai	921	1,007	883	731	822	950	974
Pasi	957	1,041	903	806	863	1,014	961
Pathan	922	1,035	891	755	797	944	963
Rajput	873	948	855	719	783	892	911
Saiyid	928	978	943	777	851	945	948
Sheikh	895	1,011	886	740	852	901	901
Teli	928	1,009	888	764	838	958	963
BARODA STATE.							
Koli	905	962	669	774	783	891	1,170
Kunbi—Kadwa	941	1,107	1,016	1,361	884	843	895
Kunbi—Lewa	834	910	767	665	645	891	886

SUBSIDIARY TABLE III—*concld.*

Number of females per 1,000 males for certain selected castes—*concld.*

Caste	Number of Females per 1,000 Males.						
	All ages.	0—5.	5—12.	12—15.	15—20.	20—40.	40 and over.
1	2	3	4	5	6	7	8
CENTRAL INDIA AGENCY.							
Baniya	1,032	1,163	1,065	1,197	1,089	894	1,048
Bhil (*Animist*)	1,014	1,051	1,038	617	986	943	1,358
Brahman	994	1,150	1,078	881	792	986	1,017
Gond (*Hindu*)	1,127	1,136	1,034	942	1,147	1,073	1,402
Gujar	755	814	907	766	620	709	767
Rajput (*Hindu*)	822	958	890	692	747	793	848
COCHIN STATE.							
Iluvan	1,027	1,005	988	972	1,113	1,052	1,022
Indian Christian	978	1,002	993	881	949	989	984
HYDERABAD STATE.							
Brahman	961	969	995	936	774	911	1,118
Golla	964	1,165	808	927	1,178	905	948
Kapu	959	818	1,186	793	915	892	1,135
Koli	985	1,058	851	853	1,171	1,032	949
Komati	957	840	1,145	879	837	987	998
Lingayat	987	994	922	731	993	1,103	1,029
Madiga and Mang	970	1,017	1,036	888	969	855	1,061
Malar and Mala	981	984	985	934	1,094	1,037	879
Maratha	991	979	1,070	1,028	892	942	1,042
Munnur	984	944	936	1,343	588	1,078	1,038
Mutrasi	939	1,013	802	1,210	1,365	855	830
Sale	950	896	1,060	746	1,002	969	953
Sheikh	972	957	1,005	776	963	1,034	971
Telaga	967	1,007	968	938	1,049	910	986
KASHMIR STATE.							
Bat	856	965	855	816	847	877	762
Brahman	866	974	1,042	656	762	870	813
MYSORE STATE.							
Beda	980	1,072	1,062	857	946	992	913
Besta	1,005	1,061	1,023	884	984	1,050	958
Brahman	973	1,079	1,016	863	1,023	902	998
Golla	969	1,091	1,057	854	923	979	897
Holeya	981	1,065	1,052	880	974	989	913
Kuruba	997	1,057	1,043	852	905	1,034	975
Lingayat	998	1,052	1,100	860	900	999	988
Madiga	980	1,086	1,043	839	1,007	1,007	877
Sheikh	929	1,044	1,022	735	956	916	857
Vakkaliga	999	1,067	1,078	902	880	998	993
RAJPUTANA AGENCY.							
Brahman	939	1,019	879	698	776	956	1,028
Gujar	844	984	825	650	691	847	892
Jat (*Hindu*)	853	957	820	723	707	846	930
Kumhar (*Hindu*)	938	1,029	880	776	829	948	997
Mahajan (*Hindu*)	961	994	922	753	868	986	1,027
Mahajan (*Jain*)	1,055	998	947	950	1,005	1,085	1,165
Mali (*Hindu*)	925	1,011	879	711	803	958	961
Meo (*Musalman*)	897	999	874	761	750	949	920
Mina (*Hindu*)	881	1,006	828	689	706	905	943
Nai (*Hindu*)	912	1,054	851	662	769	912	988
Rajput (*Hindu*)	779	831	697	562	596	789	918
Sheikh	880	980	926	692	796	886	875
TRAVANCORE STATE.							
Indian Christian	960	1,059	1,207	858	997	945	882
Izhavan	1,011	1,029	963	942	1,010	1,061	996
Nayar	1,004	1,117	931	921	1,111	953	1,058
Pulayan	985	985	1,002	1,080	1,270	1,013	788
Shanan	964	995	891	852	906	1,155	812

SUBSIDIARY TABLE IV.

Actual number of births and deaths reported since 1891 in the main provinces.

Year.	Number of Births.			Number of Deaths.			Difference between columns 2 and 3, excess of latter over former +, defect—.	Difference between columns 5 and 6, excess of latter over former +, defect—.	Difference between columns 4 and 7, excess of former over latter +, defect—.	Number of female births per 1,000 male births.	Number of female deaths per 1,000 male deaths.
	Males.	Females.	Total.	Males.	Females.	Total.					
1	2	3	4	5	6	7	8	9	10	11	12
BENGAL.											
1891	724,981	678,836	**1,403,817**	573,414	515,397	**1,088,811**	— 46,145	— 58,017	+ 315,006	936	899
1892	549,941	505,874	**1,055,815**	625,971	549,581	**1,175,552**	— 44,067	— 76,390	— 119,737	920	878
1893	754,389	699,300	**1,453,689**	622,340	555,851	**1,178,191**	— 55,089	— 66,489	+ 275,498	927	893
1894	649,572	609,340	**1,258,912**	636,372	563,334	**1,199,706**	— 40,232	— 73,038	+ 59,206	938	885
1895	705,891	661,555	**1,367,446**	688,275	604,839	**1,293,114**	— 44,336	— 83,436	+ 74,332	937	879
1896	761,853	717,010	**1 478,863**	704,510	606,466	**1,310,976**	— 44,843	— 98,044	+ 167,887	941	861
1897	758,179	708,576	**1,466.755**	687,241	582,820	**1,270,061**	— 49,603	— 104,421	+ 196,694	935	848
1898	738,688	693,453	**1,432 141**	604,631	519,311	**1.123,942**	— 45,235	— 85,320	+ 308,199	939	859
1899	821,769	775,822	**1,597,591**	702,788	617,413	**1.320.201**	— 45,947	— 85,375	+ 277,390	944	879
1900	784,545	738,597	**1,523,142**	767,121	663,780	**1,430,901**	— 45,948	— 103,341	+ 92,241	941	865
Total 1891—1900	*7,249,808*	*6,788,363*	*14,038,171*	*6,612,663*	*5,778,792*	*12,391,455*	— *461,445*	— *833,871*	+*1,646,716*	*936*	*874*
1901	806,527	761,058	**1,567.585**	674,637	586,765	**1.261.402**	— 45,469	— 87,872	+ 306,183	944	870
1902	839,706	792,427	**1,632,133**	779,387	687,269	**1,466 656**	— 47,279	— 92,118	+ 165,477	944	882
1903	787,868	741,401	**1,529,269**	710,264	635,973	**1,346,237**	— 46,467	— 74,291	+ 183,032	941	895
1904	877,116	827,682	**1,704.798**	726,990	657,167	**1,384 157**	— 49,434	— 69,823	+ 320,641	944	904
1905	810,318	764,617	**1,574.935**	798,743	725,269	**1,524 012**	— 45,701	— 73,474	+ 50,923	944	908
1906	764,143	714,493	**1,478.636**	738,002	656,914	**1,389.916**	— 49,650	— 76,088	+ 88,720	935	896
1907	771,220	729,764	**1,500.984**	737,786	666,477	**1,404.263**	— 41,456	— 71,309	+ 96,721	946	903
1908	819,474	767,337	**1,586,811**	706,296	624,825	**1,331.121**	— 52,137	— 81,471	+ 255,690	936	885
1909	849,575	796,814	**1,646,389**	690,156	616,217	**1,306.373**	— 52,761	— 73,939	+ 340,016	938	893
1910	813,978	761,826	**1,575,804**	688,930	625,229	**1,314,159**	— 52,152	— 63,701	+ 261,645	936	908
Total 1901—1910	**8,139,925**	**7,657,419**	**15,797,344**	**7,246,191**	**6,482,105**	**13,728,296**	**— 482,506**	**— 764,086**	**+2,069,043**	**941**	**895**
BIHAR AND ORISSA											
1891	592,225	557,678	**1,149,903**	429,123	378,327	**807,450**	— 34,547	— 50,796	+ 342,453	942	882
1892	482,961	443,184	**926,145**	568,503	503,220	**1,071,723**	— 39,777	— 65,283	— 145,578	918	885
1893	560,070	521,100	**1,081,170**	437,198	390,074	**827,272**	— 38,970	— 47,124	+ 253,898	930	892
1894	552,750	520,585	**1,073.335**	679,879	599,511	**1,279.390**	— 32,165	— 80,368	— 206,055	942	882
1895	562,065	529,112	**1,091,177**	507,719	430,625	**938,344**	— 32,953	— 77,094	+ 152,833	941	848
1896	630,732	593,891	**1,224,623**	605,445	512,409	**1.117.854**	— 36,841	— 93,036	+ 106,769	942	846
1897	596,318	562,771	**1,159,089**	583,456	488,115	**1,071 571**	— 33,547	— 95,341	+ 87,518	944	837
1898	572,764	538,796	**1,111,560**	413,777	350,749	**764,526**	— 33,968	— 63,028	+ 347,034	941	848
1899	744,488	711,099	**1,455.587**	477,932	420,110	**898,042**	— 33,389	— 57,822	+ 557,545	955	879
1900	627,877	598,563	**1,226,440**	617,652	555,183	**1,172,835**	— 29,314	— 62,469	+ 53,605	953	899
Total 1891—1900	*5,922,250*	*5,576,779*	*11,499,029*	*5,320,684*	*4,628,323*	*9,949,007*	— *345.471*	— *692,361*	+*1,550,022*	*942*	*870*
1901	678,550	643,954	**1,322.504**	546,880	514,900	**1 061.780**	— 34,596	— 31,980	+ 260,724	949	942
1902	708,724	676,756	**1,385,480**	543,616	491,559	**1.035 175**	— 31,968	— 52,057	+ 350,305	955	904
1903	715,729	684,733	**1,400 462**	594,268	553,450	**1,147,713**	— 30,996	— 40,813	+ 252,749	957	931
1904	764,078	731,830	**1,495,908**	537,372	508,165	**1,045,537**	— 32,248	— 29,207	+ 450,371	958	946
1905	705,287	674,287	**1,379.574**	660,508	633,154	**1,293,662**	— 31,000	— 27,354	+ 85,912	956	959
1906	683,570	653,945	**1,337.515**	628,909	587,210	**1,216,119**	— 29,625	— 41,699	+ 121.396	957	934
1907	674,894	644,360	**1,319.254**	629,117	611,540	**1,240.657**	— 30,534	— 17,577	+ 78,597	955	972
1908	646,203	614,565	**1,260.768**	697,551	650,496	**1,348 047**	— 31,638	— 47,055	— 87,279	951	933
1909	656,301	625,692	**1,281,993**	551,407	522,769	**1,074.176**	— 30,609	— 28,638	+ 207,817	953	948
1910	701,288	669,352	**1,370,640**	612,200	569,960	**1.182,160**	— 31,936	— 42,240	+ 188,480	954	931
Total 1901—1910	**6,934,624**	**6,619,474**	**13,554,098**	**6,001,823**	**5,643,203**	**11,645,026**	**— 315,150**	**— 358,620**	**+1,909,072**	**955**	**940**
BOMBAY.											
1891	354,626	328,047	**682,673**	267,282	245,850	**513,132**	— 26,579	— 21,432	+ 169,541	925	920
1892	337,150	313,517	**650,667**	317,031	294,711	**611,742**	— 23,633	— 22,320	+ 38,925	930	930
1893	345,424	318,881	**664,305**	266,554	245,277	**511,831**	— 26,543	— 21,277	+ 152,474	923	920
1894	342,911	317,357	**660,268**	316,786	290,393	**607,179**	— 25,554	— 26,393	+ 53,089	925	917
1895	350,115	324,189	**674,304**	280,869	257,674	**538,543**	— 25,926	— 23,195	+ 135,761	926	917
1896	359,097	332,750	**691,847**	312,751	284,014	**596 765**	— 26,347	— 28,737	+ 95,082	927	908
1897	327,573	305,140	**632 713**	396,154	353,762	**749.916**	— 22,433	— 42,392	— 117,203	932	893
1898	302,635	279,736	**582.371**	288,796	260.029	**548,825**	— 22,899	— 28,767	+ 33,546	924	900
1899	355,869	329,449	**685.318**	355,241	317,019	**672 260**	— 26,420	— 38,222	+ 13,058	926	892
1900	262,837	242,825	**505,662**	706,275	612,508	**1,318,783**	— 20,012	— 93,767	— 813,121	924	867
Total 1891—1900	*3,338,237*	*3,091,891*	*6,430,128*	*3,507,739*	*3,161,237*	*6,668,976*	— *246,346*	— *346,502*	— *238,848*	*926*	*901*
1901	242,382	223,265	**465.647**	357,586	328,548	**686,134**	— 19,117	— 29,038	— 220,487	921	919
1902	327,549	303,844	**631,393**	369,491	351,971	**721,462**	— 23,705	— 17,520	— 90,089	928	952
1903	299,485	277,464	**576,949**	413,783	397,742	**811.525**	— 22,021	— 16,041	— 234.576	926	962
1904	386,315	312,279	**648,594**	389,980	374,934	**764,914**	— 24,036	— 15,046	— 116,320	929	961
1905	317,958	293,215	**611.173**	306,039	282,355	**588,394**	— 24,743	— 23,684	+ 22,779	922	923
1906	324,195	301,291	**625,486**	336,017	312,002	**648,019**	— 22,904	— 24,015	— 22,533	929	928
1907	316,867	293,666	**610 533**	313,890	292,716	**606.606**	— 23,201	— 21,174	+ 3,927	927	933
1908	342,669	317,532	**660,201**	261,646	240,192	**501 838**	— 25,137	— 21,454	+ 158,363	927	918
1909	341,454	316,231	**657,685**	264,378	241,558	**505.936**	— 25,223	— 22,820	+ 151,749	926	914
1910	357,949	331,752	**689,701**	290,696	269,307	**560,003**	— 26,197	— 21,389	+ 129,698	927	926
Total 1901—1910	**3,266,823**	**2,970,539**	**6,177,362**	**3,303,506**	**3,091,325**	**6,394,831**	**— 236,284**	**— 212,181**	**— 217,469**	**926**	**936**
BURMA.											
1891	49,124	46,208	**95,332**	40,369	32,821	**73,190**	— 2,916	— 7,548	+ 22,142	941	813
1892	57,959	54,111	**112,070**	50,594	39,639	**90,233**	— 3,848	— 10,955	+ 21,837	933	783
1893	60,963	56,499	**117,462**	54,221	43,926	**98,147**	— 4,464	— 16,295	+ 19,315	921	810
1894	64,364	60,389	**124,753**	58,537	47,870	**106,407**	— 3,975	— 10,667	+ 18,346	938	817
1895	67,850	63,297	**131,147**	55,429	45,731	**101,160**	— 4,553	— 9,698	+ 29,987	933	825
1896	75,148	70,540	**145,688**	58,245	48,442	**106,687**	— 4,608	— 9,803	+ 39,001	939	832
1897	74,587	69,072	**143,659**	66,308	52,262	**118,570**	— 5,515	— 14,046	+ 25,089	926	788
1898	80,190	73,648	**153.838**	66,621	51,235	**117,856**	— 6,542	— 15,386	+ 35,982	918	761
1899	91,266	84,447	**175,713**	93,959	79,427	**173,386**	— 6,819	— 14,582	+ 2,327	925	845
1900	94,408	88,264	**182,672**	95,476	80,734	**176 210**	— 6,144	— 14,742	+ 6,462	935	846
Total 1891—1900	*715,859*	*666,475*	*1,382,334*	*639,759*	*522,087*	*1,161,846*	— *49,384*	— *117,672*	+ *220,488*	*931*	*817*
1901	97,909	91,290	**189,199**	73,156	57,419	**130.575**	— 6,619	— 15,737	+ 58,624	932	785
1902	96,369	90,195	**186.564**	90,603	76,702	**167,305**	— 6,174	— 13,901	+ 19,259	936	847
1903	101,273	94,335	**195.608**	105,541	90,167	**195,708**	— 6,938	— 15,374	— 100	931	984
1904	98,580	91,841	**190 421**	96,456	82,276	**178.732**	— 6,739	— 14,180	+ 11,689	932	853
1905	103,644	97,938	**201,577**	110,768	93,623	**204.391**	— 5,711	— 17,145	— 2,814	945	845
1906	98,377	92,003	**190.380**	122,832	104,854	**227.686**	— 6,374	— 17,978	— 37,306	935	853
1907	143,644	134,889	**278,533**	122,961	102,731	**225.692**	— 8,755	— 20,230	+ 52,841	939	835
1908	152,472	143,155	**295,627**	129,082	110,377	**239.459**	— 9,317	— 18,705	+ 56,168	939	855
1909	158,017	148,790	**306.807**	137,769	120,093	**257,862**	— 9,227	— 17,676	+ 48,945	942	872
1910	158,806	149,135	**307,941**	128,896	111,463	**240,359**	— 9,671	— 17,433	+ 67,582	939	865
Total 1901—1910	**1,209,091**	**1,133,566**	**2,342,657**	**1,118,064**	**949,705**	**2,067,769**	**— 75,525**	**— 168,359**	**+274,388**	**938**	**849**

NOTE.—As births were not registered in rural areas in Bengal and Bihar and Orissa in 1891, the figures in columns 2, 3, and 4 of that year have been obtained in these provinces by taking one-ninth of the aggregate of the years 1892—1900.

SUBSIDIARY TABLE IV—*contd.*

Actual number of births and deaths reported since 1891 in the main provinces.

Year.	Number of Births.			Number of Deaths.			Difference between columns 2 and 3, excess of latter over former +, defect−.	Difference between columns 5 and 6, excess of latter over former +, defect−.	Difference between columns 4 and 7, excess of former over latter +, defect−.	Number of female births per 1,000 male births.	Number of female deaths per 1,000 male deaths.
	Males.	Females.	Total.	Males.	Females.	Total.					
1	2	3	4	5	6	7	8	9	10	11	12
CENTRAL PROVINCES AND BERAR.											
1891	251,104	235,063	**486,167**	222,523	195,852	**418,375**	— 16,041	— 26,671	+ 67,792	936	880
1892	238,720	224,458	**463,168**	209,483	181,211	**390,694**	— 14,252	— 28,272	+ 72,474	940	865
1893	237,172	222,318	**459,490**	186,318	160,854	**347,172**	— 14,854	— 25,464	+ 112,318	937	863
1894	230,870	217,458	**448,328**	246,232	215,672	**461,904**	— 13,412	— 30,560	— 13,576	942	876
1895	209,905	198,814	**408,719**	257,972	224,277	**482,249**	— 11,091	— 33,695	— 73,530	947	869
1896	204,567	191,592	**396 159**	315,175	266,283	**581,458**	— 12,975	— 48,892	— 185,299	937	845
1897	182,905	170,196	**353,101**	440,538	356,775	**797,313**	— 12,709	— 83,763	— 444,212	931	810
1898	195,588	184,324	**379,912**	160,036	141,481	**301,517**	— 11,264	— 18,555	+ 78,395	942	884
1899	314,645	297,824	**612,469**	209,354	179,536	**388,890**	— 16,821	— 29,818	+ 223,579	947	858
1900	206,772	195,371	**402,143**	429,247	362,792	**792,039**	— 11,401	— 66,455	— 389,896	945	845
Total 1891—1900	*2,272,238*	*2,137,418*	*4,409,656*	*2,676,878*	*2,284,733*	*4,961,611*	— *134,820*	— *392,145*	— *551,955*	*941*	*853*
1901	177,045	167,432	**344.477**	151,805	138,370	**290,175**	— 9,613	— 13,435	+ 54,302	946	911
1902	305,364	291,551	**596,915**	171,306	156,723	**328,029**	— 13,813	— 14,583	+ 268,886	955	915
1903	275,117	261,891	**537,008**	222,939	207,957	**430,896**	— 13,226	— 14,982	+ 106,112	952	933
1904	324,869	309,339	**634,208**	199,859	186,380	**386,239**	— 15,530	— 13,479	+ 247,969	952	933
1905	327,988	314,211	**642,199**	231,573	210,816	**442,383**	— 13,777	— 20,763	+ 199,816	958	910
1906	314,101	300,515	**614,616**	268,105	248,508	**516,613**	— 13,586	— 19,597	+ 98,008	957	927
1907	319,847	303,682	**623,529**	257,483	238,120	**495,603**	— 16,165	— 19,363	+ 127,926	949	925
1908	323,051	310,524	**633.575**	239,476	217,605	**457,081**	— 12,527	— 21,871	+ 176,494	961	909
1909	316,194	301,793	**617,987**	209,711	186,424	**396,135**	— 14,401	— 23,287	+ 221,852	954	889
1910	340,552	322,848	**663,400**	281,090	256,162	**537,252**	— 17,704	— 24,928	+ 126,148	948	911
Total 1901—1910	**3,024,128**	**2,883,786**	**5,907,914**	**2,233,347**	**2,047,059**	**4,280,406**	**— 140,342**	**—186,288**	**+1,627,506**	**954**	**917**
MADRAS.											
1891	471,690	453,662	**925,352**	383,000	365,626	**748,626**	— 18,028	— 17,374	+ 176,726	962	955
1892	431,523	414,613	**846,136**	385,676	366,037	**751,713**	— 16,910	— 19,639	+ 94,423	961	950
1893	464,837	445,337	**910,174**	333,388	317,220	**650,608**	— 19,500	— 16,168	+ 259,566	958	952
1894	477,518	456,668	**934,181**	344,612	328,865	**673,477**	— 20,845	— 15,747	+ 260,704	956	954
1895	499,223	478,427	**977,650**	337,511	322,048	**659,559**	— 20,796	— 15,463	+ 318,091	958	954
1896	502,068	478,989	**981,057**	347,592	328,983	**676,575**	— 23,079	— 18,609	+ 304,482	954	947
1897	477,434	459,392	**936,826**	426,001	402,397	**828,398**	— 18,042	— 23,604	+ 108,428	962	945
1898	466,067	446,724	**912,791**	360,798	339,219	**700,017**	— 19,343	— 21,579	+ 212,774	959	940
1899	534,634	514,749	**1,049,383**	343,598	332,286	**675,884**	— 19,885	— 11,312	+ 373,499	963	968
1900	536,964	513,282	**1,050,246**	396,311	375,453	**771,764**	— 23,682	— 20,858	+ 278,482	956	947
Total 1891—1900	*4,861,953*	*4,661,843*	*9,523,796*	*3,658,487*	*3,478,134*	*7,136,621*	— *200,110*	— *180,353*	+*2,387,175*	*959*	*951*
1901	477,490	458,259	**935,749**	407,975	388,165	**796,140**	— 19,231	— 19,810	+ 139,609	960	951
1902	521,745	501,401	**1,023,146**	373,355	359,082	**732,437**	— 20,344	— 14,273	+ 290,709	961	962
1903	593,713	571,367	**1,165,080**	419,275	407,388	**826,663**	— 22,346	— 11,887	+ 388,417	962	972
1904	573,819	551,932	**1,125,751**	419,825	404,453	**824,278**	— 21,887	— 15,372	+ 301,478	962	963
1905	599,469	576,787	**1,176,256**	401,406	384,717	**786,123**	— 22,682	— 16,689	+ 390,133	962	958
1906	575,074	550,904	**1,125,978**	507,823	490,568	**998,391**	— 24,170	— 17,255	+ 127,587	958	966
1907	573,041	546,129	**1,119,170**	449,290	433,726	**883,016**	— 26,912	— 15,564	+ 236,154	953	965
1908	610,268	581,868	**1,192,136**	491,062	469,857	**960,919**	— 28,400	— 21,205	+ 231,217	953	957
1909	621,369	594,348	**1,215,717**	410,589	390,977	**801,566**	— 27,021	— 19,612	+ 414,151	956	952
1910	681,684	603,485	**1,285,169**	462,051	445,371	**907,422**	— 28,199	— 16,680	+ 327,747	955	964
Total 1901—1910	**5,777,672**	**5,536,480**	**11,314,152**	**4,342,651**	**4,174,304**	**8,516,955**	**— 241,192**	**— 168,347**	**+2,797,197**	**958**	**961**
PUNJAB											
1891	341,158	301,911	**643,069**	289,770	251,414	**541,184**	— 39,247	— 38,356	+ 101,885	885	868
1892	380,672	338,240	**718,912**	475,422	432,814	**908,236**	— 42,432	— 42,608	— 189,324	889	910
1893	350,215	314,068	**664,283**	280,423	247,095	**527,518**	— 36,147	— 33,328	+ 136,765	897	881
1894	433,731	391,359	**825,090**	363,881	332,545	**696,426**	— 42,372	— 31,336	+ 128,664	902	914
1895	428,727	391,148	**819,875**	289,446	258,868	**548,314**	— 37,579	— 30,578	+ 271,561	912	894
1896	420,759	385,258	**806,017**	305,698	276,591	**582,289**	— 35,501	— 29,107	+ 223,728	916	905
1897	415,410	379,559	**794,969**	289,543	275,733	**565,276**	— 35,851	— 13,810	+ 229,693	914	952
1898	403,231	367,488	**770,719**	296,188	278,620	**574,808**	— 35,743	— 17,568	+ 195,911	911	941
1899	474,937	435,672	**910,609**	284,385	266,602	**550,987**	— 39,265	— 17,783	+ 359,622	917	937
1900	400,158	364,060	**764,218**	467,823	447,115	**914,938**	— 36,098	— 20,708	— 150,720	910	956
Total 1891—1900	*4,048,998*	*3,668,763*	*7,717,761*	*3,342,579*	*3,067,397*	*6,409,976*	— *380,235*	— *275,182*	+*1,307,785*	*906*	*918*
1901	373,466	339,067	**712,533**	372,350	354,261	**726,611**	— 34,399	— 18,089	— 14,078	908	951
1902	461,952	418,525	**880,477**	443,473	443,500	**886,973**	— 43,427	+ 27	— 6,496	906	1,000
1903	452,622	410,240	**862,862**	486,802	498,674	**985,476**	— 42,382	+ 11,872	— 122,614	906	1,024
1904	436,678	397,371	**834,049**	480,250	506,208	**986,458**	— 39,307	+ 25,958	— 152,409	910	1,054
1905	467,536	425,824	**893,360**	475,973	480,135	**956,108**	— 41,712	+ 4,162	— 62,748	911	1,009
1906	459,329	418,677	**878,006**	374,880	368,026	**742,906**	— 40,652	— 6,854	+ 135,100	911	982
1907	430,253	389,318	**819,571**	637,357	611,372	**1,248,729**	— 40,935	— 25,985	— 429,158	905	959
1908	439,539	400,522	**840,061**	517,219	502,906	**1,020,125**	— 39,017	— 14,313	— 180,064	911	972
1909	369,694	386,216	**705,910**	326,613	294,470	**621,083**	— 33,478	— 32,143	+ 84,827	906	902
1910	449,269	410,168	**859,432**	345,073	324,166	**669,239**	— 39,106	— 20,907	+ 190,193	913	939
Total 1901—1910	**4,340,338**	**3,945,923**	**8,286,261**	**4,459,990**	**4,383,718**	**8,843,706**	**— 394,415**	**— 76,272**	**— 557,447**	**909**	**983**
UNITED PROVINCES.											
1891	818,759	741,129	**1,559,888**	781,750	678,982	**1,460,732**	— 77,630	— 102,768	+ 99,156	905	869
1892	889,814	806,613	**1,696,427**	854,242	745,811	**1,600,053**	— 83,201	— 108,431	+ 96,374	906	873
1893	1,003,852	916,979	**1,920,831**	602,648	527,569	**1,130,217**	— 86,873	— 75,079	+ 790,614	913	875
1894	973,597	888,438	**1,862,035**	1,051,926	941,852	**1,993,778**	— 85,159	— 110,074	— 131,743	913	895
1895	854,203	783,032	**1,637,235**	727,562	638,871	**1,366,443**	— 71,171	— 88,701	+ 270,792	917	878
1896	865,417	794,970	**1,660.387**	842,803	720,091	**1,562,894**	— 70,447	— 122,712	+ 97,493	919	854
1897	760,836	698,111	**1,458,947**	1,022,218	875,374	**1,897,592**	— 62,725	— 146,844	— 438,645	918	856
1898	909,746	841,979	**1,751,725**	672,072	612,257	**1,284,319**	— 67,767	— 59,805	+ 467,406	925	911
1899	1,168,209	1,087,418	**2,255,627**	817,067	739,754	**1,556,821**	— 80,791	— 77,313	+ 698,806	931	905
1900	979,850	912,319	**1,892,169**	768,805	691,334	**1,460,139**	— 67,531	— 77,471	+ 432,080	931	899
Total 1891—1900	*9,224,283*	*8,470,988*	*17,695,271*	*8,141,093*	*7,171,895*	*15,312,988*	— *753,295*	— *969,198*	+*2,382,283*	*918*	*881*
1901	1,022,769	949,362	**1,972,131**	752,949	692,086	**1,445,035**	— 73,407	— 60,863	+ 527,096	928	919
1902	1,181,319	1,054,882	**2,186,201**	801,046	751,000	**1,552,046**	— 76,437	— 50,046	+ 634,155	932	937
1903	1,140,228	1,059,803	**2,200,031**	988,354	932,549	**1,920,903**	— 80,425	— 55,805	+ 279,128	929	944
1904	1,154,988	1,070,769	**2,225,757**	825,100	829,849	**1,654,949**	— 84,219	+ 4,749	+ 570,808	927	1,006
1905	1,023,092	943,917	**1,967.009**	1,049,708	1,048,592	**2,098,300**	— 79,175	— 1,116	— 131,291	923	999
1906	999,811	919,114	**1,918.425**	953,309	910,027	**1,863,336**	— 80,197	— 43,282	+ 55,089	920	955
1907	1,022,318	941,645	**1,963,963**	1,049,012	1,023,524	**2,072,536**	— 80,673	— 25,488	— 108,573	921	976
1908	932,276	854,426	**1,786.702**	1,274,966	1,239,795	**2,514,761**	— 77,850	— 35,171	— 728,059	916	972
1909	827,732	761,464	**1,589,196**	922,189	858,880	**1,781,069**	— 66,268	— 63,309	— 191 873	920	931
1910	1,017,065	938,359	**1,955,424**	963,480	880,698	**1,844,178**	— 78,706	— 82,782	+ 111,246	923	914
Total 1901—1910	**10,271,098**	**9,493,741**	**19,764,839**	**9,580,113**	**9,167,000**	**18,747,113**	**— 777,357**	**— 413,113**	**+1,017,726**	**924**	**957**

SUBSIDIARY TABLE V.

Number of deaths of each sex at different ages in the main provinces.

Age.	1905.		1906.		1907.		1908.		1909.		Total.		Average number of female deaths per 1,000 male deaths.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
BENGAL.	**798,743**	**725,969**	**733,002**	**656,914**	**737,786**	**666,477**	**706,296**	**624,825**	**690,156**	**616,217**	**3,665,983**	**3,289,702**	**897**
0—1	182,082	157,482	167,043	142,352	154,917	133,746	165,330	138,488	166,262	140,986	835,634	712,054	853
1—5	122,269	114,812	104,166	96,108	97,024	92,677	89,025	83,756	94,517	89,089	507,001	476,442	940
5—10	73,679	56,342	61,317	47,716	63,966	50,753	54,825	43,177	55,413	43,098	309,200	241,086	780
10—15	40,641	29,421	33,498	23,980	35,554	25,242	31,270	22,278	29,163	21,329	170,126	122,250	719
15—20	38,768	47,629	33,477	41,566	36,293	42,824	33,017	38,379	31,358	39,617	172,913	210,015	1,215
20—30	76,254	89,401	71,225	84,101	74,396	86,067	68,606	78,978	66,753	79,732	357,234	418,279	1,171
30—40	74,147	63,349	72,221	59,989	75,554	64,253	72,883	60,462	68,690	57,733	363,495	305,786	841
40—50	60,868	47,562	59,590	44,755	62,801	48,264	60,426	45,774	56,417	42,040	300,102	228,395	761
50—60	50,124	45,473	50,022	43,352	52,974	46,258	52,266	44,954	47,420	39,946	252,806	219,983	870
60 and over	79,911	73,798	80,443	72,995	84,307	76,393	78,648	68,579	74,163	62,647	397,472	354,412	892
BIHAR AND ORISSA.	**660,508**	**633,154**	**628,909**	**587,210**	**629,117**	**611,540**	**697,551**	**650,496**	**551,407**	**522,769**	**3,167,492**	**3,005,169**	**949**
0—1	146,331	129,490	140,117	124,295	132,448	119,929	148,734	135,099	123,057	109,761	690,687	618,574	896
1—5	112,048	108,799	104,722	100,085	98,489	96,957	116,568	112,606	88,300	87,043	520,127	505,490	972
5—10	56,429	48,647	52,225	43,432	53,497	47,165	57,271	46,618	43,066	36,341	262,488	222,203	847
10—15	37,727	29,314	33,862	24,886	35,282	27,359	34,212	25,034	25,866	18,934	166,949	125,527	752
15—20	25,207	22,408	24,018	21,003	24,254	22,608	25,510	22,421	18,086	15,629	117,075	104,069	889
20—30	59,036	61,346	57,342	57,342	57,307	60,470	62,142	61,392	45,240	44,162	281,067	284,712	1,013
30—40	56,092	53,944	55,343	50,120	56,691	53,360	62,835	55,587	47,327	41,140	278,288	254,151	913
40—50	49,629	43,873	48,441	40,317	50,167	43,422	56,490	44,781	44,007	36,099	248,734	208,492	838
50—60	45,261	46,676	44,164	44,248	47,025	48,107	54,326	52,513	43,274	43,753	234,050	235,297	1,005
60 and over	72,748	88,657	68,675	81,482	73,957	92,163	79,463	94,445	73,184	89,907	368,027	446,654	1,214
BOMBAY.	**306,039**	**282,355**	**336,017**	**312,002**	**313,890**	**292,716**	**261,646**	**240,192**	**264,378**	**241,558**	**1,481,970**	**1,368,823**	**924**
0—1	72,978	64,234	73,268	64,529	65,696	55,826	65,741	56,775	64,058	54,615	341,741	295,979	866
1—5	50,743	49,248	58,512	58,415	49,652	48,774	45,134	43,763	43,541	43,554	247,582	243,754	985
5—10	16,222	16,422	20,570	19,999	16,152	17,137	11,710	11,843	13,611	13,041	78,265	78,442	1,002
10—15	13,422	12,633	14,769	13,285	13,846	13,735	8,884	8,352	9,318	8,588	60,239	56,593	939
15—20	12,284	12,377	13,828	13,874	13,143	13,717	9,454	9,753	9,378	9,846	58,087	59,567	1,025
20—30	28,882	29,896	32,696	34,515	31,093	33,314	22,950	24,557	23,604	25,373	139,225	147,655	1,061
30—40	28,887	25,237	32,578	28,551	32,616	28,846	23,795	20,654	24,609	21,322	142,485	124,610	875
40—50	25,691	18,967	28,299	20,936	29,458	22,412	22,187	15,614	23,274	16,307	128,909	94,236	731
50—60	23,238	17,763	25,440	19,661	25,471	20,386	20,601	15,668	20,741	15,676	115,491	89,154	772
60 and over	33,692	35,578	36,057	38,237	36,763	38,569	31,190	33,213	32,244	33,236	169,946	178,833	1,052
BURMA.	**110,768**	**93,623**	**122,832**	**104,854**	**122,961**	**102,731**	**129,082**	**110,377**	**137,769**	**120,093**	**623,412**	**531,678**	**853**
0—1	30,715	23,307	32,070	24,413	31,241	24,046	34,797	26,977	38,099	30,225	166,922	128,968	772
1—5	14,063	12,780	15,808	14,586	13,838	12,361	16,434	15,369	17,117	16,245	77,260	71,341	923
5—10	6,962	5,949	8,168	7,409	8,025	7,151	7,545	6,804	8,080	7,398	38,780	34,711	895
10—15	4,338	3,480	5,132	4,256	5,097	4,110	4,920	4,055	4,941	4,153	24,428	20,054	821
15—20	4,977	4,255	5,670	4,847	5,861	4,817	5,201	4,527	5,507	4,935	27,216	23,381	859
20—30	10,475	8,639	11,989	10,068	11,953	9,856	11,309	10,160	11,864	11,096	57,590	49,819	865
30—40	10,225	8,182	11,633	9,252	12,509	9,492	12,341	9,853	12,756	10,579	59,464	47,358	796
40—50	7,932	5,923	8,733	6,553	9,846	7,080	10,125	7,304	10,740	7,751	47,376	34,611	731
50—60	6,734	5,725	7,512	6,055	7,996	6,453	8,284	6,641	8,899	7,114	39,425	31,988	811
60 and over	14,347	15,383	16,117	17,415	16,595	17,365	18,126	18,687	19,766	20,597	84,951	89,447	1,053
C. P. AND BERAR.	**231,573**	**210,810**	**268,105**	**248,508**	**257,483**	**238,120**	**239,476**	**217,605**	**209,711**	**186,424**	**1,206,348**	**1,101,467**	**913**
0—1	98,821	85,132	91,769	80,042	91,088	78,323	90,416	78,286	75,231	61,926	447,325	383,709	858
1—5	44,078	39,610	57,100	53,893	51,392	47,621	49,912	45,708	39,229	35,285	241,711	222,117	919
5—10	8,982	8,098	15,352	13,027	11,822	10,829	11,011	9,803	10,229	9,037	57,396	50,794	885
10—15	5,549	5,081	8,774	7,216	7,149	6,570	5,726	4,902	5,282	4,732	32,480	28,501	877
15—20	4,921	5,344	7,316	7,652	6,851	7,036	5,488	5,757	5,266	5,633	29,842	31,422	1,053
20—30	11,718	13,731	17,072	19,922	16,037	18,724	13,153	14,533	13,029	14,532	71,009	81,442	1,147
30—40	12,669	11,689	17,298	15,892	16,821	15,790	14,114	12,423	13,905	12,099	74,807	67,893	908
40—50	12,703	9,377	15,517	12,148	15,661	12,177	13,809	9,840	13,478	9,882	71,168	53,424	751
50—60	11,855	9,968	14,500	12,369	15,038	13,072	13,141	11,070	12,995	10,693	67,529	57,172	847
60 and over	20,277	22,780	23,407	26,347	25,624	27,978	22,706	25,283	21,067	22,605	113,081	124,993	1,105
MADRAS.	**401,406**	**384,717**	**507,823**	**490,568**	**449,290**	**433,726**	**491,062**	**469,857**	**410,589**	**390,977**	**2,260,170**	**2,169,845**	**960**
0—1	109,364	94,012	114,999	100,325	106,302	91,828	118,271	100,747	114,307	96,732	563,243	483,644	859
1—5	52,872	52,392	74,731	74,524	64,453	64,959	65,618	65,561	51,629	51,365	309,303	308,801	998
5—10	19,541	18,826	34,395	32,647	27,376	25,779	30,410	28,747	20,262	19,306	131,984	125,305	949
10—15	12,668	11,734	22,227	19,573	17,276	15,550	20,784	18,307	13,286	12,301	86,241	77,465	898
15—20	12,200	16,189	19,451	23,393	15,579	19,045	18,724	22,192	12,867	16,424	78,821	97,243	1,234
20—30	26,355	33,764	38,873	47,038	33,441	41,461	38,521	46,509	28,942	35,754	166,132	204,526	1,231
30—40	30,912	29,063	40,250	37,690	36,881	34,861	42,698	40,773	31,622	30,346	182,363	172,733	947
40—50	34,513	25,079	41,526	32,117	38,688	30,307	42,914	34,327	34,594	26,143	192,235	147,973	718
50—60	35,274	29,446	41,700	35,263	38,509	32,218	40,711	34,284	35,125	28,897	191,319	160,108	836
60 and over	67,707	74,212	79,671	87,998	70,785	77 718	72,411	78,410	67,955	73,709	358,529	392,047	1,094
PUNJAB.	**475,973**	**480,135**	**374,880**	**368,026**	**637,357**	**611,372**	**517,219**	**502,906**	**326,613**	**294,470**	**2,332,042**	**2,256,909**	**968**
0—1	109,359	100,627	105,739	100,539	104.889	96,546	134,191	128,945	84,113	77,599	538,291	504,256	937
1—5	60,499	59,797	74,034	74,914	79,940	78,535	117,371	118,770	48,967	46,716	380,811	378,732	995
5—10	30,388	33,861	21,599	22,085	45,885	49,202	34,427	33,728	17,171	16,177	149,470	155,053	1,037
10—15	30,735	34,867	15,829	17,160	44,397	48,047	20,312	20,290	11,446	11,342	122,719	131,706	1,073
15—20	25,081	25,203	13,054	13,676	37,663	34,748	16,347	16,104	9,971	8,902	102,116	98,633	966
20—30	44,994	49,331	24,947	29,572	68,267	65,915	30,052	33,682	22,857	23,194	191,117	201,694	1,055
30—40	41,625	46,454	24,251	25,463	64,207	63,431	29,313	31,627	24,083	23,437	183,479	190,412	1,038
40—50	39,099	39,750	23,722	21,473	59,605	55,593	31,032	28,019	26,899	22,052	180,357	166,887	925
50—60	33,041	31,910	22,086	18,618	50,353	44,466	30,668	25,732	25,676	20,038	161,824	140,764	870
60 and over	61,152	58,335	49,619	44,526	82,151	74,889	73,506	66,009	55,430	45,013	321,858	288,772	897
UNITED PROVINCES.	**1,049,708**	**1,048,592**	**953,309**	**910,027**	**1,049,012**	**1,023,524**	**1,274,966**	**1,239,795**	**922,189**	**858,880**	**5,249,184**	**5,080,818**	**968**
0—1	270,313	246,814	249,574	231,810	260,342	236,923	313,732	302,950	201,242	182,726	1,295,203	1,201,223	927
1—5	145,803	150,155	177,736	180,341	182,653	182,259	263,695	270,918	132,728	135,809	902,615	919,477	1,019
5—10	66,471	65,013	62,340	52,759	66,480	64,208	83,024	70,817	53,843	47,774	332,158	300,571	905
10—15	51,998	50,010	37,217	30,862	44,803	44,762	42,035	33,559	30,522	24,355	206,575	183,548	889
15—20	43,245	47,413	30,956	33,048	39,290	41,854	34,260	35,083	26,165	26,259	173,916	183,657	1,056
20—30	97,074	112,978	76,505	84,062	89,564	100,686	86,857	94,378	75,246	77,634	425,246	469,738	1,105
30—40	90,918	95,212	72,989	69,662	85,513	86,453	88,602	83,386	80,894	73,805	418,916	408,518	975
40—50	88,211	85,090	73,452	64,169	86,277	79,141	100,251	87,910	93,824	79,280	442,015	395,590	895
50—60	85,610	81,052	73,644	65,358	83,994	76,989	108,175	99,131	98,334	85,207	449,757	407,737	907
60 and over	110,065	114,855	98,896	97,956	110,096	110,249	154,335	161,668	129,391	126,031	602,783	610,759	1,013

NOTE.—The figures shown against Bihar and Orissa for the year 1905 are exclusive of Sambalpur, for which figures are not available.

CHAPTER VII.

Marriage.

Part I.—Descriptive.

284. In order to understand clearly the meaning of the statistics of marriage, it is necessary to have some knowledge of the customs which underlie them. Some of those customs have been fully described already, but others are not so well known. Even where they have been described, it has often been assumed that they are peculiar to India, or that statements which are true of one part of the country are of general application. The first assumption has frequently led to erroneous inferences as to the way in which a given practice originated; the second has resulted in faulty generalizations and in the failure to recognize the many limitations and exceptions to which almost every general statement regarding marriage in India is subject. I propose, therefore, before dealing with the figures, and with the questions, such as infant marriage, which are more directly connected with them, to give an outline of the main features of the Indian matrimonial customs with special reference to the areas where, or classes amongst whom, they are found; those which have already been sufficiently described will be dealt with very briefly, but mention will be made, where necessary, of the occurrence of similar practices in other countries. The customs in the south of India differ in many respects from those in the north; and as they are both more primitive and less widely known, special attention will be devoted to them. Many of the local peculiarities on the Malabar coast are accounted for by the fundamental difference in the family system which will be described in paragraph 289.

285. By mother-kin or mother-right, frequently called the matriarchate, is meant the system of tracing descent and transmitting property in the female line. This system has often been supposed to be a relic of a state of society where, owing to promiscuity or polyandry, it was impossible to affiliate the children. Hartland has recently shown[1] that its origin is to be sought rather in the fact that paternity itself was once not understood. At that time the family in the modern sense did not exist; a woman spent her whole life with her mother's kindred, who brought up any children that might be born to her. As civilization advanced and men began to take wives to live with them amongst their own people, the children usually came to be regarded as belonging to the husband's rather than the wife's family. The change was first and foremost juridical, and was not necessarily the result of greater certainty as to paternity. Great sexual laxity still exists amongst many communities who trace relationship through the male. According to Mayne, even in the Hindu Shāstras, sonship and marriage stand in no absolute relation to each other; a son need not necessarily have been begotten by his father, nor need he have been produced by his father's wife.[2] Although, on the whole, instances of sexual laxity are less uncommon in India where descent is traced through the female, there are, as will be seen further on, various communities who observe patrilinear descent and yet allow great freedom within the limits of their own community. Where mother-kin outlived the primitive state of society in which it originated, it tended to increase the importance of women, and, in extreme cases, to cause them to be recognized as the sole owners of property. Mother-kin.

Over the greater part of India kinship is now traced through the father, and there is, as a rule, very little to indicate the previous existence of uterine descent. In the *Mahābhārata*,[3] however, it is said of the Vāhikas whose capital is believed to have been near Sialkot, that owing to the unchastity of their women, their sisters', and not their own, sons became their heirs. There

[1] *Primitive Paternity.* This valuable work has thrown much new light on the history of human marriage and the system of reckoning kinship. For a general discussion of mother-kin, see *Adonis, Attis, Osiris*, 384-391.

[2] *Hindu Law*, 7th edition, page 81. Instances will be given further on of several kinds of fictitious sons, such as the son of a man's widow or of his daughter. In Ilaqa Padar in Kashmir, an old man with a young wife will often engage a lusty youth to beget children upon her on his behalf. This custom is known as *Pachhanga*. It was recognized by the early law writers, who called a son thus obtained *Kshetraja*. In connection with Hartland's theory it is interesting to note Mayne's view that in Hindu law a son was always assigned to the male who was the legal owner of the mother.

[3] *Karna Parva*, XLIV, XLV.

are also certain customs still in existence which may perhaps be a survival of that system.

286. In many parts of India there are isolated instances of a man's family being continued through a daughter who lives in his house. With the hillmen of Kishtwar in Kashmir if, as often happens, an unmarried girl has children, they may either be taken by the man who afterwards marries her, or remain as members of her father's family; in the latter case they inherit her father's property equally with the children of her brothers. The Mukkuvans of Madras recognize two forms of marriage, the ordinary one or *kalyānam*, and a maimed rite known as *vidāram*, where no bride price is paid. A girl married by the latter rite need not reside in her husband's house. Her children inherit from their father only if he recognizes them and makes a small payment to their mother; otherwise they belong to the family of their maternal grandfather. The *vidāram* form of marriage can be completed at any time by the performance of the *kalyānam* ceremony. A girl married after puberty must remain for some time in the status of a *vidāram* wife. Amongst the Coorgs, who are said formerly to have been polyandrous, a man who has no male children, may give his daughter in marriage on the express understanding that she will remain in his house, and that any issue she may have will belong to his family. A similar custom prevails amongst the Holeyas of Dharwar in the Bombay Presidency, the Kunnavans[1] and Mādigas of Madras, and the Kandyan Singhalese of Ceylon. It prevails also sporadically in Assam and Kashmir, where a man having no sons imports a boy into his family as the husband of his daughter, and the offspring of this union inherit his property. In Assam, in such cases, the bridegroom often assumes his father-in-law's gotra. Amongst the Rābhās of that province, a man without sons usually selects his sister's son as the husband of his daughter. With the Santāls and Orāons of Chota Nagpur, the husband of a woman who has no brothers, if he stays in his father-in-law's house and works for him till he dies, inherits his property. In such cases, the eldest son is named after his maternal, and not, as is the usual rule, after his paternal grandfather. Other Dravidian tribes have a similar custom, but some modify it by permitting inheritance only with the consent of those who would otherwise be the heirs. Sometimes, as in the Punjab, when a resident son-in-law has more sons than one, the eldest is adopted into the maternal grandfather's group, while the younger ones retain that of their own father.

A man who resides in his father-in-law's house as a member of his family is commonly known as *ghar-jamāi, ghardi-jawae, ghar-dāmād* or *khānādāmād*. The same designation is applied to a man who, being unable to pay for the girl of his choice, in lieu of doing so, serves for several years in the house of her father, after which he marries her and takes her to a house of his own. The resident son-in-law described above occupies a very similar position to that of the Gāro *nokrong* (paragraph 288) which is admittedly a mother-kin institution. Analogous to it is the Ladakhi custom (now decadent) of introducing a distant relative, or even a stranger, into the family to assist in the cultivation of its land. This man who is called *farsukh* becomes a permanent member of the family and shares the common wife.

287. The worship of the divine mothers which is so prominent a feature in the religion of the people, especially in the south of India, probably had its origin in mother-kin. So also, no doubt, had the practice which, according to Father Hoffmann, still survives in some Mundā villages, of allowing the matrons at the *Ba-porob*, or flower festival, to officiate at the sacrifice to the ancestors, which must be offered in every house. Amongst certain low castes the sister's son performs the funeral obsequies. He also, though more seldom, plays an important part at weddings; and he is sometimes the recipient of gifts, as with the Halbas of the Central Provinces and Berar. In Southern India and the Central Provinces and Berar, a woman's brother frequently claims her daughter as a wife for his son; and when she is given to some one else, he receives compensation, or a mock fight takes place between his son and the bridegroom. It is not uncommon to find the maternal uncle making the arrangements for the marriage of his nephew or niece, which cannot be effected without his consent; and he sometimes receives the whole or part of the bride price. He often takes a prominent part in the marriage ceremony and, more rarely, in other ceremonies of childhood and at funerals. As pointed out by Rivers, however, these rights and duties of the maternal uncle, though they are ordinarily derived from

[1] With the Kunnavans the girl goes through a mock marriage ceremony with a door-post and then consorts at her pleasure with men of her own caste. Here, as elsewhere in this Chapter, the illustrations for Madras are taken mainly from Thurston's *Castes and Tribes of Southern India*.

mother-kin, may sometimes simply be a survival of the custom of cousin marriage[1]; and the father's sister, or her husband, occasionally has rights or duties similar to those of the mother's brother.

Mr. Bray makes some interesting observations on the traces of mother-kin in Baluchistan from which the following is an extract:—

"It certainly seems as if glimpses of bygone mother-kin—glimpses of days when the family centred round the mother, and her brother and not her husband was its natural head—peep out from some of these customs; notably from the payment of bow-price not to the bride's father but to her brother; from the omission or the slurring over of her father's name in the marriage service; and from his self-effacement at the wedding, more especially as this used to be coupled with the prominence of her maternal uncle. And these and other instances of the kind are all the more significant because they are found in a country where the father is now a patriarch of the patriarchs. But space and time forbid a plunge into the eddies of the controversy which rages round this subject of mother-kin. I can only pause on the brink and fling over a few other local customs to those engaged in the wordy struggle. It is quite clear, for instance, that a Brāhūī mother's rights in her child received formal and tangible recognition ages before the Brāhūī father had learnt to assert his. For nothing can be more certain than that she claimed a milk-price on the marriage of her daughter ages before her husband dreamt of claiming a bride-price for himself. Nor is marriage the only occasion when the milk-price crops up; until a Brāhūī mother has expressly renounced all mother rights in her dead child, no one would dream of removing the body to the grave."

Mother-kin Assam

288. There are two parts of India where mother-kin still prevails amongst certain sections of the community, one in the Assam range and the other on the Malabar Coast. In Assam, the Khāsis[2] and allied tribes trace descent solely through the female. No man can own any property except that which he acquires himself. Public offices are filled by men, but they are transmitted through women; even a chief is succeeded, not by his own, but by his sister's son. A man, when he marries, goes to live with his wife in her mother's house. In the Synteng country he usually visits her only after dark. With the Khāsis, after one or two children are born, he may remove his wife to a house of his own, but all his property acquired before marriage descends to his mother's heirs, and only that acquired subsequently to his wife and children. The way in which it is divided varies; usually the youngest daughter gets the largest share. The ceremonial religion is in the hands of the women; and if the female members of a family die out, a girl is adopted from another family to perform the religious ceremonies and inherit the ancestral property. The marriage tie is very loose and divorce is easily accomplished.

With the Gāros also the children belong to the mother's clan.[3] The woman is the owner of all except self-acquired property, and her daughters inherit to the exclusion of sons. Though the property cannot pass out of the motherhood, the husband has full use of it during his life-time, and he can select a person (*nokrong*, house-supporter) to succeed him as the protector of his family and manager of its property. The *nokrong*, who is usually his sister's son, comes to live in his house as the husband of one of his daughters; and when he dies marries also his widow. Should a man's wife predecease him without daughters, or be divorced, her clan will provide him with a second wife, who takes the property of the first wife and so maintains him in actual possession of it. These customs are of special interest as showing how a primitive community adapts to new conditions a system which it has outgrown. The proposal of marriage, it may be noted, comes from the girl.

The Rābhās are in a stage of transition from female to male kinship. The children belong to their mother's clan, but property devolves from father to son. So far as I have been able to ascertain, the only other Bodo community still tracing descent in the female line is the small tribe of Pāni Koch, which may reasonably be regarded as a non-Hinduized remnant of the great Koch tribe that was formerly dominant in North Bengal and West Assam.[4] The existence

[1] *The Marriage of Cousins in India, Journal of the Royal Asiatic Society* for 1897, page 611. Mr. Blunt, in the Report for the United Provinces, notes some instances of rights and duties attaching to the sister's son in addition to those enumerated by Dr. Rivers in the essay here quoted. The rights and duties of the maternal uncle in Baluchistan are described in Mr. Bray's Report (para. 191).

[2] Gurdon, *The Khasis*.

[3] Playfair, *The Garos*. Among the Baronga tribe in South Africa the nephew inherits his uncle's widows (*Primitive Paternity*, II, 208). With the Daflas a son takes over his father's widows except only his own mother. The same rule is followed by the Dinkas of the Bahr el Ghazal (*Primitive Paternity*, I, 313) and, until recently, by the Battaks of Sumatra (*Totemism and Exogamy*, III, 189). According to Marco Polo the same custom existed amongst the Tartars (Yule, 3rd edition, I, 253); and it probably did so formerly amongst the Burmese.

[4] Bengal Census Report for 1901, paragraph 539 and footnote.

of the custom amongst the Gāros, Rābhās and Pāni Koch suggests that mother-kin was once the rule amongst all Boḍo tribes. Very little weight need be attached to the fact that few traces of it survive; for customs like this disappear very rapidly. There is a small caste of Gāro affinities in Mymensingh, the Dālu, who now trace descent through the male, but are known to have done so through the female only thirty years ago. The custom by which, amongst the Kachāris of the North Cachar Hills, sons are regarded as belonging to the father's clan and daughters to the mother's, may perhaps, like that of the Rābhās described above, represent a stage of transition from the one system to the other.

Mother-kin on the Malabar Coast.

289. The system of tracing inheritance through the female, known as *Aliya Santana* in Canarese, and *Marumakkathayam* in Malayāli, both terms meaning "descent through sister's son," prevails amongst various castes in the south of India, chiefly on the Malabar coast.[1] There are signs that it was formerly more common. Some castes, while no longer following this system of descent, have customs indicating that they formerly did so; while some have certain sections who trace kinship through the male and other sections who do so through the female. Bhutal Pandya's Vattu, an old Canarese pamphlet on the subject, mentions various castes as observing the *Aliya Santana* system who now follow the ordinary mode of inheritance under the Hindu Law.[2]

When the system was in full force a woman after marriage continued to reside in her family home, where she was visited by her husband. The children were regarded as hers, not his, and were brought up by her family. The husband now often sets up a home of his own and takes his wife there to live with him. The children, however, always belong to the clan of the mother. Under this system, all property vests jointly in the members of the family, or *tarwād*, which consists of all the descendants in the female line of a common ancestress except those who have abandoned the family home, but they cannot encumber or alienate it. Partition may be effected only with the consent of all the members. The management is in the hands of the senior male member in Malabar, and of the senior member, whether male or female, in South Canara.

This primitive constitution of society has not always received sufficient recognition from those who have speculated regarding the origin of the family, and of marriage, totemism and exogamy. It has too often been assumed that even in the earliest times, the wife went to live in her husband's house.

It may be mentioned that in Ceylon the Kandyan Singhalese recognize two kinds of marriage, one grounded on male, and the other on female, kinship. In the former the girl is given to her husband with a dowry and loses all claim on her own ancestral property; in the latter, the husband enters his wife's family and is dependent on her and her parents. In both cases, but especially the latter, divorce is easily accomplished. A survival of mother-kin prevails among the Nangudi Vellālas of Tinnevelly. A girl cannot marry without the consent of her maternal uncle, but when she marries her father gives her a house and a dowry. Her husband is expected to take up his abode in her house, and her dowry descends to her daughters.

Polyandry.

290. Though polyandry, like mother-kin, is a survival from a primitive state of society, the two customs are not necessarily connected at the present day. Mother-kin, as we have seen, originated at a time when paternity was not understood and women remained in their family homes where their husbands or lovers visited them. There was then, no doubt, great laxity in the relations of the sexes, as there still is in southern India amongst the communities with whom the system still survives. But the change to male kinship, which resulted from the wife going to live in the home of her husband or husbands, was not necessarily accompanied by the growth of marital jealousy. The first wives to reside in their husbands' homes were perhaps women obtained

[1] This category includes the following castes:—Agasa, Bant, Bellara, Billava, Basavi, Devādiga, Gatti, Gurukkal, Izhava, Jogi Purusha, Kelasi, Koil Tampuran, Malayāli Kshatriya, Kudan, Kudiya, Kurava, Malakkar, Mannān, Moger, Muduvar, Nāyar, Pallan, Pisharati, Sāmantan, Tiruvallan, Tiyan, Urāli, Wynad; and also some sections of the following:—Chāliyan, Gudigāra, Holeya, Krishna Vakkakar Kudumi, Kuric'chan, Idyhava, Māla Arayan, Māppilla, Mukkuvan, Nāmputiri Brāhman, Poduvāl, Unni, Varaiyar, Veluttedan. A blend of both systems occurs amongst the following:—Nanchinad Vellāla, Natta Kottai Chetti. Away from the Malabar Coast inheritance through the female occurs amongst a few tribes, including the Pallan of Madura and the Urāli of Travancore. This system of inheritance, though common in South Canara, is very rare in the adjoining Bombay District of Kanara.

[2] This book has been condemned as a forgery, but a recent writer believes it to be genuine. [*Aliya Santana Law and Usage* Mangalore 1893, p. 15.]

by capture or purchase, who were regarded as a sort of chattel; but it did not necessarily follow that the husband would object to his wife receiving other men, especially those who were related to him, or who sought her favours through him. In many parts of the world communities are still to be found who, though they trace descent through the male, are careless of their wives' chastity, and punish infidelity only where it is regarded as an infringement of their rights. On the other hand, the feeling of jealousy might very well develop and lead to monogamy without any change in the system of reckoning relationship. There are communities governed by uterine descent, such as the Khāsis and Gāros of Assam, who do not allow polyandry, and there are others, like the Todās of the Nilgiris, who trace descent through the male and yet allow polyandry and are wholly devoid of the feeling of marital jealousy. Where this feeling has developed, the position of women in communities with male descent makes it easier for husbands to enforce their rights, and the consequences of infidelity are more serious. There is thus a tendency to greater sexual laxity where mother-kin prevails than under the opposite system, but it does not necessarily take the form of polyandry.

Polyandry may be regarded as a state intermediate between promiscuity and monogamy. It is of two kinds—the matriarchal, where the husbands need not be related, and the fraternal, where they are brothers, or possibly cousins on the father's side. The former is simply a modified form of communism. The 'husbands' are merely recognized lovers or *cicisbei*; they acquire and lose their privileges at the pleasure of the woman, without any formal ceremony either of marriage or divorce, and they are in no way responsible for the maintenance of the woman or her children. The relation is seldom a permanent one.

Fraternal polyandry may exist in a community where mother-kin is the rule, but it is generally associated with male kinship, the wife being taken to live in her husbands' home. It merges gradually into monogamy by the steady growth of the rights of the elder brother. The wife and children come gradually to be regarded as his, until at last the younger brothers can scarcely be regarded as husbands at all, but merely as the casual recipients, at her discretion, of the wife's favours when their elder brother is out of the way.

Polyandry in Northern India.

291. A few cases of fraternal polyandry are mentioned in the ancient literature, the best known instance being that of Draupadi, wife of the five Pāndavas. At the present day it is extremely rare in northern India; and it exists naked and unashamed only in the Himalayan border land. Amongst the Tibetans and Bhotias, when the eldest of several brothers marries a woman, he takes her to live in the family house, and she is regarded as the common wife of them all; but it has been said that, though she ordinarily does so, she is not obliged to bestow her favours on the younger brothers. If one of the latter marries, he sets up a separate house of his own, and brothers who are still younger may choose whether they will follow him and share his wife, or remain with the eldest brother. The surplus women become nuns. This system has been attributed to the poverty of the country and the desire to avoid large families. Fraternal polyandry also prevails amongst the Kanets and other Sudra castes of the Punjab Hills, including Kulu, where the relations of the sexes are of the very lowest order.[1] In the Bashahr State, there is a large trade in the surplus women, who are very good looking and are often sold for as much as Rs. 500. Although not openly recognized, the utmost freedom prevails, amongst the Thakkars and Meghs of Kashmir, between a woman and her husband's brothers.

According to Crooke fraternal polyandry was common only a few years ago amongst the Gujars of the United Provinces, where it has been attributed to the scarcity of women resulting from the practice of killing female infants; it has died out owing to girls being more plentiful now that infanticide has become rare. The Punjab Census Report for 1881[2] disclosed a very similar state of things at that time amongst the Jats of the eastern plain; when a family of brothers lived in community of goods, the elder brother alone took a wife, whom his younger brothers shared. According to one officer, the Jats were not the only people following this custom; in the submontane part of Ambala, amongst all classes of Hindus, a sister-in-law was looked on as the common property, not only of uterine brothers, but of all *bhāis*, including

[1] *Indian Antiquary*, September 1907, page 277.

[2] Paragraph 968.

first cousins. It is said that this laxity has now disappeared. Further east, almost the only people still admitting customs similar to the above are the Santāls, who not only allow a husband's younger brothers to share his wife's favours, but permit the husband in his turn to have access to his wife's younger sisters. This latter custom is an approach to the old Hawaiian group marriages of brothers and sisters, which formed the foundation for Morgan's theory of a Punaluan family.[1] To a modified extent it has its counterpart in Ladakh, where the wife of several brothers can bring in her sister as a co-wife. It is said that the Khonds in the east of the Central Provinces allow unmarried younger brothers to have access to their elder brother's wife.

292. The absence of polyandrous customs in any given locality at the present day does not of course mean that they never existed. In Orissa, apart from the Levirate (see paragraph 300), there are now no signs of a man's brothers having ever been allowed to share his wife. But traces of this custom still survived a century and a half ago. Motte, describing his journey through Balasore in 1766, wrote :—

"Seven thousand of the stoutest young fellows go into Bengal leaving their families behind. These people stretch the Levitical law so that a brother not only raises up seed to another after his decease, but even during his absence on service, so that no married woman lies fallow."[2]

Mr. Marten finds traces of fraternal polyandry in the Central Provinces, both in Aryan and non-Aryan communities, in the peculiar part assigned to the younger brother at the marriage of the elder :—

"Among Orāons there is a ceremony in which the girl at her marriage repudiates the rights over her of her *dewar* (husband's younger brother), who guides the hand of his elder brother in putting on the bride the vermilion mark of the blood covenant. Among the Halbas of Chhattisgarh the *dewar* embraces the girl formally at the marriage ceremony, and the same ceremony obtains among so distant a tribe as the Korkus of Betul. In many tribes the *dewar's* rights are formally bought off by a present at the wedding consisting of money or cloth . . . Like her husband he addresses his brother's wife in the singular, and may use familiar and even indecent epithets. On certain ceremonial occasions which demand the right of knotting the cloths of husband and wife together the *dewar* may represent his brother in the latter's absence. . . . . Another interesting survival is a birth ceremony among the Kīrs, a cultivating caste of Hoshangabad, in which at birth the younger brother of the husband catches hold of the mother's skirt and has to have his rights on the child bought out by a present of a few pice. Yet another survival is a ceremony common in Telugu castes and performed on the nine month of a wife's pregnancy, at which her husband's younger brother blows through a reed flute into her right ear—clearly a symbol of impregnation, the right side being favourable to the birth of a boy."

293. The Punjab Superintendent has the following notes on this subject :—

"Polyandry is common among the Kanets of the higher hills, but the lower castes also practise it, and the Rājputs and other castes residing in the tracts where this custom is prevalent, also appear to have been influenced by it. The polyandry practised generally is of the fraternal type known as Tibetan. All the brothers in a family have usually one joint wife. But only full brothers can do so, although in some case step-brothers and cousins who are on as intimate terms as full brothers are allowed to share the common wife. In rare cases, persons belonging to different families, marry a jointwife, by agreement and merge their separate properties into a joint holding. The wife is married by a ceremony resembling marriage by capture. The rule about access to the wife is different in different places. The elder brother usually has the preference, and it is only in his absence that the younger brother can enjoy her company. But where the younger brothers go out for trade or on other business and one of them comes back periodically, the eldest brother allows him the exclusive use of the wife during his short visit. Where, however, all the brothers stay at home, the wife not unfrequently bestows her favours on all of them equally, by turn, one evening being reserved for each. The house usually has two rooms, one for the wife and the other for the husbands. When one brother goes into the wife's room, he leaves his shoes or hat at the door, which is equivalent to the notice 'engaged;' and if another brother wishes to visit the wife, he has, on seeing the signal, to return to the men's apartment.

"All the sons of the wife by whichsoever husband begotten, are generally called the sons of the eldest brother, but the son calls all the husbands of his mother, as his fathers. Indeed, the larger the number of fathers, the prouder the son feels. In some places, the first son is supposed to belong to the eldest husband, the second to the second, and so on, even

[1] *Ancient Society*, 424. Morgan included in his Punaluan family cases where men not related married a group of sisters and where women not related married a group of brothers. Such marriages occur sometimes amongst the Todas. Polygyny is allowed as well as polyandry; and it usually takes the form of several brothers having two or more wives in common. Mr. Molony tells me that when a Badaga marries, his brothers are often allowed a great deal of liberty with his wife's sisters.

[2] T. Motte, *Narrative of a Journey to the Diamond Mines at Sumbhulpoor*, *Asiatic Annual Register* 1799. I am indebted to Mr. O'Malley for this reference

though the second husband may have been absent at the time of conception of the second son. In other cases the wife is permitted to name the father of each boy; and if she is not particularly scrupulous, she names each time the richest of the brothers as the father of the boy. "The brothers may, if necessary, marry a second or third joint wife, or one of the brothers who may have gone out, may marry a separate wife there. When he returns home, it depends on the choice of the wife whether she will remain the exclusive wife of the husband who married her or become the joint property of the family. Cases are known in which a family of three brothers has three or as many as four joint wives. . . . . .

"The custom is approved in the higher hills, where it tends to prevent from partition the holdings which, from force of circumstances, are extremely small; but the facilities of communication with the rest of the Province, where the practice does not exist and is looked down upon, together with the influence exerted by western education, have had an appreciable effect in discouraging the custom. The following quotation from the *Tribune*, dated the 7th June 1911, will show that efforts have been made in the Simla Hills for eradicating this evil and primitive custom. 'The following notice is being widely circulated in the Simla Hill States:—The marriage custom of polyandry prevailing in the Simla district is not only obnoxious and demoralizing in its effect but is revolting to all educated people who bestow any thought on the social improvement of the hillmen. It is unnecessary to dilate on the evils resulting from this disgraceful and shameful practice, and it is high time that this pernicious custom, which is not countenanced by any Hindu law-giver, should be done away with altogether. Something has no doubt been done by the Himalaya Vidya Prabodhini Sabha, Simla, in getting up small gatherings and explaining the disadvantages of this custom to the ignorant masses, but they are in a great degree indebted to Mr. A. B. Kettlewell, the Deputy Commissioner of the district, for the interest displayed by him in trying to check the prevalence of the custom, and they cannot adequately tender their heartfelt thanks for his kindness. It is, indeed, hoped that through his influence and assistance, and with the co-operation of the leading men in the Hill States, the desired end will be gained in the near future. His Highness the Raja of Keonthal has graciously accepted the presidentship of the Sabhā, and the members and office-bearers also feel that his influence and useful suggestions will be of the utmost value in attaining the desired end.'"

294. In Southern India polyandry is still a recognized institution amongst the Todās and Kurumbas of the Nilgiris and a few low castes, chiefly on the Malabar Coast. At the present time the polyandry of the Todās is usually of the fraternal type; when a girl marries a boy she becomes also the wife of his brothers. Where the husbands are not brothers, they ordinarily belong to the same clan. Descent is traced through the male. When a woman becomes pregnant she decides which of her husbands is the father. The Tolkollans, a leather-working caste of Malabar, allow two or more brothers to have a wife in common, and formerly only those in good circumstances indulged in the luxury of a private wife. The Izhavans, Kaniyans and other castes in Cochin,[1] and elsewhere on the Malabar Coast, also allow several brothers to share a wife. With one section of the Kammālans all the brothers take part in the marriage ceremony. The elder brother cohabits with the wife on the wedding day, and special days are set apart for the others in turn. The Muduvars of the Travancore plateau practise the matriarchal form of polyandry; but the husbands must not be brothers or cousins on the paternal side. Amongst the Western Kallans a woman may have as many as ten husbands, who are all regarded as the fathers of her children. Polyandry in Southern India.

But although recognized polyandry is now rare, there are indications that it was formerly widespread in the country forming the ancient kingdom of Kerala, on the west coast from Canara southwards. Various castes such as the Badagas, Kāppiliyans, Kudans and Tottiyans allow great freedom between a woman and her brothers-in-law, especially when the husband is away from home. The Kanisans though no longer polyandrous, admit that they were so formerly. Thurston quotes various authorities to show that polyandry of the maternal type prevailed until quite recently amongst the Nāyars. In a proclamation issued in 1788 Tipu Sultan enjoined them to abandon "the practice of allowing one woman to associate with ten men." Although polyandry is no longer practised, at least openly, the Nāyars still trace their descent through the female.[2] It is probable that the custom also prevailed in former times amongst other castes of the same tract who still follow the uterine system of descent and whose exogamous divisions are traced in the female line. This method of counting relationship would not by itself prove very much, but there is another striking peculiarity which these castes have in common with the Nāyars. The ordinary

[1] *Cochin Tribes and Castes*, I, 161, 173, 182, 209, 301, 346.

[2] Mr. L. K. Ananta Krishna Iyer, Superintendent of Ethnography, Cochin State, informs me that matriarchal polyandry still lingers amongst the Nāyars in some parts of Travancore and Cochin.

Hindu marriage ceremony is dispensed with altogether. Cohabitation, or *sambandham*, is inaugurated at the most by a few simple formalities in which Brāhmans take no part; the union entails no legal obligation whatever on the part of the husband towards his wife and children; it can be dissolved at will; and it is not recognized by the courts as having the effect of a legal marriage.[1] The ceremony, such as it is, is believed to be of recent origin. It is preceded by a mock marriage (*tali kettu*) with some man, often an elderly Brāhman, who does not thereby acquire any marital rights, though the procedure is that of a regular marriage, is often performed by a Brāhman priest, and is also in some cases, *e.g.*, with the Paduvals, followed by a mock consummation.[2] In some parts the bridegroom is considered to have some sort of claim to the girl and may afterwards enter into *sambandham* with her. But ordinarily the ceremony is looked on merely as a necessary preliminary to cohabitation, and it often concludes with a symbolical divorce. So little real meaning has it that it is always performed before a girl reaches puberty and often includes all the girls in a family, or even in a group of connected families.

Two explanations have been given of the *tali kettu* ceremony, which bears a curious resemblance to the mock marriage to a god which is often performed when girls are dedicated to temple service and religious prostitution. The first is that it was instituted under Brahmanical influence as an important sacrament anterior to polyandrous cohabitation, and the second that it is a relic of the time when the Namputiri Brāhmans were entitled to the *jus primae noctis*. The objection to the latter explanation is that the ceremony is performed also amongst castes of a lower status, with whose women no Brāhman would cohabit; and in the earliest accounts of it there is no mention of Brāhmans being employed as bridegrooms. The former explanation is more plausible. It is conceivable that, in the days when the Nāyars wielded political power, while the Brāhmans could not bring themselves openly to assist at polyandrous marriages, they would not object to performing a preliminary ceremony with a single bridegroom, leaving it to the parties to do what they pleased afterwards. Possibly the ceremony may be the Hinduized survival of a custom of formal defloration, such as is still practised by the Todās, who employ for the purpose a man of their own tribe. A similar custom appears to have preceded the *tali kettu* ceremony amongst the Nāyars.[3]

The following extract from the report of the Malabar Marriage Commission is interesting as showing how different from what we call marriage are the relations of the sexes in communities living in a state of matriarchal polyandry:—

"If by polyandry we mean a plurality of husbands publicly acknowledged by society and by each other and sharing between them a woman's favours by mutual agreement, the legal and regulated possession publicly acknowledged of one woman by several men who are all husbands by the same title, it may be truly said that no such custom is now recognized by the *Marumakkthayam* castes in Malabar. If by polyandry we simply mean a usage which permits a female to cohabit with a plurality of lovers without loss of caste, social degradation or disgrace, then we apprehend that this usage is distinctly sanctioned by *Marumakkathayam* and that there are localities where, and classes among whom, this license is still in practice."[4]

It is difficult to trace any connection between the form of polyandry which prevails on the Malabar Coast and the customs existing in other parts of India. It may be that it is a survival of a practice which disappeared elsewhere so much earlier that no traces of it remain, or it may be that it is an importation from outside by some prehistoric conquerors who imposed their customs on the people. It is well known that the Malabar Coast was visited by traders of various nations from the most ancient times. The taller stature and finer noses of the Nāyars, Coorgs and cognate castes (and also of the polyandrous Todās who are believed by Caldwell and Rivers to have come from Malabar) as compared with the typical Dravidians indicate an admixture on some other type. The architecture of the Malabar temples, it is said, suggests Mongolian influence. The faces of the demons carved on them are almost identical with those of Tibetan masks. The custom which allows only the eldest son of a

[1] The Madras High Court has held that under this system "the relation between a wife and her husband is in truth not marriage but a state of concubinage into which the woman enters of her own choice and is at liberty to change when, and as often as, she pleases. From its very nature it might be inferred as probable that the woman remained with her family and was visited by the man of her choice. Though women in Canara do, it seems in some instances, live with their husbands still there is no doubt that they do so of their own free will, and that they may at any time rejoin their own families."

This decision is not in accordance with the views of many members of the community, who are in favour of the marriage relation being recognized as permanent; and an Act (IV of 1896) has accordingly been passed by the Madras Government under which persons governed by the rule of mother-kin can contract valid legal marriages. In the Travancore State a local law has been passed which renders the husband liable for the support of the children; and the Courts there punish as an adulterer a man who is proved to have had intercourse with the *sambandham* wife of another.

[2] The Izhavans or Tiyyans of Cochin allowed the *tali kettu* bridegroom to spend several days in the bride's house. In Travancore the *tali kettu* husband is a Nāyar or Tiramulpad of marriageable age.

[3] Moore, *Malabar Law and Custom*, page 75.

[4] It will be noted that the state of things here described does not altogether accord with Mayne's definition of polyandry as a system under which a woman is the legal property of several husbands at once, or who though legally married to one husband has the right which he cannot dispute to admit other men at her pleasure. (*Hindu Law*, 7th Edition, page 73).

Namputiri Brāhman to marry has its counterpart in Tibet, though with this difference that in that country the younger brothers share their elder brother's wife. The mock marriage, though a similar ceremony is often performed before a girl becomes a prostitute, is celebrated as a preliminary to a regular, though less formal, union nowhere nearer than Nepal, where it is in vogue amongst the Newārs, who likewise until recently allowed great liberty to their women.[1] With them the 'husband' is not a man but a *bel* fruit, which, after the ceremony, is thrown into some sacred river. The Kallans, who are still polyandrous, have a tradition that they came from the north, and they bury their dead with the face laid in that direction.

Premarital communism.

295. If, as has been suggested, chastity originated with the growth of marital jealousy, it would naturally affect at first only those women who were married. There would still be entire freedom amongst the unmarried of both sexes, and this would cease only with the advance of civilization and the growth of the idea that fornication is wrong in itself and not simply where it is an infringement of the rights of the husband. Certain Pathāns in Baluchistan allow great freedom to their unmarried girls. But, with this single exception, the Muhammadans throughout India and the great majority of Hindus differ in no way from the people of Europe in their views regarding the chastity of their women. On the other hand, most of the aboriginal tribes, both Dravidian and Mongolian, the low castes in Kashmir and the Punjab Hills, and various low castes in the United Provinces, Central Provinces and Berar and Southern India[2] allow the utmost freedom between the sexes prior to marriage, so long as they confine their amours to persons of their own community. Most Dravidian tribes prohibit intercourse between persons of the same exogamous group, but it nevertheless occasionally takes place.[3] The Mongolian tribes are more often indifferent to this consideration. So also are the Todās[4]. It is the custom with many aboriginal tribes for the children to sleep away from their parents. The boys spend the night in a large dormitory, which in Assam is often a guard-house. The girls are supposed to sleep in separate huts, which are sometimes in charge of old women, but they generally find their way at night to the boys' dormitories. Occasionally there is only one house for the young of both sexes. This method of housing the boys and girls shows signs of dying out, in the case of some Dravidian tribes, but it is nevertheless still very common. When pregnancy occurs, the putative father is expected to take the girl as his wife. Should he refuse to do so, he is made to pay compensation, and the girl is free to marry some one else, which she seldom has any difficulty in doing. Some times abortion is resorted to, especially when the man belongs to the girl's exogamous group and is thus not allowed to marry her. A modified form of communism prevails amongst the Animistic tribes of Baroda, the Muduvars of Madras, and the Ghasiyas of the United Provinces, who allow a probationary period of cohabitation. No stigma attaches to the girl if this does not culminate in marriage, but in the case of the Baroda tribes it is said that if the probationary husband should die prior to marriage, the girl must go through the ceremony with his dead body. There are also certain castes who, though they reprobate these premarital amours, do not deal with them very severely when the parties belong to the same caste. A Gujar girl going astray with a man of another caste is expelled from the community, but if the lover is a Gujar, her offence is condoned on the parents' giving a feast. Even where these practices are generally forbidden, they are still sometimes allowed on special occasions. With the Gāros it is an unwritten law that the young men and girls may sleep together after certain great festivals.[5]

These festivals are regarded as affording an occasion for great sexual license amongst many primitive communities in India and also in other parts of the world. Even in Russia such orgies were common only a hundred years ago on the day before the festival of St. John the Baptist.[6]

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[1] For some other instances of mock marriage see paragraphs 299, 300, 315, 320 and 322.

[2] Such as Billava, Gandu, Kabbera, Kudan, Valaiyan, Vettuvan and Yānādi.

[3] *e.g.*, amongst the Santāls, *Tribes and Castes of Bengal*, II, 231.

[4] Hodson's *Naga Tribes of Manipur*, page 78, Peal's *Fading Histories*, J. A. S. B. lxiii, 10. *The Todas*, 531. The same is the case with some American Indians with whom "the exogamous group is always the incest group"—Powell, Article in *Man*, July 1902. With the Southern Massim the exogamous restriction was never very rigidly observed in connection with premarital intercourse. The Mekeo tribes forbid marriage but not sexual intercourse between members of the same clan. (*The Melanesians of New Guinea*, 301, 499). The distinction which often exists between marriage and premarital intercourse is a factor to be reckoned with when speculating on the origin of exogamy.

[5] Playfair, *The Garos*, page 68.

[6] *Primitive Paternity*, II. 191. Numerous instances of premarital communism amongst other primitive races are given in this book. See also Westermarck's *History of Human Marriage* and Letourneau's *Evolution of Marriage*.

In his *Notes on the Bhotias of Almora and British Garhwal*[1] Mr. C. A. Sherring mentions a very extreme instance of general licentiousness :—

"In every village of Pargana Darma a house or some spot is set apart, which is called Rambangkuri, or place of the Rambang, at which men and women meet and spend the night at singing lewd love songs and drinking and smoking. Married and unmarried men go there, also single women and married women up to the time their first child is born. Girls start to go to Rambang from the age of ten years and practically never sleep at home after that age, the result being that a virtuous girl is unknown in Pargana Darma. Large villages have more than one Rambang, and as the avowed object of these Rambangs is to arrange marriages, only those persons resort there who can marry one another."

Freedom after marriage.

296. As already noted, the chastity of the wife is as highly prized by Muhammadans and most Hindus as it is anywhere in the world; and even the aboriginal tribes, who allow such freedom to unmarried girls, will not usually tolerate infidelity after marriage. Apart from the instances of modified polyandry already quoted, there are very few exceptions to the general rule in northern India. In the upper hills of Jammu the women of the Thakkars, Meghs and other low castes are equally incontinent before and after marriage. The Jats of Baluchistan are notorious for encouraging their wives' amours when they have anything to gain from them. Certain low wandering castes, like the Mirāsis, prostitute their women, and the menial castes often take a lenient view of their wives' love affairs. In the eastern part of Chamba in the Punjab a man is expected to give his guest free access to his zenana; and in the western part of that province the Jats and Pathāns will often take back a wife who has eloped, and will even acknowledge as their own a son born during her absence.

In the south of India great freedom often prevails within the limits of the caste, especially in the communities where relationship is traced through the female. Where cousin marriage is in vogue (see paragraph 311) grown-up women are often married to very young boys. In such cases, so long as her husband is a minor, the woman is allowed to cohabit with his father, or her paternal aunt's son, or some other near relative, or even in some cases, with any member of the caste she may select.[2] Many castes allow great freedom between a woman and her husband's near relatives. The Tottiyans go so far as to forbid a man to enter his own dwelling if the door is closed and he sees a relative's slippers outside. A Badaga woman can carry on any number of intrigues with impunity within the pale of her own community. The hill Malayālis do not consider unchastity a serious matter, except with a man of another caste; a woman may leave her husband for a paramour, but the husband takes the children. The Kudans are equally lax. So are the Parivārams, who also tolerate adultery with the zamindar, the husband accepting as his own all his wife's children irrespective of their paternity. Certain low class Hindus in North Kanara allow their wives to associate with men of their own or a higher caste.[3] Some castes, such as Irula and Kurumba, have no formal marriage, and the sexes cohabit almost indiscriminately. A Korava of Madras, when in need of money, will sell or mortgage his wife without compunction. According to Thurston the Madras Korawas, a caste of criminal proclivities, allow a woman to cohabit with another man during her husband's absence in jail; when he is released she returns to him, and he acknowledges as his any children born while he was away. The Todās are entirely devoid of sexual jealousy. With them a wife's adultery is not regarded as a reason for divorce, but as a perfectly natural occurrence.[4] Among many of the lower castes of the Central Provinces, husbands usually pardon their wives' infidelities, and the panchayats inflict only nominal fines on their paramours.

An exception to the general rule that chastity is more rigidly insisted on after, than before, marriage is furnished by the Pongala Kāpus of Madras who allow great freedom to their wives but expel girls or widows convicted of misconduct.

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[1] *Memoirs of the Asiatic Society of Bengal.* Vol. 1, No. 8.

[2] This practice prevails, for instance, amongst the Badagas, Goundans, Konga Vellālas, Kāppiliyans, Malayālis, Reddis, Tottiyans, and Vallambans. It is found also in Kashmir, not only amongst the Ladākhis, but also amongst the Thakkars, Meghs and other low Hindu castes, who also respect the privacy of a wife's room if they see slippers at the door. The same practice is found in other parts of the world.

The pagan Cheremiss in the Caucasus, the Buriats of South Siberia, and the aborigines of Paraguay allow the father to beget children for his minor son.—*Primitive Paternity*, II, 184-190.

[3] *Poona Gazetteer*, I, 543; *Trichinopoly Gazetteer*, 128; *Cochin Tribes and Castes*, I, 136.

[4] *The Todas*, 529.

A Missionary resident amongst the Malayālis on the Shevaroy hills writes :—

"Shortly after marriage the woman usually runs away with somebody, but returns at some later period to her lawfully wedded husband, bringing all her children who have been born in the interval, for the children are reckoned to belong to her husband whoever might be their father. In the meanwhile the man may have had a number of children by some other woman, but these are not his but belong to the woman's husband. I had for years a man and a woman working for me who I thought were husband and wife. It was only when her lawful husband came to claim her, that I found out this was not so. He stopped with them for a night and was quite friendly, had a good dinner and went away the next morning, telling me that she was not willing to return to him yet. I have also found that the husband hires out his wife for a night for a small consideration, and I could give several examples, but it is not a subject to dilate upon. I invariably found that they had never thought there was any wrong in these matters and it was very difficult to get them to see things from our standpoint. But there has been a decided progress in the time I can remember."

Another observer in the same neighbourhood adds that although absolute freedom is allowed within the caste, a girl who went astray outside it would be killed, the death being put down to snake bite or some similar mis-chance.

Divorce.

297. With orthodox Hindus marriage is a religious sacrament which cannot be revoked ; and though a woman convicted of adultery may be deprived of her status and turned out of her caste, divorce in the ordinary sense is an impossibility. The case is otherwise amongst certain low castes in the north of India, and many castes, both high and low, in the south, especially where the *sambandham* form of marriage is in vogue. Even in North Malabar, where the tie is most permanent, many persons make two or three changes. The Irulas, as we have seen, have no marriage contract; the option of remaining in union or of separating rests principally with the female. With the Koravas a woman who has had seven husbands, whether she lost them by death or by divorce, is much esteemed, and takes the lead in marriages and religious ceremonies generally. A Badaga woman can change her husbands as often as she pleases by a simple process of divorce, and the same is the case with the Bants, Kadars, Valaiyans and Yānādis. The Todās, Khonds and various other Animistic tribes permit either party to annul the marriage without much ado. In the Central Provinces also many castes freely allow divorce. If a woman goes off with another man, the husband is usually satisfied with the repayment of his marriage expenses; and the panchayat, after being feasted, sanction the divorce and the new union. Mr. Marten reports that "where women are greatly in demand, they are correspondingly free to decide with whom they will live; and in a caste of as high status as the Jadams of Hoshangabad, an endogamous branch of Rājputs, it is said that a woman sometimes has as many as nine or ten husbands in the course of her life. * * * Among the low agricultural and labouring castes, the impure castes and the tribes, the marriage ties are throughout easily soluble, and in Chhattisgarh women have almost complete liberty to exchange one husband for another." In Baroda divorce is allowed by all castes that permit widow marriage, but it is rarely resorted to except amongst the lower classes. Divorces are extremely common amongst the Khāsis of Assam who trace relationship through the female. In Nepal a Newār woman who is dissatisfied with her husband can leave him at any time, placing two betelnuts in her bed as a token of her departure; she may then take another husband, but can return whenever she pleases to the house of her first husband and resume charge of his family. The Gurungs of the same State also allow divorce freely, and a divorced woman may marry again by the full ceremony, a privilege which is denied to widows. When divorce is easily accomplished, the woman is seldom prevented from marrying again, but in Sambalpur amongst the aboriginal Gāndas it was formerly the rule that she could do so only with the consent of the headman which had to be paid for. In those parts of the Punjab where, owing to a scarcity of women, females are purchased from outside and married with only a nominal ceremony, a man who has obtained a wife in this way, and afterwards repents of his bargain, often passes her on to some one else at a smaller price than he paid for her. In the higher hills of Jammu several castes allow a woman to change one husband for another as her fancy leads her, provided that the new husband makes due payment to his predecessor.

The Muhammadans allow a man to divorce his wife without any special reason, but he then becomes liable to pay her dower. The permission

is seldom acted on. The Buddhists of Burma regard marriage merely as a civil contract, and either side can annul it. "A woman can obtain a divorce on such grounds as that her husband is too poor to be able to support her, that he is idle, or a cripple, or a chronic invalid, or incapacitated by old age. Similarly a man can obtain a divorce on such grounds as that his wife has no male children, or that she does not love her husband or that she visits houses or friends against her husband's wish."

Polygyny.

298. We have seen that polyandry is often associated with laxity in the relations between the sexes. This is not the case with polygyny. The Hindu law places no restriction on the number of wives a man may have, and sometimes polygamy is a regular practice, as with the Kunnuvans and Kaikolans of Madras. But most castes object to their members having more than one wife, except for special reasons, such as the failure of the first wife to bear a son, or her affliction with some incurable disease or infirmity. In such cases the consent of the caste panchayat must generally be obtained before a man marries again. Sometimes a second wife may be taken only with the consent of the first. In such cases the second wife is often the younger sister of the first; but her elder sister may on no account be married. Much the same rules prevail amongst the Buddhists and most of the Animistic tribes. The Saurias have a curious corollary of their own—a man may have intercourse with a junior wife only when permitted by the senior one, and should he break through this rule, he is liable to be fined on the senior wife preferring a complaint to the tribal elders.[1] It is the practice of the Binjhals in Sambalpur for a man to marry a new wife when he succeeds to landed property, irrespective of the number he already has. It should be noted that there is a certain amount of compulsory polygamy owing to the practice whereby certain castes expect a man to marry his elder brother's widow. The Gāros expect him in certain cases to marry his widowed mother-in-law.[2] The Namputiri Brāhmans are polygamous, as the eldest son alone is allowed to marry, and unless he took several wives, many of the girls would perforce remain unwed.

A Muhammadan may have four wives, but he also in practice is generally monogamous. As a rule, it is only the comparatively rich who indulge in the luxury, if such it should prove, of a second wife. In the Punjab polygamy is more frequently practised by well-to-do Muhammadans than in other parts of India.

Widow marriage.

299. The logical outcome of the theory that marriage is a religious sacrament is that a Hindu widow cannot take a second husband. This rule is generally observed amongst the higher castes. The extent to which it has permeated the lower strata of the Hindu community varies in different localities. In Bengal only the lowest castes allow widows to re-marry, but in many parts the prohibition is far less general. In the Punjab it applies only to the castes of twice-born status. Widow marriage is exceedingly common in Orissa; and in Baroda it is said that there are even certain low classes of Brāhmans who recognize the practice, while in the Punjab hills and Marwar certain Rājputs do so. Where widow marriage is allowed, the general rule in most parts of India is that the deceased husband's younger brother may, if he so wishes, take the widow as his wife, and she may marry no one else without his consent; sometimes, indeed, she must first obtain from him a formal deed of separation. Marriage with the deceased husband's elder brother is generally forbidden, but it is allowed by the Kanets in the Punjab, by the Banjāras of the Central Provinces, and by the Gaudas and Koppila Velamas of Madras. The Muduvars and Udayas of the same Presidency forbid marriage with either brother, and regard the son of the deceased husband's maternal aunt as having the best claim to her. The Arayans of Cochin forbid a widow to marry any brother-in-law, and the Meches of the Bengal Terai forbid her to marry any relative of her late husband. The Goālās of Singhbhum require a widow to marry a man of the exogamous group to which the first husband belonged, if there is no younger brother alive. In the Central Provinces and Berar it is said that the Chief or zamindar has the right

[1] Bainbridge.—*The Saorias, Memoirs of the Asiatic Society of Bengal*, II, 57.
[2] Latourneau gives instances of this peculiar custom in other parts of the world, *Evolution of Marriage*, 259.

to dispose of widows amongst the aboriginal tribes. Occasionally it is held that a widow may marry only a widower, but a bachelor may sometimes qualify himself by performing a mock marriage with a tree, an earthen pot filled with cakes, or some other inanimate object. Sometimes, as with the Holeyas of Mysore, the Mālas of Madras and the Kachāris of Assam, a widow is allowed to live with a man, usually a widower, as his concubine; no stigma attaches to the union, and the children are generally regarded as legitimate, though in the matter of inheritance they rank below the offspring of a regular marriage. The children of a woman by her second husband are regarded as his and not his predecessor's; he also usually accepts as his own a child born to her shortly after the marriage, even though he is not the father.

The Levirate.

300. The custom by which a woman is taken as the wife of the younger brother of her late husband is commonly known as the levirate, but it must not be confused with the similarly-named custom amongst the Jews, the object of which was to provide a son for the deceased. It is true that in the Hindu law books the practice, there called *niyoga*, was also as a rule permitted only where the widow was childless, with the object of providing a son for the first husband; and Manu expressly says that cohabitation must cease as soon as one, or at most two, sons have been begotten.[1] There are, however, indications that this theory was not always in accordance with the actual facts. Apastamba, though agreeing generally with Manu, adds the significant remark that "people say the woman belongs to the husband's family, not to the husband alone." Gautama allows a childless widow to cohabit with any person of her own caste until she has begotten two children who, he says, belong, unless there is an agreement to the contrary, not to the first husband, but to the begetter. With one or two local exceptions, the idea of raising up seed to the deceased is entirely foreign to the custom of widow marriage as it now obtains in India. The woman is regarded as the permanent wife of the second husband, whoever he may be, and the children, as we have seen, are held to be his. Thurston mentions one isolated case in the Madras Presidency where a younger brother merely procreates children for the deceased husband whose property they inherit.[2] The only other instance of the vicarious procreation of heirs which I have been able to trace has been reported from Kashmir. The Thakkars of that State permit a widow, so long as she remains in her late husband's house, to have intercourse with whom she will; the children thus born to her are regarded as legitimate and take their share of the deceased husband's property. At the present day the castes that allow the levirate are ordinarily not those of twice-born rank, who would be most influenced by the precepts of the Shāstras, but of a much lower status. It may be concluded that while the custom may sometimes have originated with the object of raising up seed to the deceased husband, it did not always do so. More often it seems to be a survival of fraternal polyandry, or at least of a state of society where the woman was regarded as a chattel bought with a price and at the disposal of her husband's heirs.[3]

A Hindu widow cannot be married according to the ordinary religious rites. Where her second husband is the younger brother of the first, there is often no ceremony at all; and in other cases it is of a very informal character. Such as it is, it generally takes place at night in the dark half of the month.

It has been suggested that there is a spirit basis for the rule that the marriage of a widow must take place at night in the dark half of the month, namely, the belief that the spirit of the first husband may be enraged at his widow marrying again and the consequent desire to evade his notice. It has also been suggested that a bachelor marrying a widow first performs a mock marriage with some plant or other object in the belief that the new husband's first wife would ordinarily be the main object of the spirit's revenge, and that a man not previously married might be attacked himself unless he provides a bogus wife as a substitute.

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[1] In many parts of the world it is regarded as a widow's duty to provide children for her deceased husband. Amongst the Dinkas of the Bahr el Ghazal if the widow herself proves barren, she marries a girl in the name of the deceased and procures a man to cohabit with her. The children of this union are reckoned as children of the deceased husband. (*Primitive Paternity*, I, 315.)

A similar custom prevails amongst the Pārsis. In West's *Pahlavi Texts* it is stated that when a male over fifteen years of age dies childless, his relatives provide a maiden with a dowry and marry her to another man; half her children belong to the dead man and half to the living, and she herself is the dead man's wife in the other world. *Sacred Books of the East*, V. 143.

[2] *Castes and Tribes of Southern India*, IV, 78.

[3] For other cases where a widow passes by inheritance, see footnote to paragraph 288.

An objection to this theory is that the dark half of the month is specially associated with spirits, and that the night is the very time when they return to earth. The mock marriage of a bachelor seems rather to be intended to bring him on the same level with the widow. The Punjab Superintendent suggests that the real object in view in selecting the time mentioned for a widow's marriage is to prevent the gods from knowing about it; the dead of night and the dark half of the month are particularly disagreeable to the gods, and all worship is forbidden between midnight and 4 A.M. On the other hand, certain customs exist which support the theory. In the Central Provinces a second wife of the Chitāri caste worships the spirit of the dead first wife, offering it some food and a breast cloth; in order to placate it and prevent it from troubling her. In the Punjab, the death of subsequent wives is often believed to be caused by the angry spirit of the first; and for this reason, amongst the Arorās of the western Punjab, the subsequent wife, at the time of her marriage, wears round her neck the picture of the first, or a paper on which her name is written, thus identifying herself with her predecessor. The Koltas of Sambalpur believe that a bachelor marrying a widow would become an evil spirit after death, if he did not first go through a mock marriage of the kind described above.

The real explanation may be much simpler. Sometimes there is a rule that ordinary marriages must take place during the bright half of the month so that the moon may witness them. As widow marriage is looked down on, the converse rule may simply mean that the ceremony, being of a less reputable character, is one which the moon should not witness.

Influence of civilization on sexual morality.

301. According to Westermarck[1] "contact with a higher culture has proved pernicious to the morality of savage people; and we have some reason to believe that irregular connections between the sexes have, on the whole, exhibited a tendency to increase along with the progress of civilization." This theory is opposed to the numerous instances of irregular connections amongst primitive races collected by Hartland in his *Primitive Paternity* from all parts of the world, and to the strict rules of avoidance in regard to near relatives, which are so common amongst primitive races, and which presumably have their origin in the assumption that opportunity must necessarily lead to adultery. Nor is it in accordance with our experience in India. Over the greater part of the country female chastity has long been highly prized, and there has certainly been no deterioration in recent times. The exceptional communities which were once, from our point of view, immoral are steadily becoming less so. The relations of the sexes among the people of Malabar, who trace descent through the female, were formerly "of as loose a description as it is possible to imagine"[2] but sexual irregularities are steadily dying out; even as regards divorce, a change of feeling is becoming apparent, and it is said to be growing rare amongst the higher classes. The practice amongst certain castes of southern India of allowing the father or some other relative of an immature bridegroom to beget children on his behalf, is also becoming less common.[3] There is a Kanarese proverb "stealing cotton is no theft; to go with a mother-in-law is no sin," but now the existence of any such intercourse is firmly denied. Premarital license, once the custom amongst all the aboriginal tribes, is falling into disfavour. With some it has already disappeared; others are confining it more and more to the occasion of certain festivals; and, where it survives, it is often discountenanced by the more respectable members of the community.[4] In the valley of the Brahmaputra, free love at festivals is not allowed, but traces of it are perhaps to be found in the dances at the New Year in which the boys and girls take part, and which still lead to many runaway matches; most of the songs sung at the New Year festival are too indecent for publication. Certain Pathān clans in Baluchistan were accustomed, as a matter of course, to place an unmarried girl at the disposal of any guest who might spend the night with them, but this custom, like premarital freedom generally, is on the wane. Several castes of the Malabar coast (such as the Nāyars and Kanisans), who were polyandrous not many years ago, are so no longer. The Todās have exchanged the matriarchal for the fraternal form of polyandry, and there are indications of a tendency amongst them to become monogamous.[5] Even in Ladakh polyandry is beginning to be condemned by the better classes. The Khonds were stigmatized in 1841 by Macpherson as grossly immoral, but at the present day, although great latitude is allowed to spinsters, married women are said to be generally faithful to their husbands. The Jats and Gujars of Northern India, who used to allow much freedom to a

[1] *History of Human Marriage*, 53.
[2] Moore, *Malabar Law and Custom*, 87.
[3] See Thurston's remarks regarding the Malayālis, *op. cit.* IV, 424.
[4] See for instance *The Garos*, page 68.
[5] The *Todās*, page 519.

woman in her relations with her husband's brothers, are growing more particular. The Newâr women could formerly change their husbands at will, and infidelity was readily condoned; but divorce is now more rare, and husbands have become much less complacent. It was formerly a very common practice, especially in the case of Rajas, for the bride's father, at the time of marriage, to present his son-in-law with a number of unmarried girls as concubines. This practice is still very common in the Himalayan tract in the Punjab, but elsewhere it is dying out. In Orissa it is said that the late Maharaja of Mayurbhanj was the first of the local chiefs to refuse to accept such a gift. On the other hand, it must be admitted that the spread of western ideas regarding female liberty, may sometimes give opportunities for intrigue which were formerly wanting, and that the introduction of our system of law, which does not hold a woman criminally liable when she is abducted or enticed away, has lessened the fear of punishment which formerly helped to keep women chaste. The abduction of wives has been encouraged in the Punjab by the great dearth of women and the high prices which can thus be obtained for them. But, on the whole, there can be no doubt that the relations of the sexes in India are steadily becoming more regular.

The examples of chastity in the lower culture quoted by Westermarck are perhaps in some cases based on inaccurate information. My own enquiries regarding the existence of blue pigmentation (see Caste Chapter) show how cautious one has to be in accepting a negative answer. In many districts where it was at first reported that this pigmentation was non-existent, further investigation proved it to be almost universal. Negative replies would be still more common in answer to enquiries of such a delicate nature as those here dealt with; and recent reports go to show the existence of sexual irregularities in places where it was formerly thought that they did not exist. As a case in point, it may be noted that Westermarck mentions the Andamanese as a people who are chaste prior to marriage (a statement which is repeated in the article on Chastity in the *Encyclopædia of Religion and Ethics*), whereas Mr. E. H. Man, whose authority is unquestioned, says that the greatest license is allowed to the unmarried of both sexes.

Restrictions on marriage. (a) Hindus.

302. The general nature of the restrictions which hem in a Hindu in the matter of marriage is well known. Not only must he not marry outside the limits of his caste, but most castes are divided into a number of sub-castes; and where this is so, he must ordinarily not marry outside his sub-caste. Sometimes he may marry in certain sub-castesbut not in others; and there may be some from whom he may take a girl in marriage but to whom he may not give one. Most castes again are further divided into groups consisting of persons supposed to be descended from a common ancestor and so forbidden to intermarry. A Hindu is thus exogamous as regards his family group and endogamous as regards his caste or sub-caste. Endogamy is the essence of the caste system and will be dealt with in Chapter XI. Exogamy, on the other hand, is found amongst primitive communities all over the world, and in Hinduism it is probably a survival from an earlier culture. Usually descent is traced through the male, but in parts of southern India it is often, as we have seen, traced through the female. In either case, the general rule is that a man may not marry a girl of his own exogamous group. Sometimes, as with the Marāthās, he may not marry in the group to which either parent belongs, or more rarely, any grand-parent. The latter rule is observed by some Ahirs in the west of the United Provinces: other castes of the same area prohibit marriage, not only in a man's own group, but also in those of his maternal uncle and paternal aunt. Amongst the Brāhmans, these exogamous groups are generally eponymous; each group or gotra is supposed to consist of the descendants of one or other of the great Vedic saints or Rishis.[1] Gotras with similar names are found amongst numerous other castes; in their case descent is claimed, not from the saint after whom the group is named, but from those members of the caste who were numbered amongst his disciples. The Rājputs, and castes of the Rājput type, often have chiefs of comparatively modern times as the reputed ancestors of their exogamous sections. Sometimes the group is named after the place where the founder resided, or with reference to some personal peculiarity of his; and sometimes it is purely local. Lastly, there are the totemistic groups which are found amongst castes of the tribal type. The totem is some animal or vegetable formerly held in reverence by the members of the

[1] For an account of the *gotra* system amongst the Brāhmans of Southern India, see *The Principles of Pravara and Gotra* by P. Chintsal Rao, C.I.E., printed at the Mysore Government Press. I gave an analysis of this work in the *Journal of the Asiatic Society of Bengal* for 1903, Part III, page 103.

clan and associated with some taboo ; but by the time a tribe has developed into a caste, the origin of the name has generally been forgotten, and the name itself is transformed.

Thus Kachchap (a tortoise), which was a totem of many race castes of Bengal, has now often been changed to Kāsyapa, the name of a Vedic saint. As instances of exogamous groups of the totemistic type may be mentioned the *devaks* of the Ramoshi and Kunbi castes in Bombay. The *devak,* which is often some tree or a bunch of leaves of several trees, is regarded as " the family god or guardian ; that is, its badge or crest. Persons with the same *devak* are brothers and cannot intermarry.[1]"

It sometimes happens that tribal castes on the confines of Hinduism, while sloughing off their own exogamous groups, have adopted, without understanding them, the paraphernalia which appertain to those of the Brahmanical type, and claim to be divided into one or more gotras named after Vedic Rishis. This is the case with the Bestas of Southern India. They profess to be divided into two sections called Kāsyapa and Kaundinya, but the distinction is meaningless so far as their matrimonial arrangements are concerned. Many of the lower castes, such as Berua, Bhuinmāli, Rājbansi, Dāoyāi, Dhimar, Ganrar and Baiti in Bengal, have only one so-called gotra, which can of course have no effect on marriage. The same is the case in Surat with the Kumbhār and a few Vania castes. In Madras the Karna Sāle, Pandura Sāle and Tonti also have only one 'gotra,' but they have at the same time a number of exogamous septs. The gotras most in favour amongst the lower castes are Kāsyapa and Mārkandeya. Sometimes, as with the Kalinji and Velama, we find the exogamous totemistic divisions disappearing and being replaced by others based on locality. Even where there are regular gotras the restrictions connoted by them are not always observed. In Orissa intermarriage between the members of the same gotra is strictly forbidden only in the case of Brāhmans. In Bombay the Anāvalā Brāhmans may marry within the gotra provided the couple are outside seven degrees of relationship, Audich Brāhmans if they have different surnames, and Modh Brāhmans if the *pravara* is different. The Sakadvipi Brāhmans of Bihar do not regard the gotra as constituting any bar on marriage. In Assam, Garhwal and Marwar also, the Brāhmans do not all observe the restrictions implied by the gotra.

The division of a tribe into exogamous groups is a well recognized phenomenon which occurs all over the world. It is not easy to see why castes should have the same organization, unless it be that they imitated it from the pre-existing tribes, or that the sections attracted from different tribes to a functional group carried with them to their new social unit the restrictions against intermarriage by which they were already bound. Possibly both causes may have operated at different times.

Mr. Blunt makes some interesting observations on the subject of Rājput gotras. In his view, before their segregation into castes, the Aryans all had the same gotras ; and although the exogamy of the Rājputs, the descendants of the ancient Kshatriyas, is now regulated by clans, " the clan is in all essentials of the same nature as the gotra : it is a group of descendants from a common ancestor, who however is usually a human hero instead of a mythical saint. That hero however is himself usually represented as a descendant of some saint, *e.g.*, the Bisens descend from Mayura Bhatta and he from Jāmadagni, a *gotrakāra* Rishi ; the Chauhāns also trace their pedigree through a human founder to Jāmadagni. The clan therefore seems to be a subdivision of the gotra. Secondly, this view is strengthened by the fact that the best-known clans all seem to belong to a single gotra, *e.g.*, the Bais to the Bharadwaj, the Rathaurs and Kachhwahas to the Kāsyapa (or the Mānava), the Bachgotis to the Vatsa. At least three septs have gotra names—the Gautam, the Bharadwaj and the Agastwar (Agastya) : here possibly the sept and gotra are the same and coterminous. Thirdly, where this is not the case, we have to admit that many clans are but dubiously of unmixed blood, and some are certainly importations from Dravidian races. To them the gotras would mean nothing but a fictitious pedigree. And if it be suggested that it *is* curious that both Brāhmans and Kshatriyas should have the same gotras, the reply is that there is not much evidence about the elements of Aryan society, but at least two facts show how such a contingency could arise. Firstly, the Brāhmanical theory itself asserts that the Kshatriyas became Brāhmans and founded gotras. If, as seems certain, Kshatriya, Brāhman and Vaishya were in no sense castes, but merely social classes, so that there was nothing to prevent a Kshatriya becoming a priest and consequently a Brāhman, and if the gotra is a division common to all Aryans—then this legend probably points to the truth. Kshatriyas who became Brāhmans already had gotras; and their 'foundation' of gotras merely amounted to founding Brāhman families who bore the gotra name which their founders bore. Consequently, there would then be both a Brāhman and Kshatriya branch of the same gotra. Secondly, the *gotrakāra* Rishis are to be found in the genealogies of well-known Rājput dynasties—as Rajas not as saints. It is at least conceivable that the Brāhmans took their gotras from their royal patrons, as sub-castes have borne the caste names of their patron castes. In this connection it is as well to remember that the best known, and till lately the only, accounts of Aryan society are of Brāhman origin ; they need to be corrected by Kshatriya accounts, which we now possess in the Buddhist Jātakas. These definitely put them in the first rank and

[1] *Poona Gazetteer,* pp. 300, 410. Mr. Enthoven made some observations on this subject in a lecture delivered in 1907 to the students of the Deccan College. The *devak,* which is still worshipped at the time of marriage, is very commonly given as consisting of the *panch palvi* or leaves of five trees ; and there is evidence, he says, to show that it is really a collection of five totems, and presumably arose from some past intermixture of totemistic groups.

above the Brāhmans. Indeed, from one point of view the struggle between Buddhism and Brahmanism was a struggle between Kshatriya and Brāhman: Buddha himself was a Kshatriya of the Sākya clan. The Rājput clan system looks then like a modification of the gotra system, adopted no doubt for convenience' sake."

303. The following is an extract from Mr. Marten's account of exogamy in the Central Provinces and Berar:—

"While the names of the gotras in the higher Hindu castes are mostly either eponymous, after the ancestor or Rishi who is supposed to have founded the sept, the exogamous divisions of the tribes have chiefly totemistic names. The system of the Gonds is interesting. The tribe is divided into a number of large exogamous divisions (*Vansas*) on the basis of the number of the gods worshipped. Thus a man belonging to the division which worships seven gods must marry a woman from a division worshipping four or three or some other number of gods than seven. These divisions are themselves each subdivided into a number of totemistic exogamous septs which are related to one another in the relation either of *Dudhbhai* or of *Mamabhai*. Septs which are *Dudhbhai* to one another may not intermarry, while septs which are *Mamabhai* to one another may intermarry. The whole system seems to be a relic of some previous classificatory system, *Dudhbhai* septs perhaps being the descendants of children of the same woman by different brothers. The Gond system is the basis of the scheme in several of the allied tribes (*e.g.*, Baigas and Halbas). We can only conjecture what the steps in forming this systen may have been. Judging from the organization of the Marias in Bastar, there seem originally to have been a number of groups, or clans of kin, which occupied certain localities and gave to them their tribal names. In the Antagarh Pargana of that State some of these names still remain, *e.g.*, Padam-desh, Nur-desh, Par-sal, Got-al. The groups of kin may in the early matriarchal age have been nomadic groups in which kindred marriage was recognized, but at the age when we find them, they are exogamous and intermarry with one another. These groups increased in size until each original exogamous group became a congeries of smaller groups all related as *Dudhbhais*. The original exogamy was, as above explained, replaced by a territorial system by the conferral of the clan name on the settlement, and in this probably originated the idea of *Khera* or village exogamy, which by a natural transfer of ideas made the settlement or village and not the group the basis of exogamy. The system of *Khera*, or village exogamy, still partly survives, especially in the north of the Provinces, and the Nunias, Mochis, Jadams, Dumals, Bagris and others are divided for purposes of marriage into *Kheras*, while many other castes and tribes have among their septs a large number with territorial names. But the idea underlying this system seems largely to have been lost, and nowhere is a man prohibited from marrying a girl of his village, provided she is of a different sept (or *khera*) and is not within the prohibited degrees. As the groups split up and rearranged, this village exogamy was partially forgotten, and the various clans and sub-clans took other names—totemistic, eponymous, nicknames, etc. It is this stage at which we now find most of the aboriginal tribes. A further stage is reached when, as in the case of the Murias near Jagdalpur, most of the original group names are lost, since the necessity for them ceases to exist for the purpose of exogamy, the few retained being generally purely totemistic. The exogamic system thereafter, as already pointed out, continually adjusts itself to the convenience of the sex relations, by the accretion of outsiders and the splitting up of the exogamous groups as they become too large, until the final stage is reached when one of the larger divisions is separated off from the others by change of habitation, occupation, custom or religious ceremonial, and sets up a *quasi*-endogamy. Instances of groups at this stage are the Pardhans, Ojhas, Kolams and others among Gonds, while the endogamous Rājput clans of Jadams, Ponwars, etc., in these Provinces are instances in a higher stage of society. Thus the pendulum gradually swings between the extremes of endogamy and exogamy, and primitive society adapts its organization to the needs of changing intersexual relations."

Mr. Marten also notes that large exogamous sections are often subdivided on the basis of some trivial difference of custom or appearance. Thus the totemistic sections of the Bhainas are split up into male and female totems, such as stag-sept and hind-sept.

304. Where, as is usually the case, kinship is traced through the male, the rule that a man may not take as his wife a woman of his own exogamous group prevents the marriage, not only of near relatives on the father's side, but also of persons who are related only distantly, if at all. It does not act as a bar on consanguineous marriages on the spindle side of the family. In northern India this defect is remedied by a further rule that a man may not marry any one within a certain number of degrees (usually seven) of relationship. But in the south of India such restrictions are more rare; and it will be seen in paragraph 311 that the marriage of a certain class of first cousins is often more or less obligatory, while even closer alliances are occasionally tolerated. The Mila, Gavara, Kallan, Oc'chan and other Madras castes, if the disparity of age be not too great, allow a man to marry his sister's daughter; so also do certain castes of Telugu origin in the Central Provinces and Berar, and the Deshasth Brāhmans, Kabbaligars and various Dravidian castes of the Bombay Karnatak. In Mysore the Korachas allow a widower to marry his younger sister's daughter. The

Ernadans of Madras permit a man to take his eldest daughter as his second wife, while the Kudiyas reverse the process and sanction the marriage of a widow with her eldest son.

305. Apart from the restrictions based on the exogamous group and the prohibited degrees of relationship, there is often a rule that a man should not marry a girl of his own village. Thus the Rājputs and Lewa Kunbis of Baroda regard all the caste people living in the same village as related to each other, and marriages must therefore be arranged with persons living elsewhere. A similar rule obtains amongst the Mundās and other tribes of Chota Nagpur. It is also observed in the eastern Punjab and the Himalayan area of the United Provinces, especially among communities that have no exogamous system based on the gotra; and Mr. Marten tells us in the extract reproduced above that it is observed also in parts of the Central Provinces and Berar. Mr. Marten thinks that there the system replaced an earlier one of exogamous groups of kinsmen.

In some of the higher castes, chiefly in Bengal, the difficulties of marriage are further enhanced by the rule that the wife must be taken from a particular section and generation. A Dakshin Rārhi Kulin Kāyastha must marry his eldest son to a girl of one of the other two Kulin sections belonging to the same generation as himself. As a general rule, the bridegroom must be older than the bride, but this rule is not in force amongst the castes of Southern India who practise cousin marriage; it can also occasionally be circumvented by some device, such as making the bridegroom swallow a two-anna bit, or tying to the bride's waist cloth as many cocoanuts as there are years in the difference between her age and that of the bridegroom.[1] The Holeya and Mondaru of Mysore do not object to the bride being older than the bridegroom, if she is already a widow. Amongst the people of Ladakh, the wife is frequently four years older than her husband; and when an old man has no wife and only minor sons, he often brings in as their wife a grown-up woman, who looks after the household.

(b) **Muhammadans.**

306. Amongst Muhammadans, other than local converts, the restrictions on marriage are few and simple. It is considered desirable that a man should take as his first wife a virgin bride of the same social standing as himself and preferably of the same main division or tribe. As regards subsequent wives, there is no restriction whatever. There are no exogamous groups. The marriage of persons more nearly related is forbidden, but that of first cousins, whether the children of two brothers or two sisters, or of a brother and sister, is considered very suitable; failing them an alliance is preferred with some family with which there have already been marriage relations. It is sometimes said that the object of cousin marriage is to keep the family as free as possible from foreign blood, and to retain in the family the property inherited by the young couple. The Muhammadans of Gilgit do not share the general predilection in favour of cousin marriage, and they forbid altogether the marriage of a man with the daughter of his maternal aunt. In Baluchistan, on the other hand, the custom has sometimes crystallized into an irrefragable rule: a daughter of the Bugti Chief's family is never suffered to marry outside it; she is doomed either to become one among the several wives of a near kinsman or to pass her days in spinsterhood. In the case of local converts to Muhammadanism belonging to functional groups, such as Jolāhā, Dhuniyā and Darzi, marriage must ordinarily be confined within the limits of the group, which in this respect is just as close a corporation as a Hindu caste. Many of these groups object to cousin marriage.

(c) **Buddhists &** (d) **Animists.**

307. The Burmese have no restrictions on marriage beyond the simple rule that a man may not marry his mother, daughter, sister, aunt, grandmother or grand-daughter. He may marry anyone else; according to the *Dhammathata* he may even marry his step-mother, but at the present day such an alliance would be strongly reprobated. The marriage of cousins of all kinds is very common. The Tibetans and Lepchās forbid cousins-german to marry, but the Bhotias confine the prohibition to cousins on the father's side, and more particularly to the children of the father's brother. The reason given is that the

[1] *Trichinopoly Gazetteer*, page 94.

bone descends from the father's side and the flesh from the mother's, and should cousins on the father's side marry, the bone is pierced, resulting in course of time in various infirmities.

As a general rule, the Animistic tribes, Mongolian as well as Dravidian, marry only within the tribal limits, but there is usually no objection to a man taking a girl from outside the tribe if he is able to obtain one. Practically all these tribes are subdivided into exogamous groups, frequently totemistic, and a man is strictly forbidden to marry a girl belonging to his own group. The only other general restriction is that he may not marry any nearer relative than a first cousin ; cross-cousin marriage (see paragraph 311) is almost invariably permitted. The Khonds of Kalahandi allow a man to marry his mother's sister.

Totemism.

308. Some fresh information regarding tribal exogamy will be found in Mr. Marten's note on the subject, an extract from which has been quoted in paragraph 303. The general principles of the system are well known, and it is not proposed to discuss it at length here. It must suffice to offer some brief observations regarding totemism and the connection between that institution and exogamy. A full account of the present occurrence of totemism in India, has been given by Frazer,[1] but it is not unlikely that it was formerly much more prevalent than would appear from the evidence still available. The extreme antiquity of the system of matrimonial institutions to which totemism belongs is shown by the fact that it is already in process of decay amongst some of the most archaic tribes of Australia, who have neither metals, agriculture, pottery nor domesticated animals. Compared with the Australian aborigines, the culture of the most primitive tribes of India is highly advanced ; and it is not to be supposed that, when they have gone so far in other directions, they have stood still in respect of their tribal organization. It is thus natural that we should find, not only cases where the totem itself is no longer respected or even remembered, but others where the division into exogamous groups with which it was connected has disappeared. Frazer has mentioned instances of the decaying significance of the totem. Examples of the gradual disappearance of the exogamous groups are to be found amongst various Bodo tribes. The Gāros, as we have seen, have them fully developed with descent in the female line. The Kachāris of North Cachar also have them, with the somewhat unusual rule that a son enters the clan of his father and a daughter that of her mother. The Kachāris of Lower Assam remember their clan names, but no longer observe the restrictions on marriage which they once connoted. In Upper Assam the names themselves have been forgotten.[2] We cannot therefore assume, when we find a tribe like the Lushāis without any exogamous groups, that it has always been without them.

Although totemism is now almost invariably associated with exogamy, it has been suggested that the original restriction on marriage was a much wider one, and that before the evolution of the totemistic group, or its identification with exogamy, the primitive tribe was divided into two exogamous classes or phratries, the men of each phratry forming alliances with the women of the other. It is perhaps too much to expect to find this highly primitive division in the comparatively advanced culture of the Indian aboriginal tribes, but it will be interesting to enumerate a few cases which may perhaps be survivals of a pre-totemistic system of exogamy. The various Gāro sub-tribes are divided into two *katchis*, or phratries, called Marak and Sangma (one of them has a third, Momin). A Marak may not marry a Marak, nor a Sangma a Sangma. The etymology of these names is unknown. Each phratry is again divided into *machongs* or motherhoods, *i.e.*, into exogamous groups of the type usually met with ; many of these are evidently of totemistic origin. At the present day the rule of exogamy based on the phratry is breaking down, and the totemistic clan is taking its place, though even here the restriction is not invariably observed.[3] The Mikirs of Assam have five main exogamous divisions each of which is subdivided into a large number of smaller ones. The Khāsis also have major and minor exogamous groups, but with them the major groups are more numerous, and it seems more likely that they are of the same pattern as the smaller ones, which split off from them when they began to grow unwieldy. The Bhotias of Sikkim also have a number of main exogamous groups which are subdivided into minor groups.

In the south of India there are numerous instances of a twofold exogamous division. The Koravas, Komatis, Bants, Anappans, Janappans and Billavas[4] all have several main exogamous divisions with a number of sections (often totemistic) in each. The rule of exogamy applies to the major group as well as to the minor. The Aliya and Kalinji castes have both sections and titles ; persons of the same section may marry if the title is different, and so may persons of the same title if the section is different. The Irula have six sub-divisions, of which five are regarded as related and can intermarry only with the sixth ; in other words, for marriage purposes, they are divided into two exogamous groups. The Gonds have a confused medley of exogamous groups. In some parts there are two or more large groups, each containing a number of smaller ones. The major and minor groups are often both of the totemistic type. A man may not marry a woman of any minor group comprised in the main group to which he belongs ;

[1] *Totemism and Exogamy*, Volume II, Chapter X. [2] Assam Census Report, 1891, page 226.

[3] Playfair, *The Garos*, pages 64-67. I gave a long list of the names of the exogamous groups of Assam tribes in Part III of the Assam Census Report for 1891.

[4] According to Thurston numerous other castes, such as Kāppiliyan, Tigala, Toreya and Tottiyan have both exogamous septs and sub-septs, and others, *e.g.*, Gamalla, Kamma, Kevuto, Khatti, Kuruba, Nagarālu and Rāzu have exogamous septs and gotras (*sic*). His nomenclature, however, is somewhat confused, and the whole subject needs further investigation.

nor may he marry a woman of a group with his own totem, even though it is included in a different major group.

In this connection the question suggests itself whether the division of many Madras castes into right hand and left hand sections may not be a survival of a dual exogamous grouping which existed before the development of the caste system. At the present time the whole of a caste usually belongs to one and the same section, but this is not always the case. With the Pallans and Chakkiliyans, the men belong to the left hand, and the women to the right hand, section. The Kaikolans belong to the left hand section, but their Dāsis usually to the right hand one. The Chāliyans and Dāsis have right and left hand sub-castes. There is a close bond between the castes of the same section; and the lower 'right-hand' castes select their headmen from the Balija, and not from their own, caste. It is also perhaps possible that the practice in vogue amongst the Pallan women of calling the Malayālis of the Kottaimalais "brother-in-law" is a survival of some defunct marriage system. The term "brother-in-law" (connoting the *jus connubii*) is applied to the Kanikar endogamous *illams* in contradistinction to the "brothers" or members of the same exogamous group.

Hypergamy.

309. Hypergamy is sometimes regarded by European writers as signifying marriage into a higher caste.[1] Such marriages do take place in the case of a few castes, such as the Dās of Sylhet, the Sudra of East Bengal, the Chāsa and Khandāit of Orissa and the Dom of Kumaon, whose limits are not very clearly defined, and who by purchasing brides from the ranks of a particular higher caste are able in course of time to gain admission to that group. It is also the rule amongst certain castes of southern India, who trace descent through the female and have no regular marriage, that a woman may enter into *sambandham* (see paragraph 294) with a man of her own, or any equal or higher caste, but with no one of lower rank. But this is not what is generally understood by hypergamy in India. This word, which was coined by Mr. Coldstream when reporting on the caste customs of the Punjab in connection with the census of 1881, is used in India to designate the rule whereby, when a caste is divided into several sections of different status (frequently the result of a different origin), parents are obliged to marry their daughters into an equal or higher section, and if they fail to do so, are themselves reduced to the status of the section in which their daughter marries.[2] The men may marry girls of their own or any inferior section, but the girls may marry only in their own or a higher one. The marriage of a daughter to a man of a higher section is regarded as very desirable, and such men are, therefore, in great request as bride-grooms. The result is that it is extremely difficult for parents of the highest sections to find husbands for their daughters. The practice first came to notice amongst the Rājputs and Jats of the Punjab, with whom, as with similar castes to the south and east, the difficulty of finding husbands led, as noted in Chapter VI, to the wholesale murder of their female infants. The higher sections of these castes generally owe their position, which varies in different localities, to their former political ascendancy, or to some honour conferred on their ancestors by the rulers of the land. The same practice obtains in the country of the east and south of the Punjab amongst the above-mentioned and several other castes, including in Gujarat several sub-castes of Brāhmans, the Lewa Kunbis, high class Marāthās and Brahma Bhāts. But it has reached its greatest development amongst the Brāhmans of Bengal, who are organized according to a highly complicated system, whereby the *jus connubii* is so strictly limited that the highest class, or Kulins, experience the utmost difficulty in finding suitable husbands for their daughters.[3] With them the remedy took the form, not of infanticide, but of wholesale polygamy.

Some Kulins went so far as to make marriage their means of livelihood, and many girls, after marriage, seldom saw their husbands again. With the spread of education this wholesale polygamy is growing rare, with the result that some girls never get married at all, or if they do, become the wives of the man who marries their younger sister. As the former existence of Kulin polygamy has recently been denied by a retired Indian official who might be supposed to be acquainted with the facts, it seems desirable to quote some authorities on the subject. A well known Kulin (the late Jogendra Nāth Bhattachārjya) writing in 1896 said that "in former times a Kulin of a high class might marry more than a hundred wives without any difficulty, and there are still some who have such large numbers of wives as to necessitate their keeping regular registers for refreshing their memory about the names and residences of their spouses."[4] In his *Bāhubibāha*, published in Calcutta in 1871, Vidyāsāgar gives a list with names

[1] See for example Bouglé, *Essais sur le Régime des Castes*, page 28.

[2] Mr. Coldstream suggested that the rule prescribing marriage into a section of equal status should be called isogamy. But it is inconvenient to multiply technical terms.

[3] *Tribes and Castes of Bengal*, I, 146; II, 14.

[4] *Hindu Castes and Sects*, page 41. See also article in *Calcutta Review* for 1844 by Rev. K. M. Banerji.

and addresses of some polygamous Kulin Brāhmans. He mentions four in a single village who had respectively 65, 56, 55 and 41 wives; a fifth, a boy of 20, had already married sixteen. Bhattachārjya says that the High Court gave the *coup de grâce* to Kulinism when they ruled that a Kulin is bound to give maintenance to his wives.

The example of the Brāhmans has been followed in Bengal, not only by other high castes, such as the Kāyasthas, but also by some of lower rank such as the Sadgops, Pods and Chāsā Dhobās.

310. Hypergamy in its proper sense is almost unknown in the south of India and in Assam. There are cases where a section of a caste, such as the Jambavas, or priestly section of the Mādigas of Mysore, and the Vaishnava Smārtha and vegetarian Idaiyans of Madras, will not give their daughters to men of lower status. But there is no widespread demand on the part of the lower sections to secure husbands from the higher; and it is this which constitutes the essence of hypergamy.

With the spread of education and western ideas, it may be anticipated that this practice, like other vexatious restrictions on marriage, will fall into disrepute. It may be noted that while the giving of a girl in marriage to a man of a lower section is penalized, her marriage into a higher section is purely optional. The evil results could, therefore, be obviated if the people concerned would bind themselves together and agree not to seek bridegrooms of higher rank for their daughters. The Baroda Superintendent says that in his State:—

"of late years there has been a change in the attitude of the people towards the Kulins in their castes. This is partly due to feelings of retaliation brought about by the unreasonable and ever-increasing demands of the Kulins themselves, and partly to western education, which inclines parents to seek educated and well-to-do husbands for their daughters in preference to the mere Kulins, who are not unfrequently both ignorant and paupers. Hypergamy has already considerably disappeared among Lewa Kanbis, Anavalas and Audichas under the influence of '*ekdas*' or solemn agreements made by most of their people to eschew the Kulins and to give and take in marriage only in their own social circle."

The idea underlying the rule that a girl may be taken in marriage from, but not given to, an inferior is well recognized in the Hindu law books, where the former (legal) custom is called *anulom*, 'with the hair,' and the latter (illegal) *pratilom*, 'against the hair.' But the idea is by no means confined to the Hindus. Almost all races are much more particular when it is a question of giving girls in marriage than when it is a question of taking them. In Assam the Abors view with abhorrence the idea of girls marrying outside their own tribe. On the other hand, there is seldom much reluctance in taking a girl. In former days the Khāsis of Assam and the Saurias of the Rajmahal hills frequently carried off women in the course of their raids into the plains and married them. In the Philippines, though marriages between American or European males and Philippino females are by no means rare, those of the opposite kind are extremely uncommon.

There are occasional, though very rare, instances where the idea of social superiority operates in the opposite direction. In Sherring's *Notes on the Bhotias of Almora and British Garhwal* it is said that, in Johar of the Almora district, Tolchas give their daughters to the Rawats but refuse to take their daughters for themselves, the reason being that they consider themselves superior.

Cousin marriage.

311. We have seen that as a general rule all Hindu castes and Animistic tribes are divided into exogamous groups. Where, as is commonly the case, kinship is traced through the male, this organization operates *inter alia* to prevent a man from marrying the daughter of his father's brother; where it is traced through the female, it prevents him from marrying the daughter of his mother's sister. But the rule of exogamy does not debar him from marrying other near relatives. In northern India, as we have already seen, these consanguine unions are commonly prevented by a further rule prohibiting the marriage of persons who are nearly related on either side, *e.g.*, of persons who are descended from the same grand-parents. But in the south, and amongst certain communities elsewhere, though a man may seldom marry the daughter of his father's brother or mother's sister, he is often obliged, or at least has a right, to marry the daughter of his father's sister or mother's brother. Sometimes it is immaterial which of them he marries, and sometimes one or other is preferred, most frequently the daughter of the maternal uncle. It is unnecessary to give a complete account of the prevalence of this custom, commonly known as "cross-cousin marriage," as this has already been done by Rivers,[1] but a few instances

[1] *Journal of the Royal Asiatic Society*, 1897, page 611.

may be noted. In Burma the Khyengs and Kachins regard a woman's daughters as the most suitable brides for her brother's sons. In Assam the Gāros favour cross-cousin marriage, a man marrying his daughter to his sister's son. This is also allowed by the Kachāris of North Cachar. The Rābhās of the Goalpara district allow a man to marry the daughter of his paternal aunt or maternal uncle. The same practice is very common in Kulu and amongst the Kotvāliās of Baroda. In the United Provinces cousin marriage of all kinds, other than that of the children of brothers, which is barred by the law of exogamy, is permitted, but not prescribed, by the Agarias, Ghāsiyas and Kanjars; the Bahelias, Dhāngars, Nāis, Dharkas, Dosādhs and Doms allow marriage only with the daughter of a maternal aunt, and the Gidhiyas with the daughter of a maternal uncle. This latter form of marriage is also allowed by the Karans of Orissa. In the South Maratha country in Bombay thirty-one castes allow a man to marry the daughter of his maternal uncle or paternal aunt; three also allow him to marry the daughter of his maternal aunt; and fifteen allow him to marry the daughter of his maternal uncle but no other first cousin.[1] In the Central Provinces and Berar, says Mr. Marten :—

"The marriage of the children of two sisters is prohibited in the north and rare in the south. The marriage of the children of a brother and sister, which is common in the southern districts and states, is prohibited by most of the Hindustani castes of the north; and some of the more Hinduized tribes, *e.g.*, Korkus, Binjhwars and Kawars, now avoid it. On the other hand, even in the north the rule is sometimes relaxed, *e.g.*, the Dahariyas, who are an endogamous group of Rājput origin and good standing in the northern districts, permit cross-cousin marriage on account of the scarcity of women. In the Maratha country, *e.g.*, among Marāthās, Kunbis, Mālis, Mahars, etc., and throughout the Chhattisgarh Plain, the marriage of a brother's daughter with a sister's son is common and popular. * * * *
The other form of cross-cousin marriage, *viz.*, the marriage of the brother's son to the sister's daughter, is practised by the Gonds of the more remote tracts, *e.g.*, Betul, Mandla, Chanda and Bastar, and some of the less civilized tribes, *e.g.*, the Baigas and Agarias, among whom it is spoken of as *Dudh lautana* (giving back the milk), which expresses the idea that the loss of a woman to a family on her marriage is compensated by the return of her daughter in marriage to the family. Among the Maria Gonds the claims of a man to his father's sister's daughter can be enforced by the tribal panchayat, or in the alternative compensation given to him. In the song of Lingo, an ancient Gond Epic quoted in Hislop's paper on the aboriginal tribes of the Central Provinces, the seven sisters say to Lingo—'Hear, oh brother, our word. Thou art the son of a brother, and we are the daughters of a sister. There is a good relationship between us, how can you leave us? We will come along with you.' (Part I, verses 292 and 293)."

With the Muhammadans, as we have already seen, all forms of cousin marriage are permitted, and no marriage is more common than that of the children of two brothers.

Origin of Cross-cousin Marriage.

312. It may be conjectured that cross-cousin marriage had its origin, on the one hand; in the rule of exogamy and on the other in the feeling, common to many races, that it is desirable to seek matrimonial alliances in connected families. We have seen that this feeling is very strong amongst Muhammadans as it was with the early Israelites.[2] Under the system of mother-kin, the rule of exogamy would prevent the marriage of the children of two sisters, as they would belong to the same clan. When male kinship supervened, this prohibition might easily remain in force, though the reason for it had disappeared, while the principle of exogamy would now prevent the marriage of the children of two brothers: the marriage of the children of brothers might even come to be forbidden, on the analogy of that of the children of sisters, without any change in the system of kinship. Consequently the only cousins who could marry would be the children of a brother and a sister. Such marriages would continue to be customary owing to the feeling already alluded to that alliances should be sought amongst persons nearly related.

It still remains to explain why it should be thought desirable for near relatives to marry. In a primitive state of society this might be because unrelated groups were generally more or less hostile and matrimonial alliances with them would be difficult. Moreover, in such a state of society, the smaller groups always wish to increase their numbers and consequently their powers of defence. The marriage of a woman elsewhere means the loss of one who might have added to the numerical strength of the group. It is said that this is why the Baluchistan tribesmen always endeavour to marry as near a kinswoman as possible, so long as she is outside certain prohibited degrees.[3] There might also be a sentiment in favour

[1] Bombay Census Report for 1911, Appendix to Chapter VII.

[2] The Jews still marry their cousins. Even nearer relations were married by some of the patriarchs, Abraham married a half sister, and Abraham's brother Nahor married a niece.

[3] Baluchistan Census Report, 1901, page 126. It is also said that in Baluchistan there is a strong belief that while amongst animals heredity follows the father, amongst human beings it follows the mother. It is argued, therefore, that there is more hope of the stock remaining pure if a woman marries a man who is nearly related to her. In the Report for 1911, Mr. Bray says that amongst certain Brāhūīs it was formerly the custom for two groups of families to recognize the obligation of providing each other with brides. The families might belong to different tribes, but it is obvious that the existence of this custom for generations would result in their becoming very closely related, and that cousin-marriage would be extremely common.

of strengthening the bond between near relatives by marrying their children to each other. A similar feeling often exists amongst friends. Even in civilized society it is not unusual to find friends endeavouring to cement their friendship in this way. Again it might be thought that if a girl be married in a connected family she is likely to be more kindly treated than she would be by strangers. Sometimes cousin marriage may be encouraged by the feeling that a man who has received a wife from a certain family should reciprocate by giving it at least one of his daughters; she would naturally be married to a man of her own generation, and ordinarily to the son of her mother's brother. This idea is clearly implied in the expression *dudh lautana* (giving back the milk) by which, as we have seen, this kind of marriage is known amongst certain tribes of the Central Provinces. Where descent is traced through the female, a woman's brother has the disposal of her children, and he might seek to provide for his daughter by marrying her to his sister's son who would be his own heir. Or, if there were a dearth of girls, he might find it easiest to provide a wife for his son by giving him his sister's daughter. We have seen that after the change to male kinship, the maternal uncle continued to enjoy certain rights arising out of the previous system, and among others that of disposing of his sister's daughter in marriage. He would naturally, therefore, continue to claim her for his son.

Forms of marriage.

313. As a rule, marriage is by purchase. The high castes ordinarily pay for the bridegroom and the low castes for the bride. But there are many exceptions. Sometimes even high castes, such as the Havik Brāhmans of Bombay, pay a bride-price, while low castes, such as the Bhāngi of the United Provinces, occasionally pay a bridegroom price. In some cases the payment is nominal, but in others very large sums are paid, especially where hypergamy prevails or there is a great shortage of women. In recent times the bridegroom price has been affected very largely by the educational qualifications of the bridegroom. A Kāyastha graduate in Bengal usually fetches from Rs. 500 to Rs. 1,000, but there are said to be instances of as much as Rs. 10,000 having been paid. Even where the bride is usually bought, the parents of a girl are sometimes willing to pay for an educated bridegroom. With the aboriginal tribes it is almost invariably the bride who is paid for, and sometimes the rate is very high; the Lushāis have been known to give as much as Rs. 200 for their wives. A virgin usually fetches a higher price than a widow, but an exception is found amongst certain artisan castes whose women help them in their work. The amount occasionally varies with the age of the bride. The Baniyas of the Punjab pay no bride-price for a girl up to the age of eight, but after that, payment is made at the rate of Rs. 100 for every year of her age up to thirteen, which is regarded as the age of puberty. Where marriage by purchase prevails, brides are often exchanged. Thus in the Baroda State, when a man of one of the lower castes gives his daughter in marriage, he often does so on condition that a girl is given to his family in return. The primitive form of marriage, known as marriage by service, still survives amongst the aboriginal tribes and various low castes. The prospective son-in-law works in the house of the girl's father for a period of from one to five years, or even longer. This practice is resorted to mainly by poor men who are unable to purchase a wife. Traces of marriage by capture are found not only amongst most of the aboriginal tribes but sometimes also amongst the higher classes. A mimic fight between the bridegroom's and bride's parties is a regular feature of many low caste marriages. Ordinarily, it is the bride whose capture is simulated, but amongst the matriarchal Gāros it is the man;[1] and it is said that the Kulam tribe in the Central Provinces were formerly in the habit of capturing husbands for women who would otherwise have gone unwed.[2]

314. The essential and binding part of the marriage ceremony varies in different parts. In the Punjab it consists of the *phere*, or circumambulation of the sacrificial fire, which is held to imply the consummation of the vows in the presence of Agni and the other sacrificial gods. In the United Provinces the young couple walk round, not a fire, but the marriage shed or a pole. In the east of these provinces, and also in Bengal and Bihar and Orissa, the binding portion of the ceremony is generally the *sindurdan*, or painting of the bride's forehead with vermilion. That this is probably a survival of a blood covenant is shown by the fact that amongst certain castes, such as the Hāri, the bride and the bridegroom smear each other with their blood, which they obtain by pricking their fingers with a thorn. In Bombay the higher castes follow the practice of

[1] Playfair, *The Garos*, p. 67.
[2] Central Provinces *Ethnographic Survey*, V, 53.

circumambulation. The lower castes sprinkle rice over the bride and bridegroom, while some of Dravidian origin pour milk or water over the joined hands of the young couple. In Orissa their right hands are tied together with *kusa* grass, or their left hands, when the bride is a widow. In Madras there are various ceremonies, such as making them eat from the same dish, or knotting their garments together, or pouring water over them so that it runs from the man to the woman. But the most common is the tying of the *tali*, or necklace, by the bridegroom round the bride's neck. The Brāhman bridegroom places the bride's foot seven times on a mill-stone, a symbol of constancy.

Further particulars regarding this subject will be found in the Provincial Reports. Considerations of time and space prevent its elaboration here.

Marriage seasons.

315. The Kadwa Kunbis of Baroda and the Central Provinces have a curious custom of celebrating marriages on a single day fixed by the astrologers once every nine, ten or eleven years. As so long an interval must elapse before another opportunity occurs, every family disposes of all its unmarried members. Sometimes even unborn children are thus given in wedlock; if when born, they prove to be of the same sex the ceremony is treated as void. When a suitable bridegroom is not available, a girl is married either to a bunch of flowers, which is afterwards thrown into a well, or to some married man who divorces her as soon as the ceremony is over. She is then regarded as a widow and can at any time be married according to the maimed rite for widows. The Bharvāds of Baroda celebrate their marriages only once in every twelve, fifteen or twenty-four years, and the Motala Brāhmans once every four years. The Aghārias of the Central Provinces celebrate their marriages only once in every five or six years, when all children whose matches can be arranged are married off. The Chettis of Madras have a marriage season at intervals of ten or fifteen years. A similar custom prevails amongst certain classes in the Cochin State, where, from motives of economy, a family or group of allied families marries off all its girls in a batch once every ten or twelve years. During the conjunction of Jupiter with Leo, which takes place every twelfth year and lasts for about eighteen months, all marriages (and various other religious and secular acts) are forbidden in the tract between the Ganges and the Godavari, but as the castes who observe this rule are for the most part addicted to infant marriage, it has very little effect on the time when real married life commences.

The Couvade.

316. The custom known as the Couvade, though rare, is not unknown in India. In Madras, when a Korava woman feels the birth pains, her husband puts on some of her clothes, makes the woman's mark on his forehead and retires to bed in a dark room. As soon as the child is born, it is washed and placed beside its father, who is carefully tended and dosed with various drugs. The woman meanwhile is left alone in an out-house. She is held to be polluted for 28, and her husband for 14, days. Among the low caste Nāyādis of the Malabar Coast, while a woman is in labour, her husband shampoos his abdomen and prays to the gods for a safe delivery. Certain Paraiyans of the same Presidency expect a husband to fast for seven days after his wife's confinement. The Malla Arayans treat him as under pollution for a month after the birth of a child, and the Uralis for three days after that of his first child. Namputiri Brāhman and Mukkuvan husbands let their hair grow during the last two months of pregnancy of their wives. The same is done by old fashioned people of various castes in North Kanara. The practice is enjoined in the *Dharma-Sindhu*, a religious work. The object is to ensure a safe delivery. As soon as this is accomplished the husband shaves. It is of course far from certain that this abstention from hair cutting has any connection with the Couvade; the practice is frequently associated with the making of vows, as for example the Nazarite vow among the Hebrews.

In Baroda, when a woman of the Pomla caste is delivered of a child, she at once leaves the house and is not allowed to return to it for five days. During this period the husband lies confined and undergoes the treatment which is usually given to females on such occasions. It is claimed that he actually feels the pains of child birth. A similar custom prevails amongst the Dombars and Lambānis of the Bombay Karnatak; after the birth of a child the husband is oiled and fed, and remains at home, while the wife goes about her work as usual.

In most Nicobar villages special huts are provided, which are occupied by married couples a day or two before a confinement is expected. For some days previously, the husband and other members of the family are required to take measures for ensuring an easy delivery by severing the cane lashings of their spears and other articles. The husband must also abstain from violent exercise and rich food. He must remain with his wife in the lying-in hut, and be treated and fed as a sick person, for a month after the birth of a first child, and for one or two days at subsequent births, whether the wife be the same or not. The object is to avoid any misfortune to the wife or child, who might otherwise be subject to fits or convulsions. It is said that a specially anxious husband will extend the period of his couvade to as much as six months.

317. Several Assam tribes have similar customs and superstitions. Amongst the Maram Nāgās of Manipur the husband of a woman in advanced pregnancy avoids going out at night lest he should meet the god Sarapu, who might return with him and injure the child or its mother. For ten days after its birth he must stay in the house during windy or cloudy weather, for fear the wind god might injure the child. During his wife's pregnancy, a Lushāi husband avoids all hard work, because it is thought that this would be injurious to the child's health. He must not dismember any animal, lest his child should be born without the corresponding limbs. There is a belief that if he were to eat the flesh of any wild beast found dead, his child would be still-born, and that if he were to give any article of clothing to a man of a distant village, its health would be permanently impaired. A Ladākhi will not leave his house during the period, usually a month, of his wife's lying-in; still less will he cross flowing water at such a time. In the Central Provinces and Berar a man must not thatch his house nor repair his axe during his wife's pregnancy.

318. It is well known that the Muhammadans, like the Jews, circumcise their boys. In India the operation is usually performed with a sharp razor by the barber, or more rarely the village Mullah, when the boy is about 6 to 8 years of age; but sometimes it takes place much earlier; the Bohoras and Moghals of Gujarat circumcise their boys on the sixth day after birth. In Baluchistan the severed fore skin is carefully threaded and tied round the boy's ankle or neck until the wound is healed, when it is buried under a green tree. Though common enough elsewhere, *e.g.*, amongst many African, Australian, and Polynesian tribes, circumcision is very rare in non-Muhammadan India. It is not, however, entirely unknown. It occurs amongst the Myasas and Kallans of Southern India, who may possibly have adopted it from the Muhammadans. It has been stated that the Tibetans are also addicted to the practice of circumcision, but the enquiries now made go to show that this is not so, unless they happen to be Muhammadans. **Circumcision. (a) Males.**

319. The circumcision of females, though widespread amongst primitive races in Africa, America and Australia as well as in Arabia, Kamchatka and Malaya, is very rare in India. It is in vogue, however, amongst certain groups of Muhammadans in Baroda, Bombay, the North-West Frontier Province and Baluchistan, and it was formerly practised by the Jats of Muzaffargarh and Multan. In Baroda it occurs amongst the Dandi Bohoras and other Shiahs; it is said to be dying out, and is now performed secretly only in a few "orthodox" families. In Bombay proper the practice, which is said to have been introduced from Arabia, is indulged in by the Bohoras and possibly a few other Shiahs; the operation is performed by an old woman while the girl is still an infant. Here and in Baroda it is the clitoris which is cut, and the object is said to be to prevent concupiscence.[1] In Sind the custom is more common, especially amongst the Pathān and Baloch tribes. The operation is usually performed prior to marriage by the barber's wife, or sometimes a female servant. It is not quite clear what parts are removed, but the main object is said to be to facilitate conception. In the North-West Frontier Province, the custom, though less common, is not unknown. As in Sind the operation is performed by the barber's wife when the girl is of marriageable age. The clitoris is the part commonly cut off, but sometimes the *labia minora* are also dealt with. The object of the operation is not very apparent, except that, where the clitoris **(b) Females.**

[1] Burton, who gives a full account of female circumcision in Arabia, regards the rite as the complement of male circumcision. In both cases alike it delays the venereal orgasm. *Arabian Nights*, II, 279.

is of unusual size, it is supposed to diminish sexual desire. Amongst some tribes of Baluchistan, the circumcision of females is held to be almost as essential as that of males. Mr. Bray writes :—

"There are two distinct methods of female circumcision : among some peoples the tip of the clitoris is clipped off, among others the labia are scarified ; in both cases the operation is performed by some discreet old dame with a razor. Now while the operation is usually described as being performed at about the same age as circumcision proper in the case of the boys, there is yet another operation of a similar kind performed among the Gharshīn Sayyids and the Jat (but not among the Khetrān) on the bridal night. It is sometimes described as if it were an alternative operation; in all probability it is not alternative but additional. Among the Jaṭṭ (and also apparently among the Jafar Paṭhān and the Marī Balōch, but here our information is very vague) the bridal operation appears to be the only one practised at all. * * * * The Jaṭṭ make no secret about it, though they themselves are somewhat in the dark, as the operation is done by an old woman in private. The instrument she uses is a razor ; the operation consists, one would presume, in the rupture of the hymen or the scarifying of the place where the hymen ought to be ; yet some of my accounts seem rather to imply the circumcision of the clitoris or *labia*. To staunch the bleeding they burn an old shoe and sprinkle a rag with the ashes and hold it to the wound for a few minutes. But the one and only permanent cure for the wound is consummation. And at consummation the wound breaks anew, thus ensuring the desired flow of blood on the bridal couch, which otherwise might not be forthcoming owing to the common disappearance of the hymen from natural causes when a marriage is comparatively late."

Elsewhere Mr. Bray tells us that sometimes the tip of the clitoris is snipped off in order to cure barrenness.

Partial infibulation is said to be practised sometimes in Sind by the castes who prostitute their women in order to reduce the size of the vagina. The Punjab Superintendent says that in former times the practice seems to have been resorted to by suspicious husbands to ensure their wives' fidelity during their absence from home. The operation there consisted in the joining of the *labia* by a metal ring.

Some curious marriage customs.

320. In conclusion some curious marriage customs may be mentioned. At the marriage of a Mukkuvan woman the consent of all persons present must be obtained. An Okkiliyan husband pays the bride price, not at marriage, but after the birth of a child. When a Todā girl is about to attain puberty, she is deflowered by a sturdy member of the tribe from another village ; it is considered a great disgrace if this ceremony is delayed or omitted, and the girl finds it extremely difficult to marry. A vestige of a similar custom may perhaps be found amongst the Mataks of Lakhimpur in Assam, who make their girls go through a mock marriage with a plantain tree after performing the purification ceremony consequent on their attaining puberty.[1] Amongst the Satnāmi Chamārs of the Central Provinces a ceremony called *Satlok* takes place within three years of a girl's marriage. A feast is given to the caste people, and during the night one or more of the men present, who are chosen by the young wife and are called her *gurus*, retire with her. The Bhātiyās of Gujarat formerly allowed the priest to pass the first night after marriage with the bride. The Sanzarkhel Pathāns of Zhob and Loralai, who allow considerable freedom to an unmarried girl, permit her on the night of her marriage to slip away for an hour with some young man of her choice. The Morasu-Vakkiligas of Mysore formerly had a custom, now prohibited by Government, whereby a woman, before the ears of her eldest daughter were pierced prior to her betrothal, had to suffer amputation of the ring and little fingers of the right hand. Amongst the Brāhūīs of Baluchistan, as soon as the marriage is consummated, it is the custom to exhibit the bride's garment with the tokens of her virginity on it. When the eldest boy or girl of a family is married, the Koltas of Sambalpur require the parents to be remarried. In the Punjab a second marriage ceremony is performed by certain castes after the birth of the first son.

A third marriage is regarded as unlucky; and when a man has lost two wives and contemplates a fresh matrimonial venture, he often goes through a mock marriage with a sheep, a pigeon or some plant, so that his next wife may be his fourth and not his third.[2] With the Vellālas of Madras this ceremony takes place before a widower marries a second wife. In North

[1] For a similar custom among the Newārs, see *ante*, paragraph 294.
[2] Bengal Report, 1901, para. 413; Baroda Report, 1911, para. 365.

Kanara if the astrologers predict that a man will have two wives, this is taken to mean that the first wife will die, as polygamy is practically unknown. Consequently if his wife falls sick, he goes through a mock marriage with a plantain tree which is then cut down and destroyed. It is believed that this is a sufficient fulfilment of the prophecy, and that the real wife will then recover. In the Punjab, when a girl's horoscope shows that she is likely to become a widow at an early age, she goes through a mock ceremony before her real marriage. In Kashmir, when a woman is thought to be under the influence of an evil planet, a common explanation of barrenness, she leaves her husband's house. He then performs a mock ceremony of marriage with her and brings her back.

In some parts, including Baroda and Kashmir, a Rājput need not necessarily go through the ceremony in person; he may, if he prefer it, send his sword to represent him.[1] In Tinnevelly the Marava zamindars may, in similar circumstances, send a stick. In the Punjab Himalayan area, when a man of good caste marries a Kanet girl, his presence at the ceremony is dispensed with. On the other hand, in Baluchistan some classes dispense with the presence of the priest: a water skin may be inflated with the Mulla's holy breath, and the marriage solemnized (miles away) by deflating it into the bride's face.

321. A Brāhūī woman lives apart from her husband after the seventh month of her pregnancy. With the Kādirs of Madras a man must desist from intercourse with his wife as soon as she is known to have conceived. The Kanwas, Koravas and Kurubas of the same Presidency and the Kurubas of Mysore do not consummate marriage for three months, so as to avoid the risk of having three members of the family within a year of marriage, which is regarded as unlucky. An Agaria does not consummate his marriage for a month, in order to satisfy himself that his wife is not pregnant. A similar precaution is taken by some Pathān clans in Baluchistan. No Maria will approach his wife in his own house, as he believes that the goddess of wealth who lives in it will be angry if it is defiled. In part of the Bastar State all the males of the village must sleep in the common dormitory during the eight months of the open season, while their wives sleep at home. The Todās allow a married woman, with the consent of her legal husband, to enter into a secondary union with another man. Sometimes she goes to live with him, but more often he visits her in her husband's house.[2] Some low castes, such as the Kallans, legitimatize bastard children, if the parents subsequently marry.[3] Certain Reddis of Madras expect a woman to cease child bearing as soon as her eldest son brings home his bride. Should she afterwards give birth to a child she would become an object of ridicule.

322. It is a general rule amongst Hindus that a man must give his sons in marriage in order of seniority, and also his daughters. Amongst the educated classes the rule is sometimes departed from when an elder son is anxious for any reason to postpone his marriage. In some parts, amongst the uneducated classes, when a child suffers from some deformity or ailment which prevents marriage, a mock ceremony, usually with a plantain tree, must be performed before the younger children of the same sex can be married. There is no hard and fast rule amongst Muhammadans, but in practice they also marry off their children in order of seniority. Two brothers may marry two sisters only when the elder brother takes the elder sister and the younger brother the younger sister. As noted elsewhere, though a man may marry a younger, he may not marry an elder, sister of his first wife (whether she be still alive or not); and where widow marriage is allowed, it is ordinarily only the younger brother of the first husband who may marry the widow.

Part II.—The Statistics.

323. The statistics regarding marriage will be found in Imperial Tables VII and XIV. In the former civil condition is shown in combination with sex, Reference to statistics.

[1] Baroda Report, 1911, paragraph 365.
[2] *The Todas*, 526. This custom reminds one of the *piraungaru* institution of the Urabunna and other Australian aborigines.
[3] *Trichinopoly Gazetteer*, 108.

age and religion, and in the latter with sex, age and caste. The former Table was prepared for practically the whole of India, the latter only for certain castes selected as representing the different sections of the community. The more important features of the statistics are exhibited, as usual, in Subsidiary Tables at the end of the Chapter, namely—

I.—Distribution by civil condition of a thousand persons of each sex, religion and main age-period at each of the last four censuses.

II.—Distribution by civil condition of a thousand persons of each sex at certain ages in each Province, State or Agency.

III.—Distribution by main age-periods and civil condition of 10,000 of each sex and religion.

IV.—Proportion of sexes by civil condition at certain ages in certain provinces.

V.—Distribution by civil condition of a thousand persons of each sex at certain ages for selected castes.

VI.—Proportion who are married and widowed at certain ages.

The meaning of the statistics.

324. The enumerators were instructed to enter each person, whether infant, child or grown up, as married, unmarried or widowed, divorced persons being treated as widowed. They were told to accept without cavil the statements made to them by the persons concerned. With Muhammadans, Christians, Animists and Buddhists, marriage has a clear and definite meaning, and there is very little scope for misunderstanding. With the Hindus, however, as is well known, the religious ceremony is by no means invariably followed by regular cohabitation, and there is often an interval of some years. There are many exceptions, especially perhaps in Bengal; but as a rule, it may be said that a girl only goes to live permanently with her husband when she attains puberty.[1] All persons who had gone through the marriage ceremony were, no doubt, returned as married, if their spouses were alive, whether cohabitation had commenced or not.

In the south of India a purely formal ceremony, or mock marriage, is performed amongst many castes before a girl is allowed to enter on regular married life, or *sambandham* (see paragraph 294). In this case ordinarily only those were shown as married who had entered into a *sambandham* union; females may very occasionally have been so returned who had merely gone through the preliminary mock ceremony, while on the other hand, some few Namputiri Brāhmans living with a *sambandham* wife may have called themselves bachelors because they did not consider a non-sacramental, or *asamskrita*, union as equivalent to marriage. Amongst a few Hindu castes although women who have lost their first husband are not allowed to re-marry, they may live permanently with a man without any social penalty (see paragraph 299) and it is possible that there has been some difference of procedure in dealing with such cases.

Except amongst the mother-kin castes of southern India and a few aboriginal tribes divorce is very rare; but the main reason for not showing divorced persons separately is that orthodox Hindus do not recognize the practice, and the return, if compiled, would have been misleading.

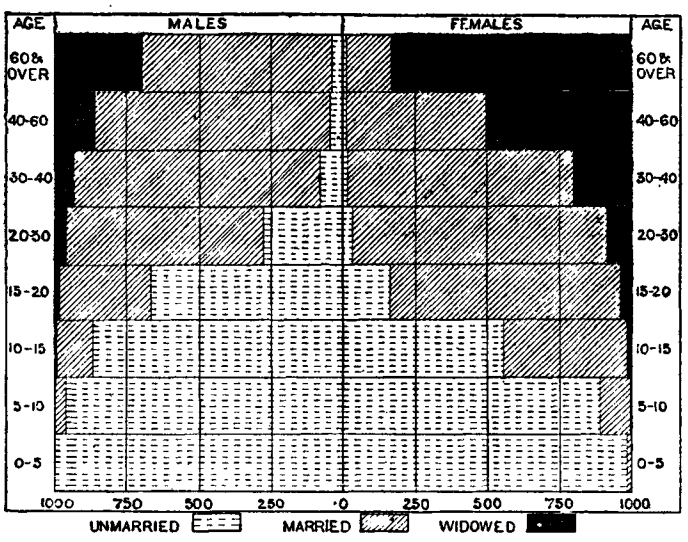
Main features of the statistics. (a) The universality of marriage.

325. In the population of all ages and religions, about half the males and one-third of the females are unmarried; 46 per cent. of the males and 48 of the females are married, and 5 and 17 per cent., respectively, are widowed. A reference to the age statistics shows that the great majority of the unmarried of both sexes are very young children, three-quarters of the bachelors being under 15 years of age, while a somewhat larger proportion of the spinsters are under 10; only one bachelor in 24 is over 30, and only one spinster in 14 is over 15. At the higher ages practically no one is left unmarried, except persons suffering from some infirmity or disfigurement, beggars, prostitutes, concubines, religious devotees and mendicants, and a few

[1] For further details see various Provincial Census Reports, *e.g.*, Punjab, 1881, page 355; Bengal, 1901, page 249; Baroda, 1911, page 151.

members of certain hypergamous groups who have been unable to effect alliances of the kind which alone are permitted to them by the rules of their community. It is persons of the above classes who contribute the 4 per cent. of the males over 40, and the 1 per cent. of the females over 30, who are not, and never have been, married.

Diagram showing the proportion per mille who are married at each age-period.



This universality of marriage constitutes one of the most striking differences between the social practices of India and those of western Europe. It has often been explained on the ground that, with the Hindus, marriage is a religious necessity. Every man must marry in order to beget a son who will perform his funeral rites and rescue his soul from hell. In the case of a girl, it is incumbent on the parents to give her in marriage before she reaches the age of puberty. Failure to do so is punished with social ostracism in this world and hell fire in the next.

326. But it is not only with the Hindus that marriage is practically universal; it is almost equally so with the Muhammadans, Animists and Buddhists. Nor is this state of things by any means peculiar to India. Many Australian tribes parcel out all girls as soon as, or before, they arrive at puberty. Amongst the aborigines of America, "to be without a wife is not only an ignominious but a most distressing plight."[1] The same is the case with most primitive races. According to Westermarck "so indispensable does marriage seem to uncivilized man that a person who does not marry is looked upon almost as an unnatural being, or at any rate is disdained."[2] The fact seems to be that it is not the Indian custom, but our own, which is unusual. It is only in the artificial social and economic conditions of the West that marriage has ceased to be regarded as inevitable, and that prudential and other considerations cause many to remain celibate. In all other parts of the world marriage is looked upon, not as a luxury, but as an absolute necessity for man and woman alike. A man needs a wife to cook for him, look after his house and help him in his work; as to women, marriage is the one end and aim of their existence—a woman who fails to marry had better never have been born.

In pointing out that the universality of marriage is by no means peculiar to the Hindus, I must guard myself from appearing to deny that with them marriage is especially essential. There is no doubt that in their case the natural tendency to marry is greatly strengthened by the social and religious sanctions which have already been mentioned. I cannot better illustrate the popular feeling on the subject than by quoting from a letter setting forth his claims to a title which was written by an Indian gentleman serving in a Native State. He says: "I managed to celebrate the marriage of the Raja's sister, who was then 29 years old, *and a great disgrace to the State.*"

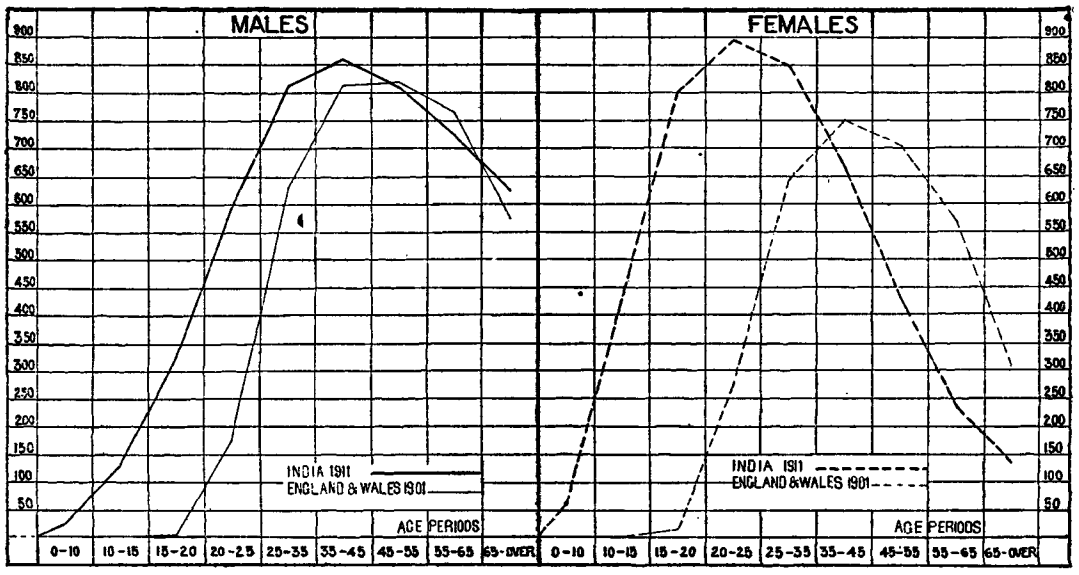
(c) The early age at which people marry.

327. Another striking feature of the Indian statistics as compared with those of western Europe, is the early age at which marriage takes place. According to M. Sundbärg's table showing the average distribution by age and civil condition of the people of western Europe according to the censuses taken about the year 1880,[3] of the population below the age of 20, only one male in 2,147 is married and one female in 142. In India, on the other hand, 10 per cent. of the male, and 27 per cent. of the female, population below that age are

[1] *Primitive Paternity*, II, 224—239.
[2] *History of Human Marriage*, 136.
[3] *Bulletin de l'Institut International de Statistique*, Tome XII, 89.

married. The number of males below the age of 5 who are married is small,

Diagram showing the proportion of the married per mille at each age-period (i) in India and (ii) in England and Wales.



but of those aged 5 to 10, 4 per cent. are married, and of those aged 10 to 15, 13 per cent. At '15—20' the proportion rises to 32, and at '20—30' to 69 per cent. Of the females under 5, one in 72 is married, of those between 5 and 10, one in ten, between 10 and 15, more than two in five, and between 15 and 20, four in five. In the whole of India there are $2\frac{1}{2}$ million wives under 10, and 9 million under 15, years of age.

328. The Hindu law books inculcate marriage at a very early age, while many of the aboriginal tribes do not give their girls in wedlock until after they have attained puberty. It has been concluded that infant marriage was foreign to the earlier inhabitants of India, that it was introduced by the Aryans, and that it is spreading gradually amongst the lower castes owing to the influence of Hinduism and the example of their high caste neighbours. I shall show further on that the facts as they exist in India are at variance with this theory which, like others of the same kind, ignores the important part played by the aborigines in the development of Indian religious ideas and social practices.

Bouglé, in criticizing Senart's theory that the origin of the caste system is to be traced to the ancient Aryan family, points out that in many ways the part played by the Aryan conquerors has been exaggerated.[1] It may now be regarded as proved that the caste system is by no means an exclusively Aryan product. In the matter of religion also the influence of the aborigines is well marked. Many of the Hindu deities are of aboriginal origin; and even the idea of metempsychosis is foreign to Vedic Hinduism. The intense desire for a son as a means of spiritual benefit is far from being peculiar to the Aryan Hindu. It is shared by many races all over the world. Amongst the Battaks of Sumatra, for example, "it is deemed absolutely necessary to one's well being, both in this world and the next to have children, no matter how they are begotten."[2] The ideas regarding purity and pollution are less fully developed in the north of India than in the south where the population is almost wholly Dravidian.

329. Meanwhile it may be noted that in this respect also the Indian custom is not by any means exceptional, and that it is only amongst the European races that marriage is postponed until a much later period in life. The idea that "primitive man knows nothing of infant marriage" has been shown to be unfounded by Hartland, who gives numerous instances of its existence amongst the most primitive tribes in Australia, Africa and other parts of the world. Hottentot girls are not infrequently married in their eighth or ninth year, and Bushman girls still younger. Amongst the Wagas a girl of only five may be married to, and cohabit with, a youth who is much older. The Mpogoro boys and girls marry and cohabit in their seventh or eighth year.[3] The Registrar General of Nyassaland in his Report on the Census of 1911 says that in that Protectorate every male over 17 and every female over 14 is married.

[1] *Essais sur le Régime des Castes*, 57—67.

[2] Warneck's *Living Forces of the Gospel*, translated by Buchanan, page 128. See also the practice of the Dinkas quoted in the footnote to paragraph 300.

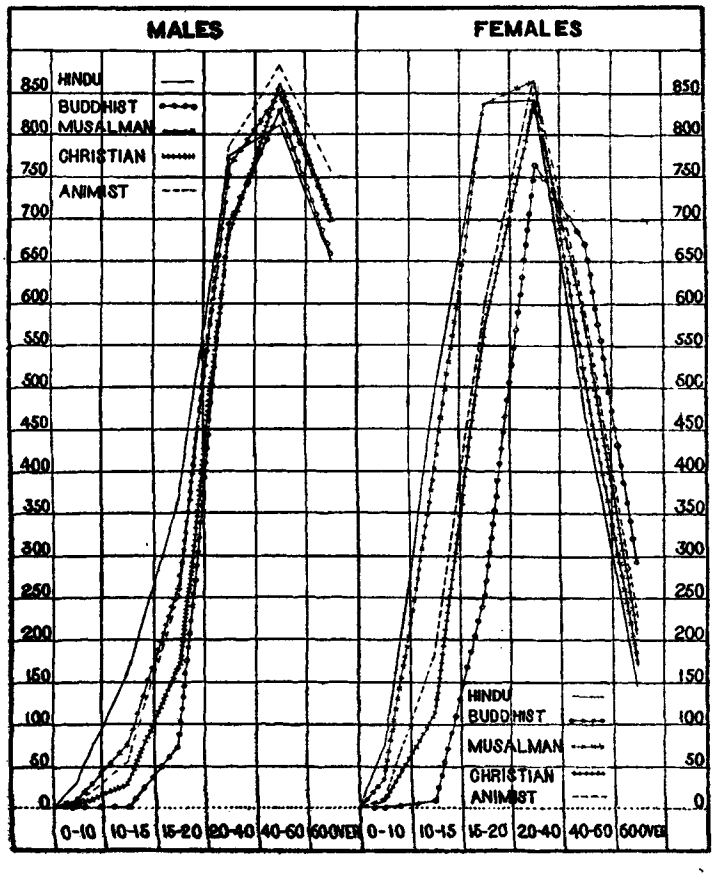
[3] *Primitive Paternity*, II, 253—272. See also Westermarck, *History of Human Marriage*, 137, 213.

330. It is only when we come to a consideration of the widowed that we find a state of things peculiarly Indian and one that seems to be derived from the prescriptions of the Hindu law-givers. The proportion of widowers (5 per cent. of the total male population) does not differ greatly from that in other countries, but that of the widows is extraordinarily large, being no less than 17 per cent. of the total number of females, against only 9 per cent. in western Europe. When we consider their distribution by age, the difference becomes more still striking, for while in western Europe only 7 per cent. of the widows are less than 40 years old, in India 28 per cent. are below this age, and 1·3 per cent. (the actual number exceeds a third of a million) are under 15, an age at which in Europe no one is even married. (c) The large proportion of widows.

The large number of widows in India is due partly to the early age at which girls are given in marriage, and partly to the disparity which often exists between the ages of husband and wife, but most of all to the prejudice against the re-marriage of widows. Many castes, especially the higher ones, forbid it altogether, and even where it is not absolutely prohibited, it is often unpopular. Although widow marriage is permitted by their religion, and the Prophet himself married a widow, the Muhammadans of India share the prejudice to some extent. How the re-marriage of widows first came to be objected to, it is impossible to say, but it seems highly probable that the interdiction originated amongst the Aryan Hindus, that it was confined at first to the higher castes, and that it has spread from them downwards.[1] The varying extent to which the lower castes have followed the lead of the higher will be discussed in a subsequent paragraph.

331. The figures quoted above are those for India as a whole, but there are great variations both by religion and locality. As more than two-thirds of the population are Hindus the proportions for them do not differ very greatly from those for all religions taken together. The proportion of the unmarried is somewhat smaller and that of the married and widowed larger. The difference is greatest in respect of females, of whom 32 in every hundred are unmarried, 49 married and 19 widowed, as compared with 35, 48, and 17 respectively in the general population. The larger number of married and widowed amongst the Hindus is the result of the earlier age at which marriage takes place. At the age-period '10—15,' for example, 49 per cent. of the Hindu females are married, as compared with only 39, 18, and 1 in the case of Muhammadans, Animists and Buddhists respectively. Only 1 in 18 of the unmarried Hindu females is over the age of 15, as compared with 1 in 14 in the population as a whole. Variation by religion. (1) Hindus.

Diagram showing the proportion per mille of each age-period who are married.



[1] For a discussion of this subject see India Census Report for 1901, paragraphs 704 to 707.

At the higher ages the proportion of Hindus of both sexes who are married is somewhat smaller than it is in the general population, and the proportion of the widowed is higher at every age-period. It will thus be seen that the three main features of the Indian marriage statistics — the universality of marriage, the early age at which marriage takes place and the large proportion of widows — are more prominent amongst the Hindus than in the population as a whole.

(2) Muhammadans.

332. The proportions for Muhammadans differ considerably from those noted above. The proportion of the unmarried is larger and that of the married and widowed smaller. Of every 100 males 53 are unmarried, 43 married and 4 widowed, while of the same number of females 38 are unmarried, 47 married and 15 widowed. The difference is most noticeable amongst the young of both sexes. Under the age of 5, the proportion of Muhammadan girls who are married is not much more than a quarter of the corresponding figure for Hindus, and between 5 and 10, it is only a half. It is not until the age-period '15—20' that an equality between the proportions is reached, while above that age the relative number of females who are married is greater amongst Muhammadans than amongst Hindus. The Muhammadans have fewer widows at all ages, but the difference is most marked in the prime of life. This is owing to the fact that women who lose their first husband while still capable of bearing children have less difficulty than their Hindu sisters in marrying a second time. A prejudice against widow marriage exists, however, amongst many classes of Muhammadans, especially those who are descended from local converts. The effect of this is clearly seen from a comparison of their statistics with those of the Buddhists who have only seven widows to every ten of the Muhammadans.

(3) Animists.

333. The Animists have exactly the same proportion of married males as the Muhammadans, but more of them are unmarried and fewer are widowed. In respect of females the difference is much more marked : of every hundred, 45 are spinsters, as compared with only 38 in the case of the Muhammadans, while 44 are married and 11 are widowed against 47 and 15 respectively. The difference is due to the higher age at which the Animistic tribes enter into wedlock. At the age-period '10—15' only 18 per cent. of their females are married, or less than half the Muhammadan proportion, and at '15—20' only 60 per cent., or less than three-fourths. On the other hand, at all ages above 30, the proportion of Animistic females who are married is much larger than it is with the Muhammadans.

(4) Buddhists.

334. The Buddhists, who are practically confined to Burma, marry even later than the Animists, with the result that 57 per cent. of their males and 52 per cent. of their females are unmarried. Only 39 and 37 per cent. respectively are married and 4 and 11 per cent. are widowed. Under the age of 15, marriage is extremely rare, and in the age-period '15—20' only 1 male in 14 and 1 female in 4 is married. It is not till after the age of 40 that the proportion who are married exceeds that amongst Animists. The proportion of widowers is intermediate between that for Muhammadans on the one hand and Christians and Animists on the other ; but that of widows is the lowest of all. The proportion of the unmarried has been rising slowly but steadily since 1891, and that of the widowed has been falling.

(5) Christians.

335. In considering the statistics for Christians, it has to be borne in mind that many of them are recent converts who were already married at the time when they entered the fold. The proportion who are unmarried is larger, and that of the married smaller, than in any other important religious community except the Buddhists. The proportion of the widowed is much the same as amongst the Buddhists and Animists, but the age return suggests that this is due partly to a difference in the age distribution, and to a relatively smaller number of Christian females at the higher ages when widowhood is naturally most frequent. Many more girls are married before the age of 20 than is the case with the Buddhists.

Variation by locality.

336. The marriage customs of the people vary, not only according to religion, but also according to locality. In the North-West Frontier Province, Burma

and Cochin nearly three-fifths of the males are unmarried against 43 per cent. in the Baroda State and 44 in Bihar and Orissa and the Central Provinces and Berar. The proportion of unmarried females ranges from 28 per cent. in the Baroda State and 34 in Bengal to 45 per cent. in the North-West Frontier Province and Travancore and 52 per cent. in Burma. Married males number 48 per cent. and upwards in the Hyderabad State, the Central Provinces and Berar, Bihar and Orissa, Baroda State and the Central India Agency against 40 per cent. or less in the North-West Frontier Province, Punjab, Burma, Assam, Cochin and Mysore. Of every 100 females, 54 are married in Baroda and 50 or more in Ajmer-Merwara, Bombay, the Central Provinces and Berar, the United Provinces and Hyderabad against only 38 in Burma, 41 in Cochin and Travancore, and 42 in Assam and Mysore. The proportion of widowers is more than twice as great in the Punjab as it is in Bengal, Madras and Hyderabad, while that of widows exceeds 19 per cent. in Madras, Mysore and Bengal and is barely 10 per cent. in Burma, the North-West Frontier Province and Kashmir. The proportion of girls who are married under the age of 5 is negligible in Assam, Bengal, Burma, the North-West Frontier Province, the Punjab and the States of Southern India; but in Bihar and Orissa, Bombay and Hyderabad it is 3 per cent., and in the Baroda State it exceeds 8 per cent. It would be tedious to discuss in detail the variations at each age-period, but it is desirable to examine somewhat more fully the local prevalence of infant marriage, on the one hand, and on the other, the varying proportions of the widowed at the reproductive time of life, *i.e.*, between the ages of 15 and 40.

Infant marriage.

337. In considering the question of infant marriage it must be remembered that with the Hindus marriage is not necessarily, nor even usually, followed immediately by cohabitation. At the same time, in some parts cohabitation often takes place before the child-wife has reached the age of puberty, and it does so, at the latest, immediately after her first menstruation.

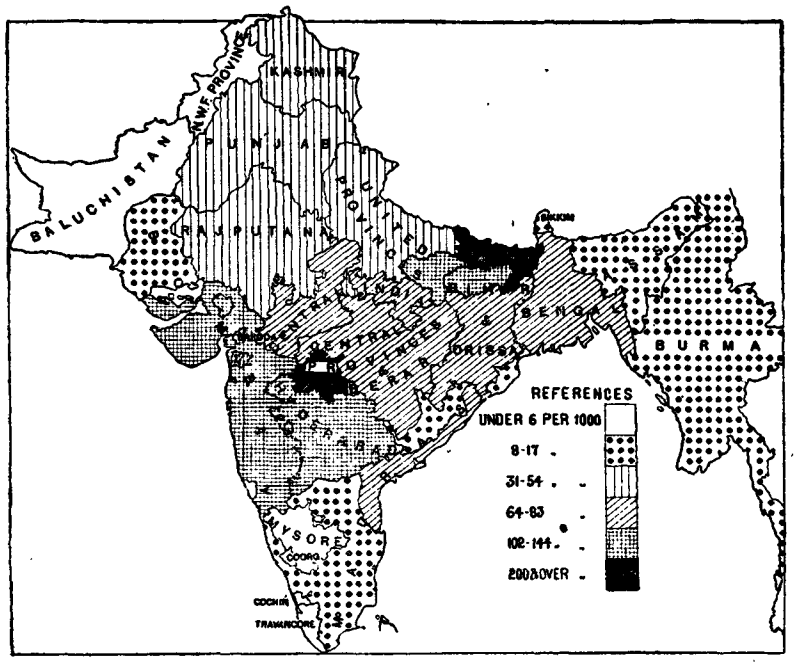
In the whole of India, 7 boys and 14 girls per thousand of each sex in the age-period '0—5' are married, 37 and 105 respectively in the period '5—10' and 129 and 430 in the period '10—15.' In Assam, Burma, the North-West Frontier Province, Cochin, Travancore and Mysore marriage before the age of ten is practically non-existent. The custom prevails chiefly in Bihar and Orissa, Bombay, Baroda, the Central India Agency and Hyderabad. In other words infant marriage is rare in the east, west and south of India and prevails chiefly in certain central tracts touching on one side or the other a line drawn north-eastwards from Bombay to Bhagalpur. In Baroda, of every thousand children of each sex aged '0—5,' 39 males and 83 females are married, and of those aged '5—10,' 111 males and 188 females. In this latter age-period the proportion in Bihar and Orissa is slightly higher in the case of females, while in Hyderabad no fewer than 219 females in every thousand are married. As already stated, infant marriage is most common amongst Hindus, of whom in the whole of India, 10 males and 18 females in every thousand children aged '0—5' are married, 48 males and 132 females in the age-period '5—10,' and 159 males and 488 females in the age-period '10—15.' The number per mille who are married at these early ages is much smaller amongst the Muhammadans, and much smaller still amongst Christians and Animists, while amongst the Buddhists marriage below the age of 10 is practically unknown, and is extremely rare below the age of 15. The local variations in the custom amongst Hindus follow the same course as has already been described in the case of the population as a whole. They are also much the same among Muhammadans except that in their case the practice is relatively less prevalent in Bombay; the reason is that the Muhammadans are found chiefly in Sind, where early marriage is less common than in the rest of the Presidency. Similar variations often occur within provincial boundaries. A notable instance

Statement showing the proportion per mille of each sex who are married at the age-periods '0—5' and '5—10' respectively.

	0—5.		5—10.	
	Males.	Females.	Males.	Females.
All Religions	7	14	37	105
Hindu .	10	18	48	132
Musalman .	2	5	15	65
Christian .	2	4	6	15
Buddhist .	...	...	...	...
Animist .	4	4	10	22

of this is afforded by Bihar and Orissa. In that province as a whole, the number per mille of Hindu boys and girls aged '5—10' who are married is 126 and 219 respectively. Amongst boys the proportion ranges from 4 in Orissa to 228 in North Bihar, while in the district of Darbhanga it reaches the extraordinary figure of 481. Similarly in the case of girls: the number per mille who are married at this age in Orissa is 33, while in North Bihar it is 345, and in the Darbhanga district 617.

Map showing the number per thousand Hindu females aged 0—10 who are married.



Infant marriage is far more common in the Darbhanga district than anywhere else in India. Nearly half the boys and more than three-fifths of the girls aged '5—10' are married. The reasons for this very exceptional state of things were investigated in 1901 (paragraph 729 of the last Report), but no very definite result was arrived at. The practice is generally attributed to the influence of a special class of Brāhmans, but it is difficult to say why these Brāhmans should inculcate infant marriage more than other members of the priestly caste.

In the general population there has been practically no change since 1891 in the prevalence of infant marriage amongst males. The proportion of child-wives is higher by a fraction than it was in 1901, but a good deal less than at the preceding census. Amongst Muhammadans the number of children of both sexes who are married below the age of 10 seems to be gradually diminishing. The proportion who are married amongst the Animistic tribes, though lower than in 1901, is practically the same as it was twenty years ago.

he castes most idicted to infant arriage.

338. The statistics of marriage by caste are of great interest in connection with this subject. They show that while the Hindus as a body are more addicted to infant marriage than any other religious community, the high castes are usually far less prone to it than the low. Thus in Bengal the castes with the largest proportion of child-wives are the Pod, Dom, Chāsi Kaibartta, Bāgdi and Muchi, the proportion per thousand girls aged '0—5' who are married ranging from 43 in the first mentioned caste to 9 in the last two. The Brāhmans, on the other hand, have only 3 girls per mille who are married at that age and the Baidyas and Kāyasthas only 2. The same difference is to be seen in the proportion of girls who are married between the ages of 5 and 12. It is to be noted that in this province the Muhammadan Jolāhās, who are descended from local converts and practically form a caste of the Hindu type, are as much addicted to infant marriage as any Hindu caste except the Pod and Dom. In Bihar and Orissa the Dhānuks, Tāntis, Kumhārs, Barais and Goālās have from 72 to 102 girls per mille who are married in the age-period '0—5' and from 383 to 630 between the ages of 5 and 12. Amongst the Bābhans, Brāhmans and Kāyasthas, on the other hand, the proportion at the lower age ranges from 8 to 13, and at the higher from 60 to 178. Amongst the Rājputs the proportions are 19 and 105 respectively. In Bombay only 7 Brāhman girls per mille are married at the age '0—5' as compared with the Mahars' 46, the Lingayats' 79, the Bharvāds' 83, the Bedars' 105 and the Chhatris' (mostly weavers) 113. In Baroda infant marriage prevails chiefly amongst the Kadwa Kunbis, of whom 625 girls per mille are married at the age '0—5,'

and 894 at the age '5—12.' As noted in a previous paragraph, this caste have a marriage season only once in every ten or eleven years; and when this season comes round every spinster is provided with a spouse however tender her age may be. The high proportion of the married amongst this community is due to the fact that the last marriage season occurred only a few months before the census. In the Central Provinces and Berar, Rajputana and the United Provinces the castes most addicted to infant marriage also belong to the lower social strata, but an exception to this general rule occurs in the Central India Agency and Hyderabad, in both of which tracts infant marriage is most common amongst the Brāhmans, while in the former the Rājputs take the second place.

339. As a general rule, the castes who practise infant marriage allow their widows to marry again, with the result that, in spite of the early age at which children are given in wedlock, the proportion of widows is smaller than amongst many other castes. Thus in Bihar and Orissa none of the five castes mentioned above as being specially addicted to infant marriage have more than 140 widows per thousand females aged '20—40,' whereas with the Kāyasthas, Bābhans and Brāhmans the proportion ranges from 217 to 246. The Kunbis, Mahārs and Bharvāds of Bombay have at the most 133 widows per thousand females of the above age-period, while the Brāhmans of the same province, with far fewer child-wives, have 247. The great majority of the castes practising infant marriage are innocent of the custom of hypergamy. There are no restrictions on marriage beyond the ordinary rule of endogamy, the bride-price is usually very small, and the marriage ceremony comparatively inexpensive.

It may be added that where infant marriage is most common, there is often less inequality between the ages of husband and wife than where it is comparatively rare. Thus amongst the Tāntis, Kumbārs and Goālās of Bihar and Orissa the proportion of husbands to wives at the age-period '5—12' ranges from 66 to 75 while the corresponding proportions for Brāhmans, Bābhans and Kāyasthas are 23, 45 and 57 respectively. Amongst the Kadwa Kunbis of Baroda, who at the recent census had a larger proportion of child-wives than any other community in India, the proportion is 69. Where the ages are fairly equal, there is obviously less danger of early widowhood. Thus the Brāhmans of Hyderabad, though they marry their children far earlier than the Brāhmans of Bengal, have a much smaller proportion of widows at the child bearing ages. The disparity of ages between husband and wife is greatest in the case of Bengal castes, where among the Pods, Muchis, Brāhmans and Kāyasthas there are only 11 husbands to every 100 wives in the age-period '5—12.' In this province more than in any other part of India the males are in the habit of marrying immature wives far younger than themselves.

340. The influence of locality on the practice of infant marriage is another feature that is brought out very clearly in the statistics of marriage by caste. Amongst the Brāhmans, the proportion of girls aged '0—5' who are married is only 3 per mille in Bengal, and it is 7 per mille or less in Bombay, Madras and several Native States; while in Bihar and Orissa and the Central Provinces and Berar it is 12, in Hyderabad 31, and in the Central India Agency 60, per mille. The corresponding proportion amongst the Goālās, Kumhārs and Tāntis of Bengal is only 7, while amongst those of Bihar and Orissa it is 72, 77 and 84 respectively; amongst the Telis of Bengal it is 8 and amongst those of Bihar and Orissa 58. The Chamārs of the Punjab have only 2 wives per thousand girls of this age; those of the United Provinces have 11, of the Central Provinces and Berar 18, and of Bihar and Orissa 63; the Agarwals of the Punjab have 2, while those of the United Provinces 17.

General conclusions.

341. We can now proceed to test the various theories as to the origin of infant marriage. As already mentioned, it has been assumed that the custom originated with high caste Hindus and spread gradually from them to the lower castes. Its origin has, therefore, usually been sought in the social conditions of the higher castes. The statistics show, however, that the practice is least common in the north-west of India, where the Aryan element is strongest, and that elsewhere it is often most prevalent amongst the lower rather than the higher castes, *i.e.*, amongst the communities of Dravidian origin. It exists, as we have seen, in many other parts of the world, and

is by no means peculiar to this country. When the Aryans first came to India they were strangers to infant marriage. In the society depicted in the Rig and Atharva Vedas, courtship of a modern type was fully recognized; and the consent of the girl's father or brother was sought only when the young people had themselves come to an understanding. Neither in the dramatic nor in the epic literature does child marriage play any noteworthy part, nor is it known in the legendary literature of the Buddhists. It may, therefore, be concluded that it was either a feature of the primitive Dravidian culture, or the result of contact between it and the culture of the Aryans, rather than a spontaneous development of the Aryan culture itself. In the former case it must have arisen in conditions common to the Dravidians and the other primitive races who also observe it, rather than in any peculiarities of the caste system. In a state of society addicted to cousin marriage, where it was recognized that a particular boy and girl ought to marry, it would be natural to perform the ceremony whenever an opportunity occurred. And where marriage was universal, it may well have become the practice to provide each child with its mate as soon as a suitable one was discovered. The child wife is often little better than a drudge; and the mothers of sons would naturally like to get wives for them quickly in order to utilize their services in the house. On the other hand, where the wife is purchased, the parents of a girl would be anxious to pocket the bride-price at the first opportunity; and the inducement to do so would be especially strong where marriage by capture is a recognized institution. A marriage, again, is usually an occasion for some display, the parents becoming for the nonce persons of importance in their community; and it is conceivable that they might be glad to pose in this position as soon as possible.

342. There is one obvious objection to the theory that the Dravidians practised infant marriage before they came in contact with the Aryans—most of the existing Animistic tribes marry as adults. There are, however, some exceptions. Amongst the Todās a child is often given in wedlock when only two or three years old.[1] Similar customs are widespread amongst many low castes, such as Dhed and Chamār, which are still but one step removed from Animism, and it might be argued that these low castes brought with them from their previous culture the practices in which they still indulge.

But on the whole, it seems more likely that the practice had its origin, neither in the pure Dravidian, nor in the pure Aryan, culture, but was the result of their impact. The non-Hinduized Dravidian tribes, though ordinarily they do not give their girls in marriage before puberty, allow them great sexual freedom so long as they are spinsters. When such tribes come under the influence of Hinduism, this premarital communism falls into disrepute. The simplest method of putting an end to it would obviously be by providing the girls with husbands before the promptings of nature could lead them astray. In the same way the new-born desire to get virgin wives for their sons would lead parents to select girls who are so young that there can be little fear of their having already lost their virginity. This hypothesis is the one which, on the whole, seems to fit most closely into the facts. It explains how it is that while the non-Hinduized tribes have adult marriage, those that have become Hinduized are ordinarily more addicted to infant marriage than any other section of the community.

343. It is unnecessary to dwell longer on these speculations as to the reasons which first led Indian parents to give their children in wedlock long before they are capable of bearing children, the less so as it is by no means certain that the practice originated everywhere in the same way. We may, however, advert for a moment to the causes which have been suggested by those who think that the custom originated with the Aryan Hindus; for although it had an origin independent of the caste system, it is of course quite possible that there may be incidents of that system which tend to encourage or perpetuate it. Those who hold the Aryans responsible for the introduction of infant marriage have attributed it to the rigidity of the connubial rules and the consequent desire of parents to get their girls safely mated to suitable husbands, before they can bring shame on their family by making an improper alliance on their own account; to the difficulty which often occurs in obtaining such a husband and the con-

[1] *The Todās*, 502.

sequent haste to clinch the matter whenever one is found ; and to the custom of hypergamy. The first two considerations would no doubt often lead to early marriages in a community where they are already regarded as permissible. The practice of hypergamy does so in some cases, but not in others. The boys of the higher sections are in great demand as husbands ; they are the only ones available for girls of their own rank, and they are also eagerly sought for by parents of girls of inferior status, who are anxious, by an alliance with them, to improve their own social position. Consequently when the father of a girl can afford to pay a heavy bridegroom price, he may give her in marriage, however young she may be, whenever a suitable husband is forthcoming. On the other hand, hypergamy often leads to the postponement of marriage. A poor man with many daughters finds it extremely difficult to pay the bridegroom price ; and it often happens in consequence that his girls remain unmarried until long after the age of puberty. So frequently is this the case that, in various castes, the hypergamous sections no longer penalize a man for failing to give his daughters in marriage before they attain puberty. The Rājputs, who are much addicted to hypergamy, are by no means in the front rank as regards infant marriage. On the whole, therefore, it cannot be said that hypergamy leads to early marriage. It seems rather to be the case that infant marriage is most common where the difficulty of obtaining a husband is small and the marriage ceremony inexpensive. Another cause tending to encourage the marriage of very young girls where that of widows is forbidden, which has not so far as I know previously been suggested, is the fact that girls are wanted as wives by widowers as well as bachelors. When a man loses his wife, his first thought is to get another. The result of this unequal demand is that there are not enough girls of marriageable age to go round, and younger ones must be taken

It seems obvious that grown up men do not from choice marry immature wives. The Baroda Superintendent mentions that in Gujarat widowers who can afford to pay a large bride price usually bring their wives from Kathiawar, because there the girls are kept unmarried until they are sixteen or even older.

The late Sir J. Campbell was of opinion that early marriage was due to the belief that of all classes of dead who walk and trouble the living, none are more troublesome and dangerous than those who die with unfulfilled wishes. The great wish of a Hindu's life is to get married and have children, and no class is so likely to give trouble as those who die unwed.[1]

Present day tendencies.

344. It is difficult to draw from the statistics in Subsidiary Table I any definite conclusion as to whether infant marriage is becoming more or less common, but so far as they go, they point to a slight diminution of the practice. The figures for 1901 were abnormal owing to the famines of 1897 and 1900, and it is safer to take the year 1891 as the basis of comparison. There are now 18 Hindu girls per mille who are married at the age '0—5' as compared with only 16 at that time, but at the age '5—10' the proportion has fallen from 146 to 132 and at '10—15' from 542 to 488. Amongst Muhammadans the proportion at the first mentioned age-period has fallen from 7 to 5, at the second from 83 to 65 and at the third from 474 to 393.

Amongst the low castes with whom the practice is most common the feeling in favour of infant marriage is extremely strong ; so much so that parents who fail to give their children in marriage at an early age often find great difficulty in doing so afterwards, the idea being that the delay must be due to the existence of some physical or mental defect. Many of these castes regard infant marriage as a badge of respectability, and encourage it on that account.

The practice has been denounced by many social reformers since Mr. Malabari opened the campaign a quarter of a century ago ; and the Social Conference which holds its meetings annually in connection with the National Congress has made the abolition of child marriage one of the leading planks in its platform. It is, as we have seen, strongly discouraged by the Brahmos in Bengal and the Aryas in Northern India. The more enlightened members of the higher castes, who do not allow widows to re-marry, are beginning to realize how wrong it is to expose their daughters to the risk of lifelong widowhood, and a feeling against infant marriage is thus springing up amongst them.

The Maithil Brāhmans of Bihar are endeavouring to fix the minimum age for marriage at 12 in the case of females and 16 in the case of males. In various parts of India numerous

[1] *Poona Gazetteer*, 539.

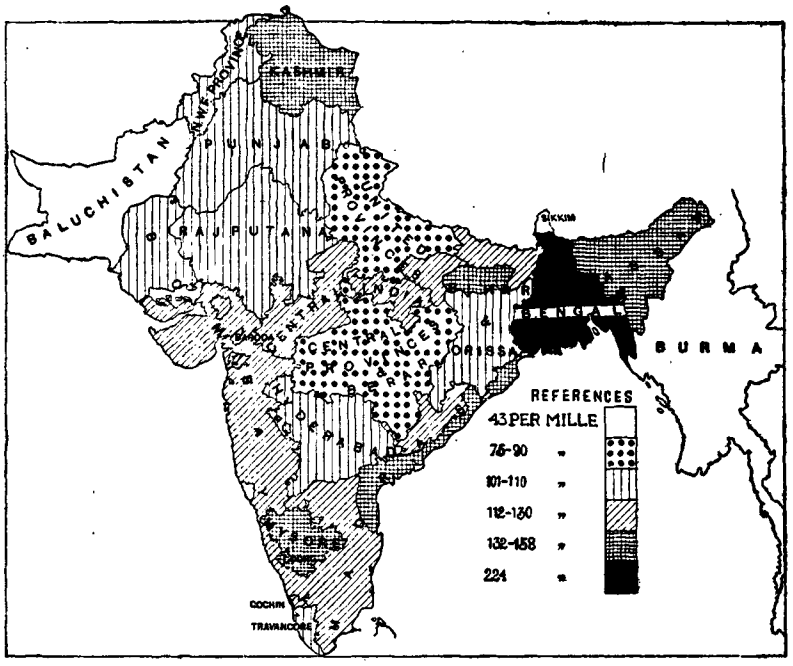
castes have passed similar resolutions at their conferences. The Muhiyal Brāhmans of the Punjab have declared 13 and 18 to be the minimum age limit for girls and boys respectively, and in some parts even the lower castes are beginning to discourage the practice. The Goālās of Bihar, who have recently shown much activity in trying to raise themselves, are endeavouring to put a stop to infant marriage in their community. So also are the Namasudras of Bengal. The steps taken by the Rājputs of Rajputana to discourage early marriage were described in the last Report (paragraph 733).

345. Though the evils of child marriage are undoubted, the subject is not one with which the British Government can exercise much direct interference, and the only legislative measure adopted has been the enactment of a law which makes it penal for a man to have intercourse with his wife before she is twelve years old. In two Native States, however, bolder action has been taken. In Mysore an Act has been passed forbidding the marriage of girls under eight altogether, and that of girls under fourteen, with men over fifty, years of age. The object of the latter provision is to prevent those unequal marriages of elderly widowers with very young girls which are popularly believed to be so disastrous to the health of the latter, and which in any case must result in a large proportion of them leading a long life of enforced widowhood. The Gaekwar of Baroda, the pioneer of so much advanced legislation, has gone further. He passed for his State in 1904, in the face of a good deal of popular opposition, an "Infant Marriage Prevention Act," which forbids absolutely the marriage of all girls below the age of nine and allows that of girls below the age of twelve and of boys below the age of sixteen, only if the parents first obtain the consent of a tribunal consisting of the local Sub-Judge and three assessors of the petitioner's caste. Consent is not supposed to be given except on special grounds, which are specified in the Act.

In Mysore the marriage of girls under five years of age was always rare, and it is now practically unknown. At the age '5—10' the number per mille who are married has fallen from 51 in 1891 to 8 at the present census. This decrease is no doubt largely the result of the legislation referred to above.

In Baroda the census shows that there has been a large increase as compared with 1901 in the proportion of both sexes below the age of ten who are married. This is due partly to the fact that there has recently been a marriage season of the Kadwa Kunbi caste (see paragraph 315) when every child was married. The statistics for 1901, moreover, were abnormal owing to the famine of 1900. But even allowing for these disturbing causes it must be admitted that the effect of the legislation on the subject has not yet been very noticeable. The statistics of the working of the Act show that in the first seven years after it was passed into law, there were about 22,000 applications for exemption from its provisions, of which only 5 per cent. were rejected. Although it is very unlikely that all cases of infringement came to notice, there were 27,334 prosecutions, of which 86 per cent. ended in conviction. As with most legislation of this kind, the educative value is probably greater than

Map showing the number per thousand Hindu females aged '15—40' who are widowed.



the direct effect; and it may be anticipated that, as time goes on, the people of the State will learn to modify their views on the subject of child marriage in the direction indicated by the new law.

346. In the whole of India no fewer than 11 per cent. of the females aged '15—40' are widowed. Amongst the Hindus the proportion is 12, and amongst Muhammadans 9, per cent. The local variations are very great. Excluding Baluchistan, where the statistics are incomplete, the proportion is smallest in the North-West Frontier Province and Burma (6 per cent.), Kashmir (7 per cent.) and the Central Provinces and Berar and the Punjab (8 per cent.). The proportion does not differ greatly from that for the whole of India in Bombay, Madras, the United Provinces, Baroda, Cochin and the Agencies of Central India and Rajputana, but it reaches 13 per cent. in Mysore and Assam, while in Bengal it exceeds 16 per cent. The local variations amongst Hindus follow the same general lines as those in the population as a whole. But in their case the excess of widows in Bengal, as compared with other parts of India, is greatly accentuated, the proportion in that province being no less than 224 per mille, or nearly a quarter of the total number of the females at the age-period in question. Amongst Muhammadans, the proportion of widows (11 per cent.) at the above age-period is not higher in Bengal than it is in several other provinces; the maximum proportion, excluding the minor units, is found in Bihar and Orissa (12 per cent.) and the minimum in Kashmir (5 per cent.). The corresponding proportion of widows amongst the Buddhists and Animists is only 6 and 7 per cent. respectively. In the case of the latter there are great local differences. In Bombay and Rajputana the proportion is only 3 and 4 per cent. respectively; it is 6 per cent. in the Central Provinces and Berar, 7 per cent. in Burma, 8 in Bihar and Orissa and 9 in Assam. **The proportion of widows aged 15–40.**

The statistics of marriage by caste show that except in Bengal the proportion of widows is greatest amongst the higher castes. Thus in Bihar and Orissa, of every hundred females aged '20—40' more than one-fifth are widowed amongst the Bābhans, Brāhmans, Kāyasthas and Rājputs, and one-eighth or less, amongst the Chamārs, Chāsās, Dhānuks, Dhobis, Goālās, Kumhārs, Koiris, Lohārs, Musahars, Telis and others. In Bombay amongst Brāhmans one-fourth, and amongst the Marāthās and Lingayats, one-fifth of the females at this age-period are widowed, while amongst the Mahārs, Lohānas, Kunbis, Kolis and Agris the proportion is less than one-seventh. The same rule applies in the Central Provinces and Berar, the Punjab and the United Provinces, and also in Madras, except that here two comparatively low castes—the Kamsālas and Tiyans—have also a very large proportion of widows. The Kamsālas, it is to be noted, lay claim to a Brahmanical origin.

347. The number of widows per thousand females, which was 187 in 1881, fell to 176 in 1891; it rose to 180 in 1901 and has now fallen to 173, the lowest on record. The decrease since 1901 is shared by all the religious communities. It is greatest in the case of the Animists, who have now only 114 widows per mille compared with 139 at the previous census. The explanation is that at the time of that census the conditions were abnormal, owing to the famines of 1897 and 1900, which hit the primitive Animistic tribes harder than any other section of the community and caused an unusually high mortality amongst them. The proportion at the recent census is almost the same as it was in 1881 and 1891. Amongst the Muhammadans the proportion of widows has declined steadily since 1881, and is now only 148 per mille compared with 170 in that year. It would seem that the prejudices against widow marriage are gradually becoming weaker. The proportion of Hindu females who are widowed, though larger by 2 per mille than in 1891, is less by 9 per mille than it was in 1881. The proportion who are widowed at all ages below 30 in the total population is larger now than it was twenty years ago, but there is a slight improvement between the ages of 20 and 30. **Comparison with previous censuses.**

The variations in the distribution of the population by civil condition are often the result of a change in the age constitution. Thus in the Punjab the falling off which has occurred during the last decade in the proportion of females who are married is due to plague, which caused the heaviest mortality amongst persons in the prime of life and the least at the two extremes.

Present day tendencies.

348. The prohibition of widow marriage is a badge of respectability. Castes who do not allow it rank higher on that account in social estimation. As will be seen in Chapter XI castes are sometimes divided into two sections, the one allowing and the other forbidding the practice; and in such cases the latter will often refuse to intermarry with the former. There is thus a strong tendency amongst the lower Hindu castes to prohibit, or at least to discountenance, the marriage of widows. At the other end of the social structure there is a movement in the opposite direction. Many social reformers have inveighed against the condemnation of virgin widows to perpetual widowhood, and have pointed out that the custom is a modern innovation which was unknown in Vedic times. In many provinces there have recently been cases in which such widows have been given in marriage a second time, not only amongst Brahmos and Aryas, who naturally lead the way, but also amongst orthodox Hindus. A very well-known instance occurred not long ago in Calcutta, where a high class Brāhman, who holds a distinguished official position, gave his widowed daughter in marriage a second time. A number of such marriages have taken place amongst the Dhātias of the Bombay Presidency. It is said that in the United Provinces considerably more than a hundred widows have been re-married in the last ten years. The actual results no doubt are small so far, but the first step has been taken and the most violent of the opposition has perhaps been overcome.

SUBSIDIARY TABLE I.

Distribution by civil condition of 1,000 of each sex, religion and main age period at each of the last four censuses.

Age.	Unmarried.				Married.				Widowed.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13
					All Religions.							
Males	**490**	**492**	**487**	**484**	**456**	**454**	**465**	**467**	**54**	**54**	**48**	**49**
0—5	993	993	994	975	7	7	6	24	...	...	...	1
5—10	962	962	962		37	36	36		1	2	2	
10—15	866	860	841	843	129	134	154	152	5	6	5	5
15—20	665	650	621	617	322	334	368	369	13	16	11	14
20—30	276	275	255	262	687	686	715	703	37	39	30	35
30—40	79	87	75	78	857	847	863	863	64	66	57	59
40—60	44	49	38	41	819	816	837	838	137	135	125	121
60 and over	38	39	28	32	660	669	687	693	302	292	285	275
Females	**344**	**344**	**339**	**323**	**483**	**476**	**485**	**490**	**173**	**180**	**176**	**187**
0—5	985	986	986	923	14	13	13	75	1	1	1	2
5—10	891	893	874		105	102	123		4	5	3	
10—15	555	559	491	481	430	423	495	500	15	18	14	19
15—20	163	179	132	122	800	777	833	834	37	44	35	44
20—30	34	40	26	22	884	868	893	882	82	92	81	96
30—40	16	21	13	11	784	765	779	764	200	214	208	225
40—60	12	13	10	7	487	484	477	476	501	503	513	517
60 and over	12	12	8	5	158	163	143	149	830	825	849	846
					Hindu.							
Males	**470**	**475**	**472**	**470**	**472**	**466**	**478**	**478**	**58**	**59**	**50**	**52**
0—5	990	992	993	969	10	8	7	30	...	...	...	1
5—10	950	952	953		48	46	45		2	2	2	
10—15	835	833	811	818	159	160	183	176	6	7	6	6
15—20	626	613	587	589	359	369	401	395	15	18	12	16
20—30	259	260	245	251	703	698	725	712	38	42	30	37
30—40	77	87	77	78	856	843	865	859	67	70	58	63
40—60	45	51	40	41	811	805	831	830	144	144	129	129
60 and over	37	40	29	33	649	654	675	679	314	306	296	288
Females	**317**	**321**	**319**	**307**	**495**	**485**	**495**	**496**	**188**	**194**	**186**	**197**
0—5	981	983	983	910	18	16	16	87	1	1	1	3
5—10	863	872	850		132	122	146		5	6	4	
10—15	495	511	442	446	488	468	542	533	17	21	16	21
15—20	122	141	100	101	836	810	862	849	42	49	38	50
20—30	23	32	19	19	887	867	895	877	90	101	86	104
30—40	13	20	12	10	773	751	772	751	214	229	216	239
40—60	9	11	9	7	468	467	468	462	523	522	523	531
60 and over	8	8	6	5	142	150	133	140	850	842	861	855
					Musalman.							
Males	**527**	**526**	**519**	**515**	**427**	**432**	**440**	**445**	**46**	**42**	**41**	**40**
0—5	998	997	997	990	2	3	3	10	...	...	...	...
5—10	984	982	983		15	17	16		1	1	1	
10—15	922	914	904	907	75	83	93	90	3	3	3	3
15—20	727	714	674	684	263	276	316	306	10	10	10	10
20—30	295	290	257	280	671	679	714	691	34	31	29	28
30—40	72	77	62	74	869	870	886	878	59	53	52	48
40—60	34	38	28	35	848	856	862	866	118	106	110	99
60 and over	28	29	20	27	697	717	731	733	275	254	249	249
Females	**379**	**376**	**365**	**350**	**473**	**471**	**475**	**480**	**148**	**153**	**160**	**170**
0—5	995	992	992	949	5	7	7	49	...	1	1	2
5—10	932	927	914		65	70	83		3	3	3	
10—15	595	597	514	517	393	391	474	470	11	12	12	13
15—20	137	161	104	120	834	808	867	849	29	31	29	31
20—30	27	33	20	22	909	898	911	902	64	69	69	76
30—40	14	17	11	11	806	801	786	788	180	182	203	201
40—60	10	12	9	8	505	505	462	490	485	483	529	502
60 and over	10	10	8	7	170	175	142	159	820	815	850	834

SUBSIDIARY TABLE I—*contd.*

Distribution by civil condition of 1,000 of each sex, religion and main age period at each of the last four censuses—*contd.*

Age.	Unmarried.				Married.				Widowed.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	
Christian.												
Males	**563**	**574**	**570**	**599**	**401**	**391**	**399**	**371**	**36**	**35**	**31**	**30**
0—5	998	998	997	997	2	2	2	3	...	...	1	...
5—10	993	994	994		6	5	5		1	1	1	
10—15	970	972	979	986	29	26	20	14	1	2	1	...
15—20	829	841	840	898	166	155	157	100	5	4	3	2
20—30	445	465	490	570	539	518	500	417	16	17	10	13
30—40	99	105	104	175	862	853	865	789	39	42	31	36
40—60	38	39	40	49	862	861	870	860	100	100	90	91
60 and over	27	26	26	29	704	707	712	731	269	267	262	240
Females	**460**	**465**	**456**	**450**	**422**	**409**	**420**	**398**	**118**	**126**	**124**	**152**
0—5	996	997	997	992	4	3	3	7	...	...	...	1
5—10	984	984	987		15	15	12		1	1	1	
10—15	884	885	882	900	113	108	116	97	3	7	2	3
15—20	418	428	398	424	570	554	591	559	12	18	11	17
20—30	99	92	89	84	854	855	866	846	47	53	45	70
30—40	42	38	40	30	821	809	817	769	137	153	143	201
40—60	29	26	31	17	571	546	545	482	400	428	424	501
60 and over	23	22	25	13	205	174	180	146	772	804	795	841
Buddhist.												
Males	**574**	**570**	**567**	**588**	**384**	**387**	**384**	**374**	**42**	**43**	**49**	**38**
0—5	1,000	1,000	1,000	1,000	...	...	...	...	...	...	...	...
5—10	1,000	1,000	1,000		...	...	...		...	...	...	
10—15	998	995	999	998	2	5	1	2	...	...	...	...
15—20	924	928	938	939	73	69	57	58	3	3	5	3
20—30	401	403	387	424	571	570	575	546	28	27	38	30
30—40	123	128	96	120	828	824	842	828	49	48	62	52
40—60	77	79	43	52	828	824	845	853	95	97	109	95
60 and over	86	80	41	34	655	652	679	721	259	268	280	245
Females	**519**	**509**	**505**	**518**	**375**	**380**	**377**	**388**	**106**	**111**	**118**	**94**
0—5	1,000	1,000	1,000	1,000	...	...	...	...	...	...	...	...
5—10	1,000	1,000	1,000		..	...	...		...	...	...	
10—15	992	986	994	989	8	13	6	10	...	1	...	1
15—20	730	723	738	675	254	262	240	305	16	15	22	20
20—30	219	213	186	138	724	730	742	806	57	57	72	56
30—40	82	86	54	29	814	810	827	881	104	104	119	90
40—60	70	67	35	18	669	655	687	730	261	278	278	252
60 and over	91	83	37	20	292	281	301	300	617	636	662	680
Animistic.												
Males	**539**	**537**	**552**	**536**	**427**	**413**	**414**	**435**	**34**	**50**	**34**	**29**
0—5	996	995	996	990	4	5	4	10	...	...	...	...
5—10	990	980	990		10	19	9		...	1	1	
10—15	944	917	934	919	55	78	64	79	1	5	2	2
15—20	743	719	710	661	249	261	281	330	8	20	9	9
20—30	279	294	276	226	691	653	697	749	30	53	27	25
30—40	66	71	61	45	888	852	891	916	46	77	48	39
40—60	28	31	21	18	883	837	889	903	89	132	90	79
60 and over	25	24	13	13	754	741	772	788	221	235	215	199
Females	**450**	**442**	**467**	**445**	**436**	**419**	**422**	**447**	**114**	**139**	**111**	**108**
0—5	995	992	995	981	4	7	5	18	1	1	...	1
5—10	976	968	976		22	29	22		2	3	2	
10—15	816	805	805	767	179	183	189	227	5	12	6	6
15—20	376	389	367	281	602	567	611	698	22	44	22	21
20—30	77	91	77	49	873	818	872	906	50	91	51	45
30—40	28	30	24	16	848	784	853	867	124	186	123	117
40—60	18	21	16	10	588	544	621	625	394	435	363	365
60 and over	17	18	12	9	226	245	241	239	757	737	747	752

SUBSIDIARY TABLE II.

Distribution by civil condition of 1,000 of each sex at certain ages in each Province, State or Agency.

ALL RELIGIONS.

Province, State or Agency.	All ages.			0—5.			5—10.			10—15.			15—40			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
							Males.											
INDIA.	**490**	**456**	**54**	**993**	**7**	**...**	**962**	**37**	**1**	**866**	**129**	**5**	**287**	**671**	**42**	**43**	**782**	**175**
Ajmer-Merwara	472	454	74	996	4	...	966	32	2	876	116	8	311	627	62	47	736	217
Assam	555	398	47	1,000	...	...	997	3	...	977	22	1	355	598	47	27	825	148
Bengal	511	454	35	999	1	...	988	11	1	940	59	1	273	701	26	20	852	128
Bihar and Orissa	444	504	52	982	17	1	885	110	5	724	264	12	196	757	47	26	809	165
Bombay	469	474	57	982	17	1	954	44	2	852	142	6	269	691	40	37	775	188
Burma	569	389	42	1,000	...	...	1,000	...	...	999	1	...	432	538	30	89	774	137
Central Provinces and Berar	442	513	45	993	7	...	954	45	1	779	216	5	180	783	37	23	836	141
Coorg	554	400	46	999	1	...	998	2	...	990	10	...	478	489	33	34	806	160
Madras	533	428	39	998	2	...	991	9	...	962	37	1	378	601	21	28	840	132
N.-W. F. Province	581	373	47	1,000	...	...	993	2	...	973	26	1	424	539	37	52	792	156
Punjab	528	388	84	999	1	...	986	13	1	911	84	5	363	572	65	73	669	258
United Provinces	449	473	78	993	7	...	951	47	2	778	214	8	239	697	64	65	706	229
Baroda State	428	496	76	959	39	2	883	111	6	753	236	11	239	698	63	47	727	226
Central India Agency	455	483	62	975	24	1	930	67		756	236	8	247	700	53	66	741	193
Cochin State	562	400	38	1,000	...	...	1,000	...	...	995	5	...	377	597	26	22	831	147
Hyderabad State	445	514	41	990	10	...	960	38	2	839	156	5	222	752	26	30	841	129
Kashmir State	526	420	54	999	1	...	989	11	...	918	80	2	323	637	40	48	771	181
Mysore State	544	408	48	1,000	...	...	1,000	...	...	995	5	...	431	547	22	34	802	164
Rajputana Agency	491	488	68	998	2	...	980	19	1	888	108	4	318	633	49	69	716	215
Travancore State	543	415	42	1,000	...	...	997	2	1	990	9	1	369	599	32	16	838	146
							Females.											
INDIA.	**344**	**493**	**173**	**985**	**14**	**1**	**890**	**105**	**5**	**555**	**430**	**15**	**54**	**833**	**113**	**12**	**401**	**587**
Ajmer-Merwara	309	511	180	988	12	...	917	80	3	559	430	11	27	873	100	6	383	611
Assam	420	418	162	1,000	...	...	978	21	1	716	274	10	70	797	133	6	363	631
Bengal	336	463	201	995	5	...	897	99	4	377	599	24	19	817	164	4	279	717
Bihar and Orissa	317	505	178	966	32	2	795	194	11	472	503	25	40	838	122	9	405	586
Bombay	314	511	175	965	34	1	835	161	4	455	527	18	41	848	111	12	394	594
Burma	519	376	105	1,000	...	...	1,000	...	...	993	7	...	297	641	62	76	554	370
Central Provinces and Berar	325	522	153	982	17	1	837	159	4	443	544	13	28	896	76	6	424	570
Coorg	440	387	173	999	1	...	997	3	...	937	61	2	175	701	124	7	334	659
Madras	373	441	186	994	6	...	946	52	2	740	252	8	82	800	118	9	387	604
N.-W. F. Province	454	434	112	1,000	...	...	994	6	...	883	114	3	106	833	61	24	531	445
Punjab	377	480	143	999	1	...	957	41	2	706	287	7	58	860	82	9	490	501
United Provinces	306	523	171	989	10	1	895	100	5	465	521	14	28	872	100	10	433	557
Baroda State	284	540	176	915	83	2	807	188	5	464	515	21	30	861	109	4	408	588
Central India Agency	316	505	179	974	23	3	859	135	6	431	553	16	39	845	116	15	373	612
Cochin State	485	407	158	1,000	...	...	997	3	...	910	88	2	131	763	106	11	394	595
Hyderabad State	295	523	177	971	28	1	775	219	6	326	656	18	36	866	98	19	377	604
Kashmir State	388	491	121	998	2	...	949	49	2	635	357	8	47	879	74	8	522	470
Mysore State	385	420	195	1,000	...	...	992	8	...	778	217	5	74	796	130	14	360	626
Rajputana Agency	317	501	182	994	6	...	934	64	2	558	433	9	23	871	106	4	399	597
Travancore State	445	414	141	1,000	...	...	995	4	1	913	84	3	143	767	90	17	443	540

NOTE.—The proportions for Provinces include the Native States attached to them, except in the case of Madras, where they exclude Cochin and Travancore.

SUBSIDIARY TABLE II—*contd.*

Distribution by civil condition of 1,000 of each sex at certain ages in each Province, State or Agency—*contd.*

HINDU.

Province, State or Agency.	All ages.			0—5.			5—10.			10—15.			15—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
							Males.											
INDIA	**470**	**472**	**58**	**990**	**10**	...	**950**	**48**	**2**	**835**	**159**	**6**	**270**	**686**	**44**	**43**	**775**	**182**
Ajmer-Merwara	463	462	75	996	4	...	962	36	2	863	128	9	294	643	63	45	737	218
Assam	542	400	58	1,000	...	...	996	4	...	973	26	1	367	579	54	34	789	177
Bengal	487	464	49	998	2	...	989	11	...	938	60	2	289	680	31	30	801	169
Bihar and Orissa	429	516	55	980	19	1	868	126	6	696	290	14	188	763	49	27	802	171
Bombay	450	493	57	979	20	1	946	52	2	829	165	6	237	723	40	31	780	189
Burma	483	481	36	999	1	...	995	5	...	963	36	1	467	508	25	282	668	100
Central Provinces and Berar	427	526	47	993	7	...	945	53	2	742	252	6	161	800	39	22	832	146
Coorg	560	393	47	1,000	...	...	998	2	...	991	9	...	489	479	32	34	798	168
Madras	528	432	40	998	2	...	990	10	...	958	41	1	374	605	21	28	837	135
N.-W. F. Province	528	403	69	1,000	...	...	996	4	...	964	33	3	417	529	54	99	683	218
Punjab	501	407	92	998	2	...	978	21	1	874	119	7	330	592	72	88	639	273
United Provinces	447	475	78	998	7	...	947	51	2	767	225	8	236	700	64	69	700	231
Baroda State	418	504	78	952	46	2	867	126	7	725	263	12	231	703	66	49	721	230
Central India Agency	451	486	63	974	25	1	925	72	3	740	252	8	243	703	54	67	737	196
Cochin State	563	397	40	1,000	...	...	1,000	...	...	996	4	...	396	575	29	23	830	147
Hyderabad State	434	524	42	989	11	...	957	41	2	824	170	6	200	774	26	28	840	132
Kashmir State	512	409	79	999	1	...	988	11	1	927	71	2	392	556	52	101	678	221
Mysore State	542	409	49	1,000	...	...	1,000	...	...	995	5	...	428	550	22	35	799	166
Rajputana Agency	491	440	69	998	2	...	979	20	1	883	113	4	320	630	50	72	711	217
Travancore State	551	403	46	1,000	...	...	997	2	1	993	6	1	405	559	36	18	834	148
							Females.											
INDIA	**317**	**495**	**188**	**981**	**18**	**1**	**863**	**132**	**5**	**495**	**488**	**17**	**39**	**837**	**124**	**9**	**384**	**607**
Ajmer-Merwara	299	518	183	986	14	...	907	90	3	524	464	12	17	884	99	4	376	620
Assam	394	418	188	1,000	...	...	971	28	1	687	301	12	59	783	158	4	318	678
Bengal	292	451	257	994	5	1	874	120	6	295	671	34	16	760	224	4	240	756
Bihar and Orissa	300	516	184	961	36	3	769	219	12	434	539	27	32	843	125	8	400	592
Bombay	296	522	182	958	41	1	802	193	5	380	599	21	31	852	117	12	381	607
Burma	396	525	79	999	1	...	983	17	...	848	151	1	107	850	43	73	536	391
Central Provinces and Berar	306	536	158	979	20	1	802	193	5	370	615	15	20	902	78	5	421	574
Coorg	449	371	180	999	1	...	998	2	...	940	58	2	190	678	132	6	320	674
Madras	366	445	189	994	6	...	941	57	2	723	268	9	78	802	120	9	385	606
N.-W. F. Province	395	443	162	1,000	...	...	988	11	1	809	188	3	53	839	108	10	384	606
Punjab	336	496	168	998	2	...	934	63	3	598	392	10	32	861	107	6	438	556
United Provinces	299	525	176	989	10	1	890	105	5	445	540	15	25	871	104	9	426	565
Baroda State	268	551	181	902	96	2	777	218	5	405	570	25	22	866	112	3	395	602
Central India Agency	309	508	183	973	24	3	848	145	7	403	580	17	35	846	119	14	370	616
Cochin State	423	402	175	1,000	...	...	997	3	...	903	94	3	126	742	122	9	375	616
Hyderabad State	284	537	179	968	31	1	751	242	7	270	711	19	30	869	101	19	372	609
Kashmir State	301	491	208	997	3	...	894	102	4	469	512	19	23	827	150	6	382	612
Mysore State	382	420	198	1,000	...	...	992	8	...	771	224	5	73	794	133	14	357	629
Rajputana Agency	308	506	186	993	7	...	928	70	2	530	460	10	12	873	108	3	395	602
Travancore State	441	401	158	1,000	...	...	994	4	2	927	69	4	161	735	104	19	414	567

NOTE.—The proportions for Provinces include the Native States attached to them, except in the case of Madras, where they exclude Cochin and Travancore.

SUBSIDIARY TABLE II—*contd.*

Distribution by civil condition of 1,000 of each sex at certain ages in each Province, State or Agency—*concld.*

MUSALMAN.

Province, State or Agency.	All ages.			0—5.			5—10.			10—15.			15—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
							Males.											
INDIA.	**527**	**427**	**46**	**996**	**2**	...	**984**	**15**	**1**	**922**	**75**	**3**	**306**	**654**	**38**	**32**	**811**	**157**
Ajmer-Merwara	484	449	67	999	1	...	974	24	2	899	92	9	320	623	57	33	774	193
Assam	581	392	27	1,000	...	...	997	3	...	982	18	...	340	629	31	14	894	92
Bengal	531	445	24	999	1	...	988	12	...	940	58	2	255	723	22	10	904	86
Bihar and Orissa	474	481	45	988	12	...	933	65	2	776	217	7	203	755	42	18	837	145
Bombay	535	408	57	995	5	...	985	14	1	937	61	2	376	581	43	53	763	184
Burma	528	434	38	1,000	...	...	999	1	...	994	6	...	432	537	31	130	755	115
Central Provinces and Berar	496	459	43	994	6	...	982	17	1	934	63	3	306	654	40	31	826	143
Coorg	547	421	32	997	...	3	997	3	...	988	12	...	527	451	22	34	866	100
Madras	582	388	30	999	1	...	997	3	...	989	11	...	426	551	23	21	872	107
N.-W. F. Province	584	371	45	1,000	...	...	998	2	...	974	25	1	418	547	35	48	801	151
Punjab	543	382	75	1,000	...	...	990	9	1	936	61	3	373	570	57	53	708	239
United Provinces	464	461	75	995	5	...	969	30	1	839	154	7	247	691	62	40	741	219
Baroda State	466	461	73	987	13	...	957	41	2	866	128	6	298	645	57	36	747	217
Central India Agency	462	472	66	978	21	1	951	46	3	877	115	8	291	652	57	50	769	181
Cochin State	583	391	26	1,000	...	...	1,000	...	...	998	2	...	402	577	21	11	886	103
Hyderabad State	499	464	37	997	3	...	982	16	2	935	61	4	358	621	21	39	848	113
Kashmir State	532	421	47	999	1	...	990	10	...	916	82	2	301	663	36	26	807	167
Mysore State	567	399	34	1,000	...	...	1,000	...	...	996	4	...	452	530	18	22	855	123
Rajputana Agency	491	444	65	998	2	...	979	20	1	899	97	4	316	637	47	41	758	201
Travancore State	567	400	33	1,000	...	...	999	1	...	996	3	1	401	569	30	10	885	105
							Females.											
INDIA.	**379**	**473**	**148**	**995**	**5**	...	**932**	**65**	**3**	**596**	**393**	**11**	**46**	**860**	**94**	**10**	**417**	**573**
Ajmer-Merwara	346	503	151	993	7	...	940	57	3	646	346	8	49	874	77	15	441	544
Assam	429	428	143	1,000	...	...	981	18	1	627	361	12	25	866	109	4	309	687
Bengal	368	475	157	995	4	1	909	7	4	419	564	17	18	869	113	3	312	685
Bihar and Orissa	328	491	181	978	20	2	847	147	6	469	512	19	28	849	123	8	388	604
Bombay	380	472	148	991	8	1	955	43	2	742	251	7	71	844	85	14	448	538
Burma	510	397	93	1,000	...	...	999	1	...	971	29	...	181	756	63	63	513	424
Central Provinces and Berar	363	465	172	990	9	1	952	45	3	680	311	9	44	863	93	11	383	606
Coorg	357	439	204	1,000	...	...	989	11	...	854	144	2	76	784	140	6	303	691
Madras	412	413	175	998	2	...	987	12	1	855	140	5	83	798	119	8	366	626
N.-W. F. Province	458	433	109	1,000	...	...	995	5	...	888	109	3	110	832	58	24	540	436
Punjab	410	466	124	999	1	...	970	28	2	779	216	5	79	856	65	12	525	463
United Provinces	342	513	145	992	8	...	920	76	4	573	418	9	48	879	73	18	474	508
Baroda State	320	501	179	969	30	1	914	83	3	635	356	9	45	849	106	11	394	595
Central India Agency	334	490	176	964	31	5	906	86	8	596	388	16	61	835	104	26	386	588
Cochin State	460	407	133	1,000	...	...	1,000	...	...	924	73	3	127	776	97	12	425	563
Hyderabad State	357	472	171	996	4	...	945	51	4	664	325	11	75	841	84	20	393	587
Kashmir State	411	493	96	998	2	...	962	37	1	672	323	5	50	899	51	7	573	420
Mysore State	423	420	157	1,000	...	...	995	5	..	858	140	2	66	838	96	7	403	590
Rajputana Agency	346	502	152	995	5	...	939	60	1	655	337	8	46	876	78	8	457	535
Travancore State	459	419	122	1,000	...	...	996	3	1	930	67	3	109	806	85	14	465	521

NOTE.—The proportions for Provinces include the Native States attached to them, except in the case of Madras, where they exclude Cochin and Travancore.

SUBSIDIARY TABLE III.

Distribution by main age periods and civil condition of 10,000 of each sex and religion.

Religion and Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
All Religions	**4,899**	**4,557**	**544**	**3,440**	**4,829**	**1,731**
0—10	2,648	60	2	2,643	165	7
10—15	1,009	150	6	553	430	15
15—40	1,152	2,697	168	218	3,379	459
40 and over	90	1,650	368	26	855	1,250
Hindu	**4,701**	**4,720**	**579**	**3,176**	**4,947**	**1,877**
0—10	2,549	77	3	2,510	201	9
10—15	961	183	7	487	480	17
15—40	1,089	2,792	178	159	3,416	506
40 and over	102	1,668	391	20	850	1,345
Musalman	**5,267**	**4,269**	**464**	**3,794**	**4,731**	**1,475**
0—10	2,895	27	1	2,984	109	5
10—15	1,114	90	3	605	399	11
15—40	1,194	2,539	147	186	3,434	376
40 and over	64	1,613	313	19	789	1,083
Christian	**5,632**	**4,013**	**355**	**4,597**	**4,221**	**1,182**
0—10	2,658	11	1	2,875	26	2
10—15	1,162	35	2	1,041	134	3
15—40	1,745	2,403	90	630	3,172	275
40 and over	67	1,564	262	51	889	902
Animistic	**5,391**	**4,269**	**340**	**4,499**	**4,356**	**1,145**
0—10	3,200	21	1	3,201	41	4
10—15	1,038	60	2	783	172	5
15—40	1,103	2,613	122	484	3,270	281
40 and over	50	1,575	215	31	873	855
Buddhist	**5,741**	**3,835**	**424**	**5,191**	**3,7**	**1,057**
0—10	2,709	1	...	2,716	...	...
10—15	1,233	2	...	1,131	9	...
15—40	1,624	2,121	116	1,176	2,514	246
40 and over	175	1,711	308	168	1,229	811

SUBSIDIARY TABLE IV.

Proportion of sexes by civil condition in the main provinces.

Province and Religion.	Number of females per 1,000 males.														
	All Ages.			0—10.			10—15.			15—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
INDIA.	**670**	**1,011**	**3,034**	**953**	**2,622**	**2,681**	**523**	**2,728**	**2,425**	**181**	**1,195**	**2,609**	**270**	**494**	**3,239**
Hindu	650	1,009	3,121	948	2,519	2,536	488	2,521	2,337	140	1,178	2,743	202	491	3,312
Buddhist	930	1,006	2,565	1,031	758	3,800	943	4,604	6,769	745	1,219	2,181	985	738	2,708
Musalman	662	1,019	2,923	948	3,685	4,097	499	4,060	3,216	143	1,243	2,340	275	450	3,190
Christian	757	976	3,095	1,003	2,177	2,221	831	3,572	1,722	335	1,224	2,815	711	527	3,204
Animist	841	1,029	3,398	1,008	1,942	3,978	761	2,887	3,077	442	1,262	2,319	631	559	4,011
ASSAM.	**712**	**987**	**3,236**	**1,001**	**6,415**	**12,411**	**599**	**9,967**	**8,789**	**192**	**1,295**	**2,740**	**167**	**366**	**3,541**
Hindu	670	962	3,008	995	7,424	10,140	581	9,701	7,154	151	1,263	2,751	93	331	3,151
Musalman	688	1,014	4,882	1,004	6,567	22,333	473	14,719	23,571	71	1,345	3,470	250	274	5,892
Animist	883	1,029	2,634	1,014	2,427	13,750	870	3,989	5,070	557	1,334	2,028	456	590	3,041
BENGAL.	**621**	**965**	**5,402**	**961**	**7,897**	**11,638**	**314**	**8,006**	**11,926**	**67**	**1,127**	**5,981**	**173**	**296**	**5,080**
Hindu	558	904	4,929	948	9,889	12,892	245	8,601	15,080	50	1,028	6,664	123	282	4,200
Musalman	664	1,022	6,363	968	6,817	10,750	350	7,609	9,153	69	1,213	5,208	287	301	6,963
Buddhist	781	1,024	3,642	968	1,660	5,000	805	6,714	8,400	402	1,294	3,136	297	567	3,849
BIHAR AND ORISSA.	**745**	**1,045**	**3,535**	**963**	**1,763**	**2,274**	**552**	**1,619**	**1,732**	**218**	**1,186**	**2,785**	**372**	**573**	**4,076**
Hindu	728	1,040	3,442	955	1,739	2,196	528	1,571	1,671	179	1,172	2,716	313	572	3,981
Musalman	743	1,098	4,814	970	2,146	3,235	497	1,933	2,359	162	1,296	3,410	497	544	4,870
Animist	885	1,037	3,950	1,022	1,672	6,940	778	2,521	4,340	566	1,215	3,046	1,197	619	4,444
BOMBAY.	**625**	**1,005**	**2,873**	**920**	**3,014**	**2,105**	**425**	**2,948**	**2,617**	**141**	**1,134**	**2,551**	**323**	**486**	**3,022**
Hindu	627	1,009	3,034	921	3,090	2,245	374	2,959	2,693	124	1,111	2,761	370	481	3,164
Musalman	611	994	2,243	904	2,371	2,129	563	2,948	2,248	162	1,254	1,706	226	501	2,498
Jain	575	970	2,727	969	5,627	683	512	4,131	2,623	58	1,110	3,206	69	472	2,568
BURMA.	**874**	**927**	**2,410**	**1,024**	**2,115**	**1,500**	**923**	**4,506**	**7,300**	**635**	**1,101**	**1,921**	**827**	**692**	**2,614**
Buddhist	934	1,007	2,552	1,033	..	..	946	8,442	10,083	753	1,220	2,170	997	742	2,695
Musalman	532	506	1,342	969	769	1,000	689	3,646	..	173	580	832	234	326	1,765
Animist	781	876	2,619	935	..	..	857	8,000	7,500	577	1,135	1,852	589	558	3,017
C. P. AND BERAR.	**739**	**1,026**	**3,459**	**962**	**3,435**	**3,096**	**477**	**2,114**	**2,200**	**162**	**1,172**	**2,081**	**280**	**526**	**4,185**
Hindu	722	1,025	3,401	946	3,511	3,055	417	2,046	2,190	127	1,150	2,059	252	527	4,104
Musalman	689	948	3,334	1,010	2,357	2,754	574	3,900	2,304	131	1,203	2,115	338	436	3,999
Animist	834	1,062	3,954	1,023	2,805	3,875	705	2,823	2,125	305	1,302	2,157	423	553	4,915
MADRAS.	**722**	**1,064**	**4,965**	**1,002**	**5,208**	**4,927**	**710**	**6,194**	**8,135**	**232**	**1,430**	**5,997**	**341**	**473**	**4,678**
Hindu	716	1,063	4,956	1,002	5,343	4,927	695	6,100	8,133	225	1,422	6,132	325	473	4,641
Musalman	729	1,097	5,914	997	4,028	4,800	797	11,623	9,846	211	1,575	5,638	368	432	6,017
Christian	819	1,041	4,562	1,017	2,613	3,824	887	7,579	8,550	403	1,447	5,739	776	512	4,301
PUNJAB.	**584**	**1,010**	**1,384**	**882**	**2,566**	**1,839**	**547**	**2,426**	**1,035**	**130**	**1,217**	**1,029**	**96**	**583**	**1,545**
Hindu	550	1,000	1,488	890	2,493	1,747	495	2,375	1,066	77	1,169	1,187	52	550	1,640
Musalman	630	1,016	1,372	896	2,788	2,032	597	2,542	1,189	179	1,259	952	174	592	1,544
Sikh	488	1,023	1,150	800	2,238	1,658	470	2,281	659	82	1,220	788	39	633	1,313
UNITED PROVINCES.	**623**	**1,012**	**2,012**	**921**	**1,867**	**2,102**	**459**	**1,870**	**1,348**	**109**	**1,143**	**1,428**	**156**	**588**	**2,325**
Hindu	614	1,011	2,053	918	1,829	2,087	444	1,843	1,390	96	1,137	1,482	128	588	2,362
Musalman	678	1,022	1,789	937	2,245	2,205	532	2,105	1,062	180	1,188	1,099	420	591	2,141
Christian	549	978	1,482	940	1,828	2,269	603	1,790	870	202	1,119	936	671	594	1,797

Note.—The proportions for Provinces include the Native States attached to them, except in the case of Madras, where they exclude Cochin and Travancore.

SUBSIDIARY

Distribution by civil condition of 1,000 of each

CASTE.	DISTRIBUTION OF 1,000 MALES OF EACH AGE BY CIVIL CONDITION.																	
	ALL AGES.			0—5.			5—12.			12—20.			20—40.			40 AND OVER.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
ASSAM.																		
Ahom	606	335	59	1,000	..	..	998	2	..	961	36	3	282	648	70	23	758	219
Jogi	564	382	54	1,000	..	..	997	3	..	924	74	2	268	683	49	31	777	192
Kachari (*Hindu*)	570	365	65	1,000	..	..	998	2	..	934	60	6	260	663	77	40	743	217
Kachari (*Animist*)	553	402	45	1,000	..	..	996	4	..	858	138	4	165	782	53	17	826	157
Kalita	595	357	48	1,000	..	..	996	4	..	952	46	2	313	643	44	29	797	174
Koch (*Hindu*)	597	353	50	1,000	..	..	998	2	..	961	36	3	293	655	52	27	796	177
Kshattriya (Manipuri) (*Hindu*)	586	372	42	1,000	..	..	997	3	..	937	58	5	220	734	46	19	838	143
BENGAL.																		
Bagdi	471	478	51	998	2	..	978	22	..	732	260	8	122	838	40	19	800	181
Baishnab	451	470	79	997	3	..	978	21	1	735	254	11	155	781	64	68	709	223
Barui	507	442	51	998	2	..	991	9	..	792	198	10	153	805	42	31	795	174
Bauri	478	474	48	999	1	..	958	42	..	596	388	16	60	879	61	22	815	163
Brahman	485	464	51	998	2	..	986	14	..	788	203	9	199	762	39	57	776	167
Dhoba (*Hindu*)	487	458	55	998	2	..	982	17	1	770	221	9	164	788	48	26	790	184
Goala (*Hindu*)	434	503	63	996	4	..	978	21	1	739	250	11	166	785	49	37	770	193
Hari	455	486	59	998	2	..	980	19	1	672	307	21	103	835	62	23	803	174
Jogi	512	442	46	999	1	..	987	13	..	820	175	5	176	790	34	38	793	169
Jolaha	445	517	38	998	2	..	962	37	1	650	341	9	88	872	40	23	856	121
Kaibartta, Chasi	494	451	55	995	5	..	983	16	1	753	234	13	155	796	49	27	786	187
Kaibartta, Jaliya	497	450	53	999	1	..	988	11	1	787	206	7	182	774	44	29	788	183
Kamar (*Hindu*)	471	467	62	998	2	..	982	17	1	755	231	14	158	788	54	32	775	193
Kayastha	527	428	45	999	1	..	988	12	..	860	128	12	236	731	33	42	805	153
Malo	500	438	62	999	1	..	991	9	..	816	172	12	228	722	50	29	776	195
Muchi (*Hindu*)	431	529	40	998	2	..	968	31	1	633	350	17	81	882	37	16	859	125
Namasudra	509	437	54	998	2	..	977	22	1	780	203	17	167	786	47	30	786	184
Napit (*Hindu*)	487	454	59	999	1	..	985	14	1	775	216	9	165	787	48	28	771	201
Pod	486	480	34	997	3	..	968	31	1	665	329	6	80	894	26	12	855	133
Raibansi (*Hindu*)	535	407	58	999	1	..	991	8	1	799	196	5	244	700	56	31	777	192
Sadgop	476	445	79	999	1	..	979	20	1	724	258	18	195	743	62	46	708	246
Santal (*Hindu*)	514	450	36	998	2	..	989	11	..	744	247	9	138	822	40	15	868	117
Santal (*Animist*)	544	420	36	998	2	..	985	14	1	789	198	13	147	813	40	16	863	121
Sutradhar (*Hindu*)	495	448	57	999	1	..	990	10	..	789	201	10	174	777	49	28	783	189
Tanti and Tatwa (*Hindu*)	448	494	58	998	1	1	982	17	1	723	261	16	138	808	54	38	791	171
Teli and Tili	457	476	67	999	1	..	978	22	..	693	292	15	158	787	55	40	745	215
BIHAR AND ORISSA.																		
Babhan	492	431	77	989	10	1	952	45	3	668	320	12	263	671	66	91	677	232
Brahman	471	456	73	993	6	1	959	39	2	672	310	18	187	753	60	61	711	228
Chamar	379	571	50	964	34	2	717	273	10	378	587	35	48	900	52	16	839	145
Chasa	532	434	34	1,000	..	..	991	9	..	894	105	1	189	785	26	10	863	127
Dhanuk	283	650	67	948	50	2	560	419	21	192	753	55	24	906	70	13	826	161
Dhobi (*Hindu*)	415	531	54	978	21	1	806	187	7	546	430	24	84	863	53	17	815	168
Dhuniya	397	554	49	976	23	1	773	221	6	373	602	25	46	895	59	14	844	142
Gaura	501	460	39	1,000	..	..	977	23	..	779	218	3	134	831	35	10	845	145
Goala (Ahir)	345	578	77	954	44	2	684	300	16	363	594	43	69	848	83	19	778	203
Hajjam (Napit) (*Hindu*)	378	557	65	966	28	6	760	228	12	357	600	43	62	868	70	28	796	176
Hajjam (*Musalman*)	439	486	75	996	4	..	926	73	1	522	458	20	80	838	82	15	764	221
Jolaha	427	517	56	983	16	1	826	168	6	400	565	35	59	881	60	17	811	172
Kahar	410	525	65	988	12	..	875	120	5	450	521	29	59	862	79	16	803	181
Kalwar	409	523	68	985	14	1	840	154	6	472	495	33	89	836	75	22	785	193
Kandh (*Hindu*)	544	425	31	1,000	..	..	990	10	..	892	105	3	196	770	34	27	863	110
Kandh (*Animist*)	568	402	30	1,000	..	..	993	7	..	898	98	4	221	745	34	27	858	115
Kandu	403	528	69	982	18	..	825	168	7	446	522	32	76	844	80	17	790	193
Kayastha	489	426	85	993	6	1	963	34	3	745	236	19	234	693	73	72	684	244
Kewat	479	485	36	999	1	..	975	25	..	738	259	3	115	854	31	9	858	133
Khandayat	551	412	37	1,000	..	..	992	8	..	906	92	2	216	758	26	13	837	150
Koiri	367	557	76	973	25	2	757	233	10	405	564	31	84	837	79	21	766	213
Kumhar	385	561	54	965	34	1	745	245	10	448	518	34	68	877	55	18	831	151
Kurmi	384	513	103	973	25	2	812	180	8	457	503	40	92	771	137	29	724	247
Lohar (*Hindu*)	445	503	52	988	12	..	868	127	5	507	469	24	87	853	60	27	812	161
Munda (*Hindu*)	526	436	38	994	4	2	980	18	2	754	238	8	161	799	40	50	825	125
Munda (*Animist*)	550	410	40	995	4	1	982	16	2	716	277	7	138	803	59	39	827	134
Musahar	370	578	52	968	30	2	760	230	10	347	618	35	30	913	57	13	848	139
Nuniya	397	546	57	968	30	2	755	232	13	438	513	49	64	883	53	18	821	161
Oraon (*Hindu*)	494	470	36	988	11	1	954	45	1	559	418	23	52	899	49	18	872	110
Oraon (*Animist*)	509	456	35	996	4	..	980	19	1	580	410	10	38	919	43	12	843	145
Pan (*Hindu*)	560	412	28	1,000	..	..	988	12	..	893	105	2	151	821	28	14	869	117
Pan (*Animist*)	543	430	27	1,000	..	..	974	26	..	829	164	7	147	817	36	22	879	99
Rajput (*Hindu*)	528	399	73	993	6	1	966	31	3	728	258	14	290	635	66	99	677	224
Santal (*Hindu*)	468	461	71	997	3	..	889	97	14	533	412	55	108	797	95	46	790	164
Santal (*Animist*)	538	403	29	996	4	..	990	10	..	698	294	8	119	843	38	17	858	125
Tanti and Tatwa (*Hindu*)	361	582	57	948	49	3	656	325	19	433	524	43	68	880	52	15	835	150
Teli and Tili (*Hindu*)	364	570	66	960	36	4	720	267	13	377	583	40	61	870	69	20	799	181

TABLE V.

sex at certain ages for selected castes.

DISTRIBUTION OF 1,000 FEMALES OF EACH AGE BY CIVIL CONDITION.																		CASTE.
ALL AGES.			0—5.			5—12.			12—20.			20—40.			40 AND OVER.			
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	
20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
																		ASSAM.
526	354	120	1,000	..	..	996	4	..	734	258	8	35	855	110	3	432	565	Ahom.
357	407	236	1,000	..	..	896	102	2	195	750	55	10	737	253	3	242	755	Jogi.
520	374	106	1,000	..	..	993	6	1	721	265	14	42	851	107	4	500	496	Kachari (*Hindu*).
488	402	110	1,000	..	..	993	7	..	534	457	9	38	877	85	5	482	513	Kachari (*Animist*).
441	381	178	1,000	..	..	970	29	1	472	514	14	20	830	150	2	297	701	Kalita.
459	374	167	1,000	..	..	987	13	..	568	418	14	29	831	140	4	320	676	Koch (*Hindu*).
458	383	159	1,000	..	..	991	8	1	534	427	39	21	824	155	6	442	552	Kshattriya (Manipuri) (*Hindu*).
																		BENGAL.
264	474	262	991	9	..	746	244	10	61	843	96	9	713	278	5	277	718	Bagdi.
209	409	382	990	9	1	746	241	13	87	802	111	14	606	380	6	214	780	Baishnab.
306	462	232	996	2	2	809	185	6	59	877	64	4	732	264	5	274	721	Barui.
326	499	175	996	4	..	845	150	5	137	812	51	9	800	191	5	446	549	Bauri.
297	452	251	996	3	1	840	154	6	100	829	71	8	734	258	3	291	706	Brahman.
301	458	241	993	6	1	809	185	6	81	844	75	11	719	270	3	270	727	Dhoba (*Hindu*).
247	457	296	992	7	1	673	313	14	62	824	114	10	667	323	4	247	749	Goala (*Hindu*).
299	501	200	992	8	..	786	207	7	111	832	57	10	801	189	12	334	654	Hari.
296	459	245	996	4	..	794	199	7	52	882	66	13	727	260	3	239	758	Jogi.
298	523	179	989	11	..	723	270	7	104	862	34	12	839	149	4	332	664	Jolaha.
279	458	263	988	11	1	741	247	12	76	815	109	12	686	302	7	272	721	Kaibartta, Chasi.
310	449	241	993	6	1	817	177	6	118	803	79	14	720	266	4	257	739	Kaibartta, Jaliya.
281	464	255	993	6	1	767	223	10	90	818	92	11	716	273	4	283	713	Kamar (*Hindu*).
313	417	270	997	2	1	912	83	5	122	809	69	9	715	276	8	248	749	Kayastha.
292	431	277	998	2	..	819	174	7	97	809	94	12	689	299	2	239	759	Malo.
292	517	191	990	9	1	708	283	9	95	844	61	8	811	181	4	329	667	Muchi (*Hindu*).
304	438	258	993	6	1	778	211	11	68	779	153	6	690	304	4	266	730	Namasudra.
285	449	266	992	7	1	775	215	10	72	838	90	7	695	298	4	248	748	Napit (*Hindu*).
298	498	204	956	43	1	643	347	10	42	876	82	8	742	250	6	305	689	Pod.
346	422	232	996	4	..	848	145	7	102	835	63	9	718	273	4	229	767	Rajbansi (*Hindu*).
239	454	307	991	8	1	707	281	12	63	830	107	5	669	326	4	244	752	Sadgop.
427	462	111	998	2	..	953	44	3	370	595	35	24	861	115	8	556	436	Santal (*Hindu*).
450	426	124	998	2	..	963	35	2	412	552	36	32	846	122	12	483	505	Santal (*Animist*).
300	445	255	997	3	..	814	179	7	104	815	81	8	707	285	4	251	745	Sutradhar (*Hindu*).
273	471	256	993	7	..	741	251	8	121	791	88	11	711	278	8	314	678	Tanti and Tatwa (*Hindu*).
246	464	290	991	8	1	678	309	13	87	808	105	11	676	313	3	271	726	Teli and Tili.
																		BIHAR AND ORISSA.
292	446	262	985	13	2	879	113	8	211	733	56	10	762	228	6	340	654	Babhan.
281	459	260	987	12	1	812	178	10	142	789	69	10	744	246	7	327	666	Brahman.
280	567	153	934	63	3	612	368	20	151	809	40	13	877	110	8	464	528	Chamar.
376	443	181	1,000	..	..	956	43	1	393	591	16	12	860	128	5	365	630	Chasa.
185	625	190	893	102	5	334	630	36	42	907	51	8	860	132	4	425	571	Dhanuk.
305	527	168	956	40	4	710	277	13	235	724	41	16	859	125	18	417	565	Dhobi (*Hindu*).
272	568	160	960	38	2	561	424	15	114	832	54	13	874	113	6	461	533	Dhuniya.
327	469	204	1,000	..	..	902	96	2	280	695	25	10	842	148	4	339	657	Gaura.
253	579	168	923	72	5	538	436	26	141	807	52	12	863	125	9	457	534	Goala (Ahir).
268	561	171	948	49	3	597	382	21	130	807	63	18	858	124	14	439	547	Hajjam (Napit) (*Hindu*).
317	509	174	982	18	..	810	186	4	190	786	30	17	855	128	4	435	561	Hajjam (*Musalman*).
305	546	149	967	31	2	685	306	9	139	826	35	15	880	105	12	465	523	Jolaha.
271	529	200	978	20	2	729	258	13	123	838	39	12	850	138	7	390	603	Kahar.
281	529	190	962	35	3	711	277	12	141	824	35	11	854	135	7	407	586	Kalwar.
438	407	155	1,000	..	..	976	23	1	629	359	12	44	839	117	15	375	610	Kandh (*Hindu*).
471	392	137	1,000	..	..	988	11	1	643	322	35	65	828	107	18	389	593	Kandh (*Animist*).
284	530	186	969	29	2	708	280	12	143	818	39	12	856	132	7	413	580	Kandu.
323	425	252	991	8	1	934	60	6	330	626	44	12	771	217	7	333	660	Kayastha.
349	474	177	999	1	..	899	99	2	302	679	19	12	862	126	5	372	623	Kewat.
359	416	225	1,000	..	..	956	42	2	429	545	26	10	796	194	4	314	682	Khandayat.
267	560	173	954	41	5	611	370	19	128	828	44	12	857	131	7	449	544	Koiri.
297	549	154	921	77	2	600	383	17	213	723	59	23	856	121	19	449	532	Kumhar.
289	519	192	947	47	6	680	297	23	214	697	89	21	806	173	13	443	544	Kurmi.
330	513	157	969	27	4	776	211	13	226	728	46	24	862	114	13	454	533	Lohar (*Hindu*).
416	422	162	986	10	4	923	67	10	440	517	43	70	796	134	25	436	539	Munda (*Hindu*).
478	395	127	996	3	1	965	31	4	569	400	31	60	829	111	35	499	466	Munda (*Animist*).
304	579	117	946	51	3	632	352	16	130	830	40	13	891	96	8	563	429	Musahar.
287	547	166	950	48	2	667	316	17	184	770	46	15	870	115	8	458	534	Nuniya.
439	440	121	987	11	2	922	62	16	344	632	24	20	876	104	33	472	495	Oraon (*Hindu*).
393	447	160	990	9	1	972	21	7	348	607	45	18	844	138	7	535	458	Oraon (*Animist*).
435	417	148	1,000	..	..	972	27	1	496	489	15	23	852	125	8	385	607	Pan (*Hindu*).
465	421	114	1,000	..	..	955	45	..	558	416	26	47	862	91	16	422	562	Pan (*Animist*).
305	425	270	979	19	2	886	105	9	277	661	62	14	742	244	7	324	669	Rajput (*Hindu*).
381	468	151	979	19	2	831	158	11	313	592	95	26	786	188	14	517	469	Santal (*Hindu*).
485	425	90	994	5	1	973	26	1	458	522	20	46	868	86	12	545	443	Santal (*Animist*).
237	580	183	913	84	3	517	455	28	155	797	48	11	858	131	6	431	563	Tanti and Tatwa (*Hindu*).
263	566	171	939	58	3	570	409	21	132	813	55	12	863	125	10	434	556	Teli and Tili (*Hindu*).

SUBSIDIARY

Distribution by civil condition of 1,000 of each

Caste.	DISTRIBUTION OF 1,000 MALES OF EACH AGE BY CIVIL CONDITION.																	
	ALL AGES.			0—5.			5—12.			12—20.			20—40.			40 AND OVER.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
BOMBAY.																		
Agri	483	476	41	991	8	1	976	23	1	726	270	4	107	859	34	17	824	159
Bharvad	404	536	60	976	22	2	885	109	6	561	420	19	87	869	44	18	795	187
Bhil	513	464	23	989	11	..	979	20	1	767	229	4	105	874	21	20	883	97
Brahman	497	427	76	995	5	..	984	15	1	819	172	9	236	710	54	71	689	240
Koli	444	491	65	983	16	1	912	85	3	618	365	17	133	799	68	22	767	211
Kunbi	426	517	57	968	30	2	900	97	3	573	412	15	109	841	50	31	792	177
Lingayat	421	496	83	983	15	2	909	83	8	623	351	26	115	815	70	18	736	246
Lohana	548	391	61	1,000	..	..	987	13	..	809	187	4	283	657	60	67	719	214
Mahar, Hollya or Dhed	460	500	40	968	32	..	927	71	2	686	306	8	102	870	28	20	839	141
Maratha	475	469	56	979	21	..	953	46	1	790	205	5	148	815	37	28	784	188
BURMA.																		
Arakanese	499	397	104	1,000	..	..	1,000	..	..	703	263	34	194	644	162	84	688	228
Chin	561	395	44	1,000	..	..	1,000	..	..	956	41	3	255	695	50	57	813	130
Kachin	570	389	41	1,000	..	..	1,000	..	..	860	136	4	385	565	50	132	766	102
Karen	590	368	42	1,000	..	..	1,000	..	..	961	37	2	301	663	36	71	781	148
Shan	533	392	75	1,000	..	..	1,000	..	..	830	121	49	263	649	88	105	729	166
Talaing	607	360	33	1,000	..	..	1,000	..	..	972	27	1	268	700	32	71	801	128
Taungthu	575	364	61	1,000	..	..	1,000	..	..	863	113	24	236	682	82	67	768	165
Wa-Palaung	555	377	68	1,000	..	..	1,000	..	..	777	208	15	310	592	98	232	628	140
C. P. AND BERAR.																		
Ahir (*Hindu*)	458	500	42	995	5	..	937	61	2	613	378	9	98	856	46	20	845	135
Ahir (*Animist*)	498	465	37	993	7	..	962	37	1	703	291	6	122	829	49	29	856	115
Baniya	449	476	75	991	9	..	955	43	2	646	338	16	197	740	63	69	708	223
Brahman	476	452	72	993	7	..	962	36	2	727	264	9	236	708	56	84	694	222
Chamar	411	553	36	991	9	..	885	113	2	506	480	14	64	899	37	10	879	111
Dhimar	452	505	43	984	16	..	947	51	2	657	327	16	101	861	38	19	839	142
Dhobi	424	535	41	992	8	..	917	80	3	529	462	9	67	893	40	16	847	137
Gond (*Hindu*)	463	493	44	995	5	..	969	30	1	696	292	12	123	832	45	19	847	134
Gond (*Animist*)	501	464	35	996	4	..	980	19	1	782	211	7	137	825	38	22	868	110
Kalar	434	519	47	994	6	..	914	85	1	572	416	12	107	850	43	21	827	152
Kunbi	351	584	65	976	24	..	848	147	5	402	575	23	62	876	62	16	817	167
Kurmi	412	542	46	993	7	..	850	147	3	466	524	10	93	862	45	19	825	156
Lodhi	473	484	43	996	4	..	931	68	1	612	381	7	146	814	40	25	819	156
Lohar	456	499	45	990	9	1	945	52	3	609	361	30	106	853	41	27	839	134
Mali	374	570	56	985	13	2	866	129	5	406	576	18	56	892	52	14	829	157
Mehra	434	528	38	991	9	..	937	62	1	583	405	12	81	887	32	13	866	121
Rajput	434	512	54	990	10	..	894	105	1	606	383	11	163	791	46	38	793	169
Teli	385	575	40	989	11	..	844	154	2	377	612	11	46	914	40	14	969	17
MADRAS.																		
Balija	546	406	48	998	2	..	996	4	..	947	52	1	319	657	24	55	787	158
Brahman (Tamil)	437	509	54	998	2	..	994	6	..	740	257	3	121	854	25	35	785	180
Brahman (Telugu)	512	441	47	998	2	..	981	19	..	737	259	4	183	791	26	66	761	173
Cheruman	548	409	43	1,000	..	..	1,000	..	..	926	68	6	161	784	55	8	851	141
Chetti	521	435	44	998	2	..	991	9	..	852	146	2	226	740	34	35	824	141
Kaikolan	514	425	61	998	2	..	990	9	1	833	163	4	166	790	44	34	756	210
Kammalan	555	411	34	999	1	..	993	7	..	945	54	1	267	707	26	36	847	117
Kamsala	472	484	44	997	3	..	971	29	..	726	264	10	139	832	29	24	824	152
Kapu	480	482	38	997	3	..	953	46	1	730	265	5	189	789	22	33	838	129
Komati	491	466	43	999	1	..	993	7	..	802	194	4	190	783	27	43	820	137
Mala	524	445	31	999	1	..	980	19	1	808	189	3	128	848	24	17	870	113
Paraiyan	547	428	25	998	2	..	995	5	..	923	76	1	155	828	17	13	892	95
Shanan	587	378	35	999	1	..	999	1	..	980	19	1	308	674	18	13	848	139
Tiyan	572	389	39	1,000	..	..	999	1	..	956	41	3	242	703	55	8	873	119
Vellala	543	415	42	998	2	..	996	4	..	925	74	1	274	702	24	42	811	147
N.-W. F. PROVINCE.																		
Awan	586	368	46	1,000	..	..	995	5	..	912	86	2	307	644	49	40	808	152
Pathan	604	360	36	1,000	..	..	997	3	..	942	55	3	329	640	31	55	811	134
PUNJAB.																		
Agarwal (*Hindu*)	502	379	119	999	1	..	981	18	1	655	326	19	246	639	115	126	513	361
Ahir	484	419	97	999	1	..	978	21	1	683	301	16	209	701	90	78	636	286
Arain (*Musalman*)	506	397	97	1,000	..	..	962	36	2	744	244	12	214	692	94	41	660	299

TABLE V.—*contd.*

sex at certain ages for selected castes—*contd.*

DISTRIBUTION OF 1,000 FEMALES OF EACH AGE BY CIVIL CONDITION.																	CASTE.
ALL AGES.			0—5.			5—12.			12—20.			20—40.			40 AND OVER.		
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
																		BOMBAY.
343	514	143	990	10	..	860	138	2	151	835	14	10	899	91	5	403	592	Agri.
243	569	188	915	83	2	544	442	14	78	881	41	12	855	133	6	385	609	Bharvad.
425	489	86	988	12	..	931	68	1	391	604	5	25	931	44	10	518	472	Bhil.
289	459	252	992	7	1	895	101	4	121	824	55	8	745	247	3	322	675	Brahman.
302	545	153	974	25	1	763	229	8	136	837	27	11	889	100	5	422	573	Koli.
258	560	182	947	51	2	648	345	7	79	895	26	8	865	127	4	394	602	Kunbi.
246	524	230	919	79	2	583	400	17	111	831	58	17	788	195	7	313	680	Lingayat.
377	460	163	1,000	..	..	953	46	1	366	621	13	13	855	132	3	385	612	Lohana.
278	528	194	954	46	..	658	331	11	92	877	31	23	845	132	12	366	622	Mahar, Holiya or Dhed.
273	490	237	966	34	..	704	286	10	94	839	67	21	774	205	10	339	651	Maratha.
																		BURMA.
468	399	133	1,000	..	..	1,000	..	..	735	236	29	115	747	138	87	534	379	Arakanese.
495	404	101	1,000	..	..	1,000	..	..	794	198	8	149	786	65	54	565	381	Chin.
498	373	129	1,000	..	..	1,000	..	..	677	312	11	329	567	104	112	497	391	Kachin.
560	362	78	1,000	..	..	996	4	..	870	123	7	200	743	57	82	592	326	Karen.
455	408	137	1,000	..	..	1,000	..	..	713	241	46	125	736	139	104	564	332	Shan.
577	362	61	1,000	..	..	998	2	..	883	113	4	162	790	48	67	657	276	Talaing.
538	359	103	1,000	..	..	999	1	..	749	231	20	185	712	103	66	574	360	Taungthu.
490	404	106	1,000	..	..	1,000	..	..	781	189	30	168	750	82	136	565	299	Wa-Palaung.
																		C. P. AND BERAR.
351	506	143	989	10	1	841	156	3	233	751	16	15	908	77	7	427	566	Ahir (*Hindu*).
404	483	113	993	7	..	924	75	1	338	652	10	23	910	67	7	457	536	Ahir (*Animist*).
278	483	239	979	19	2	778	214	8	105	839	56	13	786	201	8	309	683	Baniya.
294	460	246	988	12	..	834	160	6	121	827	52	10	777	213	5	314	681	Brahman.
310	564	126	982	18	..	755	241	4	97	890	13	6	934	60	5	495	500	Chamar.
347	507	146	983	17	..	841	155	4	222	755	23	19	897	84	16	420	564	Dhimar.
314	531	155	982	16	2	739	253	8	167	810	23	12	900	85	10	409	581	Dhobi.
348	495	157	900	9	1	913	84	3	296	687	17	18	901	81	7	427	566	Gond (*Hindu*).
397	471	132	991	8	1	940	57	3	434	555	11	27	904	69	8	454	538	Gond (*Animist*).
316	525	159	985	14	1	772	223	5	163	816	21	13	898	89	7	418	575	Kalar.
221	604	175	928	69	3	436	547	17	47	916	37	15	889	96	6	438	556	Kunbi.
288	549	163	979	21	..	693	303	4	99	885	16	6	903	91	4	397	599	Kurmi.
323	505	172	989	10	1	828	168	4	177	802	21	7	876	117	3	390	607	Lodhi.
351	508	141	980	18	2	826	169	5	247	716	37	27	895	78	10	453	537	Lohar.
266	573	161	960	38	2	562	424	14	104	863	33	11	905	84	8	451	541	Mali.
321	536	143	974	25	1	736	255	9	159	789	52	21	901	78	9	467	524	Mchra.
296	511	193	980	18	2	759	235	6	164	806	30	12	858	130	5	385	610	Rajput.
278	577	145	968	31	1	611	381	8	77	901	22	9	925	66	6	457	537	Teli.
																		MADRAS.
345	424	231	993	7	..	935	63	2	387	592	21	27	797	176	12	317	671	Ballia.
258	495	247	996	4	..	868	130	2	106	863	31	16	804	180	7	348	645	Brahman (Tamil).
235	472	293	993	6	1	719	274	7	57	878	65	13	730	257	2	299	699	Brahman (Telugu).
407	400	193	1,000	..	..	995	5	..	556	413	31	47	775	178	8	341	651	Cheruman.
364	431	205	996	4	..	977	22	1	532	453	15	26	828	146	15	392	593	Chetti.
432	432	136	999	1	..	968	31	1	561	430	9	67	830	103	30	511	459	Kaikolan.
407	421	172	999	1	..	982	17	1	559	430	11	38	831	131	14	418	568	Kammalan.
255	473	272	987	13	..	630	356	14	84	804	112	11	711	278	5	291	704	Kamsala.
283	502	215	978	22	..	704	288	8	216	741	43	15	805	180	5	371	624	Kapu.
261	484	255	995	5	..	746	247	7	63	878	59	9	763	228	3	317	680	Komati.
369	467	164	995	5	..	872	125	3	280	675	45	35	825	140	17	425	558	Mala.
414	449	137	997	3	..	961	38	1	466	524	10	30	878	92	9	456	535	Paraiyan.
456	383	161	999	1	..	996	4	..	778	220	2	35	857	108	11	409	580	Shanan.
437	377	186	1,000	..	..	994	6	..	604	360	36	73	747	180	12	346	642	Tiyan.
408	417	175	998	2	..	983	16	1	685	305	10	32	846	122	7	436	557	Vellala.
																		N.-W. F. PROVINCE.
																	477	Awan.
466	424	110	1,000	..	..	992	8	..	584	405	11	44	887	69	21	502	443	Pathan.
458	427	115	1,000	..	..	991	9	..	670	324	6	57	872	71	25	532		
																		PUNJAB.
332	450	218	998	2	..	948	48	4	253	693	54	4	763	233	3	391	606	Agarwal (*Hindu*).
335	512	153	999	1	..	918	80	2	221	760	19	4	894	102	2	499	499	Ahir.
398	488	114	999	1	..	899	99	2	390	598	12	23	907	70	8	555	437	Arain (*Musalman*).

SUBSIDIARY

Distribution by civil condition of 1,000 of each

CASTE.	DISTRIBUTION OF 1,000 MALES OF EACH AGE BY CIVIL CONDITION.																	
	ALL AGES.			0—5.			5—12.			12—20.			20—40.			40 AND OVER.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
PUNJAB—*continued*																		
Arora (*Hindu*)	542	383	75	1,000	..	..	995	5	..	844	151	5	274	656	70	86	674	240
Awan	560	375	65	1,000	..	..	994	6	..	902	94	4	275	667	58	39	745	216
Biloch	564	388	48	1,000	..	..	993	6	1	896	101	3	282	679	39	44	796	160
Chamar (*Hindu*)	452	459	89	999	1	..	929	68	3	617	362	21	142	772	86	40	682	278
Chuhra	540	387	73	1,000	..	..	981	18	1	793	194	13	191	732	77	37	709	254
Jat (*Musalman*)	571	363	66	1,000	..	..	991	8	1	886	109	5	310	633	57	57	720	223
Jhinwar	492	396	112	1,000	..	..	974	24	2	744	238	18	200	686	114	53	619	328
Julaha	517	396	87	1,000	..	..	986	13	1	832	159	9	233	690	77	47	687	266
Kanet	449	490	61	987	13	..	944	55	1	741	250	9	210	740	50	53	781	166
Kashmiri (*Musalman*)	524	392	84	1,000	..	..	991	8	1	871	123	6	237	685	78	42	705	253
Khatri (*Hindu*)	558	360	82	1,000	..	..	991	8	1	850	143	7	331	599	70	130	612	258
Kumhar (*Hindu*)	473	431	96	999	1	..	968	29	3	690	290	20	166	740	94	46	661	293
Kumhar (*Musalman*)	538	386	76	1,000	..	..	987	12	1	826	166	8	233	695	72	42	714	244
Lohar (*Hindu*)	481	433	86	997	3	..	970	29	1	717	263	20	216	698	86	62	698	240
Lohar (*Musalman*)	531	389	80	1,000	..	..	987	12	1	814	177	9	223	693	84	43	710	247
Machhi (*Musalman*)	560	369	71	1,000	..	..	992	8	..	867	126	7	273	659	68	48	722	230
Mirasi (*Musalman*)	536	384	80	999	1	..	988	11	1	823	163	9	259	663	78	53	703	244
Mochi (*Musalman*)	536	384	80	1,000	..	..	989	11	..	842	151	7	234	689	77	41	707	252
Nai (*Hindu*)	456	426	118	998	2	..	963	33	4	633	333	34	180	701	119	56	615	329
Nai (*Musalman*)	525	390	85	1,000	..	..	985	14	1	801	187	12	222	693	85	47	691	262
Pathan	548	391	61	1,000	..	..	991	8	1	900	94	6	346	601	53	68	747	185
Rajput (*Hindu*)	549	368	83	999	1	..	987	12	1	856	136	8	349	577	74	122	640	238
Rajput (*Musalman*)	564	366	70	1,000	..	..	990	9	1	878	116	6	308	632	60	58	710	232
Saiyid	541	387	72	1,000	..	..	992	8	..	881	113	6	286	649	65	54	726	220
Sheikh	499	421	80	999	1	..	978	21	1	805	184	11	247	679	74	56	708	236
Tarkhan (*Musalman*)	541	387	72	1,000	..	..	989	11	..	842	151	7	237	695	68	49	723	228
Teli (*Musalman*)	526	386	88	1,000	..	..	982	17	1	790	196	14	197	714	89	49	665	286
UNITED PROVINCES.																		
Agarwal	462	395	143	980	8	3	961	33	6	586	334	80	236	643	121	136	508	356
Ahir	425	495	80	993	7	..	894	103	3	556	422	22	158	765	77	50	718	232
Barhai	444	468	88	996	4	..	957	41	2	622	358	20	152	762	86	52	698	250
Bhangi	439	474	87	997	3	..	937	60	3	533	437	30	119	785	96	38	714	248
Bhar	422	508	70	987	12	1	896	100	4	488	479	33	77	843	80	27	774	199
Brahman	498	411	91	996	4	..	956	42	2	684	299	17	283	642	75	134	605	261
Chamar	408	522	70	993	7	..	896	100	4	478	492	30	89	836	75	27	771	202
Dhobi	429	495	76	994	5	1	925	72	3	552	426	22	437	536	27	30	743	227
Dom	467	494	39	998	2	..	975	25	..	701	291	8	127	835	38	19	859	122
Gadariya	415	501	84	994	6	..	910	87	3	510	466	24	113	801	86	36	721	243
Gujar	510	401	89	996	4	..	947	50	3	664	313	23	253	658	89	122	612	266
Jat	463	431	106	998	2	..	955	42	3	577	393	30	209	694	97	105	596	299
Julaha	431	488	81	995	5	..	922	75	3	563	411	26	97	822	81	25	744	231
Kahar	445	474	81	995	5	..	953	45	2	614	364	22	120	797	83	37	725	238
Kayastha	507	397	96	996	3	1	976	22	2	777	207	16	271	650	79	121	606	273
Kumhar	396	525	79	992	7	1	882	114	4	552	414	34	92	829	79	36	739	225
Kurmi	373	539	88	973	26	1	751	242	7	429	541	30	157	759	84	64	697	239
Lodha	416	502	82	998	2	..	925	73	2	532	447	21	124	793	83	34	728	238
Lohar	430	487	83	992	8	..	923	73	4	564	414	22	137	782	81	42	718	240
Mallah	456	477	67	988	10	2	937	59	4	547	424	29	412	547	41	92	842	66
Nai	447	472	81	998	7	..	950	48	2	742	243	15	140	779	81	44	716	240
Pasi	414	525	61	992	7	1	877	120	3	527	453	20	101	838	61	23	795	182
Pathan	491	438	71	996	4	..	967	32	1	789	200	11	208	725	67	43	751	206
Rajput	507	417	76	995	5	..	967	31	2	716	268	16	265	671	64	139	640	221
Saiyid	510	416	74	998	2	..	982	16	2	857	133	10	234	704	62	47	734	219
Sheikh	471	450	79	993	7	..	964	34	2	742	240	18	176	745	79	43	733	224
Teli	416	503	81	993	6	1	916	82	2	514	461	25	116	800	84	40	731	229
BARODA STATE.																		
Koli	450	476	74	986	13	1	907	89	4	696	295	9	130	790	80	32	732	236
Kunbi—Kadwa	190	700	110	647	336	17	343	626	31	200	756	44	51	845	104	17	685	298
Kunbi—Lewa	422	476	102	979	21	..	846	151	3	566	408	26	193	734	73	70	647	283
C. I. AGENCY.																		
Baniya	428	446	126	934	59	7	860	131	9	502	462	36	210	637	153	117	575	308
Bhil (*Animist*)	519	465	16	991	9	..	981	18	1	867	129	4	126	859	15	18	913	69
Brahman	440	448	112	926	70	4	850	144	6	494	454	52	244	659	97	124	566	310
Gond (*Hindu*)	469	484	67	860	139	1	728	261	11	518	434	48	176	752	72	135	652	213
Gujar	437	452	111	893	100	7	824	165	11	515	454	31	284	606	110	112	589	299
Rajput (*Hindu*)	456	435	109	908	85	7	846	142	12	539	411	50	264	612	124	130	605	265

TABLE V—*contd.*

sex at certain Ages for selected Castes—*contd.*

DISTRIBUTION OF 1,000 FEMALES OF EACH AGE BY CIVIL CONDITION.																		CASTE.
ALL AGES.			0—5.			5—12.			12—20.			20—40.			40 AND OVER.			
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	
20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
																		PUNJAB—*continued.*
384	439	177	999	1	..	967	32	1	450	532	18	11	845	144	4	401	595	Arora (*Hindu*).
424	450	126	1,000	..	..	976	23	1	562	429	9	35	885	80	11	525	464	Awan.
423	481	96	999	1	..	981	18	1	478	515	7	21	937	42	9	610	381	Biloch.
316	545	139	998	2	..	795	201	4	176	805	19	5	901	94	3	466	531	Chamar (*Hindu*).
417	476	107	999	1	..	937	61	2	395	594	11	20	908	72	5	537	458	Chuhra.
431	455	114	999	1	..	967	32	1	576	417	7	30	910	60	10	541	449	Jat (*Musalman*).
356	496	148	999	1	..	898	88	14	305	678	17	13	885	102	5	472	523	Jhinwar.
394	480	126	999	1	..	942	56	2	438	551	11	24	900	76	7	520	473	Julaha.
324	520	156	995	5	..	884	114	2	355	626	19	34	878	88	17	479	504	Kanet.
389	457	154	999	1	..	959	40	1	485	501	14	22	883	95	10	475	515	Kashmiri (*Musalman*).
359	443	198	1,000	..	..	943	49	8	403	576	21	8	828	164	5	389	606	Khatri (*Hindu*).
323	524	153	998	2	..	894	103	3	238	743	19	5	893	102	3	465	532	Kumhar (*Hindu*).
415	463	122	1,000	..	..	960	39	1	479	514	7	23	898	79	8	536	456	Kumhar (*Musalman*).
319	529	152	996	4	..	870	126	4	256	720	24	20	882	98	10	468	522	Lohar (*Hindu*).
414	471	115	1,000	..	..	955	44	1	478	513	9	19	907	74	9	549	442	Lohar (*Musalmán*)
431	461	108	1,000	..	..	974	26	..	518	474	8	26	910	64	10	570	420	Machhi (*Musalman*).
402	464	134	999	1	..	959	39	2	494	495	11	29	891	80	10	514	476	Mirasi (*Musalman*).
416	467	117	1,000	..	..	963	35	2	478	513	9	24	904	72	8	551	441	Mochi (*Musalman*).
317	513	170	998	2	..	916	81	3	267	708	25	5	870	125	4	447	549	Nai (*Hindu*).
407	470	123	1,000	..	..	953	45	2	473	515	12	26	892	82	11	541	448	Nai (*Musalman*).
413	453	134	1,000	..	..	971	28	1	543	445	12	39	882	79	17	502	481	Pathan.
298	465	237	998	2	..	895	101	4	257	706	37	9	792	199	4	326	670	Rajput (*Hindu*).
409	443	148	998	2	..	960	38	2	524	461	15	32	859	109	10	475	515	Rajput (*Musalman*).
410	440	150	999	1	..	973	25	2	555	429	16	53	840	107	22	480	498	Saiyid.
373	485	142	998	2	..	938	60	2	414	571	15	27	883	90	16	472	512	Sheikh.
422	464	114	1,000	..	..	967	32	1	491	500	9	24	906	70	9	546	445	Tarkhan (*Musalman*).
387	483	130	999	1	..	934	63	3	380	607	13	13	902	85	9	508	483	Teli (*Musalman*).
																		UNITED PROVINCES.
330	459	211	982	17	1	893	93	14	280	673	47	27	770	203	27	395	578	Agarwal.
282	549	169	991	9	..	831	165	4	238	719	43	13	880	107	7	445	548	Ahir.
314	526	160	992	7	1	869	126	5	198	772	30	15	881	104	12	467	521	Barhai.
332	540	128	993	7	..	830	166	4	188	782	30	19	894	87	12	521	467	Bhangi.
323	524	153	983	16	1	812	179	9	191	768	41	22	869	109	12	474	514	Bhar.
290	464	246	989	10	1	874	120	6	249	702	49	15	785	200	7	356	637	Brahman.
302	547	151	988	11	1	783	211	6	130	839	31	15	885	100	8	473	519	Chamar.
316	539	145	992	8	..	830	166	4	173	801	26	14	893	93	8	476	516	Dhobi.
339	543	118	996	4	..	857	141	2	204	775	21	12	921	67	5	534	461	Dom.
300	548	152	989	10	1	793	203	4	135	840	25	15	887	98	9	461	530	Gadariya.
321	526	153	995	4	1	878	118	4	235	743	22	15	870	115	7	485	508	Gujar.
299	542	159	993	5	2	859	128	13	196	748	56	12	885	103	8	516	476	Jat.
332	537	131	990	9	1	809	186	5	202	774	24	16	908	76	11	509	480	Julaha.
321	521	158	991	9	..	866	130	4	218	756	26	16	881	103	9	467	524	Kahar.
339	444	217	990	8	2	951	44	5	380	583	37	15	810	175	8	379	613	Kayastha.
286	562	152	986	13	1	747	247	6	116	855	29	14	888	98	8	467	525	Kumhar.
242	578	180	967	32	1	621	367	12	128	842	30	10	879	111	6	436	558	Kurmi.
297	544	159	996	4	..	826	171	3	158	811	31	13	881	106	9	460	531	Lodha.
310	532	158	988	11	1	830	164	6	170	797	33	16	881	103	11	463	526	Lohar.
314	518	168	988	11	1	844	152	4	159	810	31	17	866	117	8	432	560	Mallah.
317	521	162	991	8	1	867	129	4	210	764	26	16	877	107	10	449	541	Nai.
314	554	132	989	10	1	817	178	5	188	790	22	17	899	84	10	509	481	Pasi.
349	484	167	994	5	1	918	79	3	356	626	18	24	880	96	12	443	545	Pathan.
306	488	206	989	10	1	883	112	5	258	705	37	17	822	161	10	399	591	Rajput.
375	451	174	995	5	..	956	41	3	484	496	20	31	853	116	14	437	549	Saiyid.
352	488	160	994	6	..	903	94	3	384	638	28	32	866	102	18	451	531	Sheikh.
300	543	157	991	9	..	800	195	5	144	825	31	17	882	101	13	454	533	Teli.
																		BARODA STATE.
287	559	154	959	39	2	800	194	6	254	729	17	13	884	103	..	518	482	Koli.
78	720	202	366	625	9	84	894	22	31	922	47	2	823	175	..	291	709	Kunbi—Kadwa.
283	541	196	976	23	1	790	201	9	146	825	29	5	846	149	2	422	576	Kunbi—Lewa.
																		C. I. AGENCY.
325	454	221	954	37	9	759	224	17	291	636	73	51	688	261	30	579	391	Baniya.
411	481	108	992	7	1	944	54	2	418	571	11	28	906	66	6	540	454	Bhil (*Animist*).
306	449	245	917	60	23	760	215	25	219	699	82	39	708	253	30	340	630	Brahman.
421	440	139	959	39	2	810	178	12	384	565	51	77	744	179	62	546	392	Gond (*Hindu*).
352	500	148	953	44	3	809	183	8	341	609	50	92	777	131	43	532	425	Gujar.
367	447	186	942	51	7	830	154	16	349	560	91	71	732	197	85	437	478	Rajput (*Hindu*).

SUBSIDIARY

Distribution by civil condition of 1,000 of each

Caste.	DISTRIBUTION OF 1,000 MALES OF EACH AGE BY CIVIL CONDITION.																	
	ALL AGES.			0—5.			5—12.			12—20.			20—40.			40 AND OVER.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
COCHIN STATE.																		
Iluvan	560	406	34	1,000	..	..	1,000	..	..	971	27	2	180	788	32	12	854	134
Indian Christian	552	412	36	1,000	..	..	998	2	..	911	88	1	150	827	23	20	819	161
HYDERABAD STATE.																		
Brahman	410	542	48	988	11	1	912	85	3	445	548	7	129	851	20	25	800	175
Golla	447	530	23	989	10	1	937	59	4	597	388	15	84	899	17	23	908	69
Kapu	439	538	23	992	7	1	906	92	2	610	388	2	81	895	24	9	916	75
Koli	382	592	26	992	6	2	866	131	3	415	579	6	31	946	23	10	904	86
Komati	432	527	41	993	6	1	900	95	5	606	373	21	66	895	39	24	868	108
Lingayat	380	566	54	985	14	1	851	138	11	420	565	15	24	904	72	19	852	129
Madiga and Mang	456	511	33	991	7	2	953	43	4	609	371	20	92	877	31	11	896	93
Mahar and Mala	436	524	40	986	13	1	905	91	4	609	375	16	55	902	43	22	869	109
Maratha	406	545	49	983	16	1	872	123	5	531	441	28	109	837	54	37	846	117
Munnur	416	524	60	976	23	1	850	145	5	491	480	29	70	884	46	70	884	46
Mutrasi	454	498	48	995	5	..	974	25	1	704	283	13	106	856	38	15	843	142
Sale	454	507	39	993	7	..	935	64	1	624	354	22	38	928	34	13	870	117
Sheikh	502	459	39	1,000	..	..	985	14	1	877	115	8	205	766	29	26	855	119
Telaga	461	489	50	991	9	..	966	33	1	698	281	21	112	844	44	11	844	145
KASHMIR STATE.																		
Bat	519	430	51	999	1	..	990	9	1	746	249	5	160	791	49	23	796	181
Brahman	522	386	92	999	1	..	983	16	1	771	199	30	333	591	76	112	644	244
MYSORE STATE.																		
Beda	559	387	54	1,000	..	..	999	1	..	956	43	1	331	642	27	52	763	185
Besta	537	419	44	1,000	..	..	999	1	..	943	56	1	247	726	27	29	821	150
Brahman	489	442	69	1,000	..	..	999	1	..	881	117	2	174	787	39	51	720	229
Golla	551	396	53	1,000	..	..	1,000	..	..	957	42	1	354	620	26	41	789	170
Holeya	551	405	44	1,000	..	..	999	1	..	958	41	1	308	664	28	36	814	150
Kuruba	535	418	47	1,000	..	..	999	1	..	942	57	1	250	723	27	25	816	159
Lingayat	552	391	57	1,000	..	..	1,000	..	..	959	40	1	294	675	31	44	758	198
Madiga	559	402	39	1,000	..	..	999	1	..	948	51	1	291	688	21	38	822	140
Sheikh	567	398	35	1,000	..	..	1,000	..	..	966	33	1	291	685	24	21	854	125
Vakkaliga	540	416	44	1,000	..	..	999	1	..	951	48	1	270	704	26	27	825	148
RAJPUTANA AGENCY.																		
Brahman	493	412	95	999	1	..	979	20	1	752	237	11	272	655	73	110	616	274
Gujar	489	441	70	998	2	..	960	38	2	734	255	11	223	710	67	55	730	215
Jat	483	439	78	997	3	..	950	49	1	709	279	12	223	707	70	57	694	249
Kumhar	461	477	62	998	2	..	959	40	1	704	282	14	150	791	59	24	782	194
Mahajan	506	397	97	999	1	..	986	13	1	716	273	11	258	666	76	127	576	297
Mali	468	472	60	997	3	..	971	28	1	744	245	11	161	788	51	27	783	190
Meo	503	431	66	1,000	..	..	985	14	1	760	230	10	150	783	67	34	752	214
Mina	502	443	55	999	1	..	978	22	..	767	226	7	218	736	46	49	768	183
Nai	470	450	80	999	1	..	974	24	2	745	242	13	209	721	70	45	721	234
Rajput	579	358	63	999	1	..	989	10	1	895	100	5	407	549	44	156	644	200
Sheikh	480	451	69	999	1	..	968	30	2	772	216	12	220	721	59	45	751	204
TRAVANCORE STATE.																		
Izhavan	571	384	45	1,000	..	..	999	1	..	960	36	4	242	709	49	13	834	153
Nayar	569	382	49	1,000	..	..	999	1	..	971	25	4	322	624	54	22	833	145
Pulayan	497	472	31	1,000	..	..	1,000	..	..	918	77	5	203	771	26	12	888	100
Shanan	593	365	42	1,000	..	..	999	1	..	945	50	5	295	669	36	15	834	151

TABLE V—*concld.*

ex at certain ages for selected castes—*concld.*

DISTRIBUTION OF 1,000 FEMALES OF EACH AGE BY CIVIL CONDITION.																		CASTE.
ALL AGES.			0—5.			5—12.			12—20.			20—40.			40 AND OVER.			
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	
20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	
																		COCHIN STATE.
460	391	149	1,000	..	..	997	3	..	680	305	15	56	814	130	9	405	586	Iluvan.
459	419	122	1,000	..	..	992	8	..	589	405	6	41	875	84	14	445	541	Indian Christian.
																		HYDERABAD STATE.
246	556	198	968	31	1	633	355	12	41	886	73	8	780	212	3	515	482	Brahman.
280	571	149	988	12	..	723	271	6	18	950	32	2	855	143	1	507	492	Golla.
270	565	165	985	14	1	646	347	7	120	849	31	2	850	148	2	501	497	Kapu.
254	585	161	971	28	1	596	388	16	49	896	55	3	864	133	3	458	539	Koh.
294	523	183	982	17	1	684	308	8	221	726	53	14	791	195	9	503	488	Komati.
284	550	166	975	23	2	608	382	15	198	705	97	16	850	134	10	569	421	Lingayat.
332	538	130	985	14	1	740	254	6	110	847	43	13	857	130	3	620	377	Madiga and Mang.
324	543	133	972	27	1	713	275	12	223	726	51	21	872	107	5	547	448	Mahar and Mala.
290	542	168	976	22	2	688	288	24	213	700	87	21	842	137	2	546	452	Maratha.
233	607	160	978	20	2	885	604	11	63	896	41	10	866	124	8	469	523	Munnur.
295	571	134	980	17	3	743	246	11	112	864	24	4	880	116	2	545	453	Mutrasi.
330	546	124	988	11	1	732	263	5	147	819	34	13	881	106	9	595	396	Sale.
354	485	161	1,000	..	..	932	64	4	433	535	32	45	862	93	10	478	512	Sheikh.
336	503	161	989	10	1	750	245	5	253	713	34	22	843	135	16	485	499	Telaga.
																		KASHMIR STATE.
409	502	89	999	1	..	959	40	1	274	702	24	14	933	53	10	601	389	Bat.
304	458	238	993	7	..	821	174	5	171	771	58	19	756	225	11	335	654	Brahman.
																		MYSORE STATE.
411	409	180	1,000	..	..	966	33	1	441	543	16	70	789	141	55	365	580	Beda.
387	425	188	1,000	..	..	961	38	1	425	554	21	44	805	151	28	366	606	Besta.
290	447	263	1,000	..	..	903	95	2	54	882	64	2	745	253	..	293	707	Brahman.
384	412	204	1,000	..	..	969	31	..	463	518	19	20	829	151	8	358	634	Golla.
407	416	177	1,000	..	..	975	25	..	516	468	16	55	803	142	22	382	596	Holeya.
371	430	199	1,000	..	..	959	40	1	411	571	18	20	830	150	9	354	637	Kuruba.
373	398	229	1,000	..	..	967	32	1	434	543	23	17	772	211	7	304	689	Lingayat.
454	418	148	1,000	..	..	964	35	1	458	525	17	79	807	114	46	425	529	Madiga.
419	422	159	1,000	..	..	985	15	..	429	556	15	20	858	122	8	402	590	Sheikh.
375	423	202	1,000	..	..	961	38	1	439	544	17	17	827	156	5	357	638	Vakkaliga.
																		RAJPUTANA AGENCY.
273	464	263	997	3	..	901	96	3	148	800	52	4	778	218	2	334	664	Brahman.
308	534	158	995	5	..	844	154	2	158	827	15	5	905	90	2	438	560	Gujar.
300	531	169	989	11	..	840	157	3	180	799	21	3	894	103	1	433	566	Jat.
316	523	161	992	8	..	869	129	2	176	805	19	5	900	95	2	431	567	Kumhar.
297	444	259	998	2	..	946	52	2	203	754	43	4	757	239	2	324	674	Mahajan.
315	520	165	994	6	..	887	111	2	186	794	20	7	889	104	2	431	567	Mali.
372	492	136	1,000	..	..	957	42	1	390	599	11	7	907	86	2	494	504	Meo.
335	513	152	998	2	..	931	68	1	238	747	15	5	911	84	2	452	546	Mina.
300	512	188	996	4	..	895	102	3	176	802	22	6	884	110	2	402	596	Nai.
288	451	261	997	3	..	944	53	3	286	675	39	9	802	189	3	306	691	Rajput.
336	499	165	997	3	..	896	101	3	308	673	19	22	878	100	11	427	562	Sheikh.
																		TRAVANCORE STATE.
465	379	156	1,000	..	..	996	4	..	710	273	17	81	776	143	13	413	574	Ishavan.
443	373	184	1,000	..	..	996	4	..	677	304	19	74	777	149	20	369	611	Nayar.
418	476	106	1,000	..	..	991	9	..	559	428	13	63	868	69	23	492	485	Pulayan.
487	367	146	1,000	..	..	993	7	..	766	222	12	77	809	114	20	360	620	Shanan.

SUBSIDIARY TABLE VI.

Proportion who are married and widowed at certain ages.

Province, State or Agency.	Number per 1,000 aged 0—10 who are married.								Number per 1,000 aged 15—40 who are widowed.							
	Males.				Females.				Males.				Females.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
						Hindu.										
INDIA.	**29**	**28**	**28**	**30**	**74**	**70**	**70**	**87**	**44**	**47**	**36**	**42**	**124**	**137**	**123**	**142**
Ajmer-Merwara	18	25	30	7	45	67	73	48	63	80	34	35	99	135	71	84
Assam	2	3	2	1	14	18	16	8	4	54	40	34	158	181	168	141
Bengal	7	6		5	64	75	89	103	31	31	33	37	224	240	257	280
Bihar and Orissa	77	80	67	80	132	138	122	147	49	41	41	38	125	120	114	112
Bombay	35	25	31	28	109	83	113	103	40	63	33	47	117	148	96	136
Burma	3	3	...	2	8	3	...	2	25	26	23	28	43	56	61	58
Central Provinces and Berar	29	28	27	31	99	84	95	120	39	61	38	42	78	125	80	85
Coorg	1	4	4	1	2	3	7	5	32	46	32	52	132	149	134	183
Madras	6	5	6	8	31	27	36	43	21	24	18	26	120	131	128	164
N.-W. F. Province	2	9	17	11	5	29	48	37	54	50	59	50	108	88	127	100
Punjab	12				32				72				106			
United Provinces	30	32	25	23	59	61	53	53	64	51	48	54	104	102	92	96
Baroda State	80	66	85	73	144	108	173	171	66	107	37	42	112	182	80	101
Central India Agency	47	49	...	...	77	86	...	...	54	82	...	...	119	160	...	...
Cochin State	...	...	1	...	1	1	12	...	29	26	12	...	122	110	55	...
Hyderabad State	25	26	21	27	127	107	126	134	26	42	27	39	101	133	105	138
Kashmir State	6	7	...	...	54	46	...	...	52	41	...	...	150	144	...	...
Mysore State	...	...	1	3	4	10	26	25	22	30	26	56	133	142	154	238
Rajputana Agency	11	21	...	...	35	57	...	...	50	83	...	...	108	152	...	...
Travancore State	1	1	1	...	2	2	3	...	36	41	10	...	104	99	44	...
						Musalman.										
INDIA.	**9**	**10**	**9**	**9**	**35**	**39**	**43**	**49**	**38**	**34**	**33**	**32**	**94**	**98**	**103**	**110**
Ajmer-Merwara	12	19	15	9	29	30	41	34	57	56	34	35	77	80	64	83
Assam	1	3	1	2	9	12	13	8	31	29	22	15	109	131	115	100
Bengal	7	8	7	7	47	57	61	73	22	23	22	22	113	120	126	139
Bihar and Orissa	41	40	37	43	86	89	90	106	42	36	35	33	123	130	125	130
Bombay	10	11	10	9	25	26	28	26	43	48	36	42	85	101	77	105
Burma	1	1	...	...	...	1	...	...	31	34	28	37	63	69	80	76
Central Provinces and Berar	12	18	9	10	27	39	27	27	40	49	35	38	94	128	96	101
Coorg	2	6	4	5	5	3	5	6	22	22	15	26	140	153	119	174
Madras	2	2	3	4	7	7	11	14	23	22	13	17	119	119	104	126
N.-W. F. Province	1	3	6	4	3	10	19	15	35	38	47	36	58	59	89	68
Punjab	5				14				57				65			
United Provinces	18	22	15	13	42	43	38	35	62	46	45	51	73	73	69	78
Baroda State	26	87	40	34	51	113	68	72	57	103	36	43	106	172	89	110
Central India Agency	32	25	...	...	55	51	...	...	57	77	...	...	104	138	...	...
Cochin State	...	...	...	...	...	1	3	...	21	23	10	...	97	92	64	...
Hyderabad State	10	20	12	27	27	42	40	57	21	32	21	35	84	106	98	134
Kashmir State	5	7	...	...	19	20	...	...	36	31	...	...	51	52	...	...
Mysore State	...	1	2	2	2	5	9	9	18	26	18	31	96	100	106	174
Rajputana Agency	10	18	...	...	30	28	...	...	47	61	...	...	78	113	...	...
Travancore State	...	1	3	...	2	2	4	...	30	30	12	...	85	72	43	...

Note.—The proportions for Provinces include those for the Native states attached to them, except in the case of Madras, where they exclude Cochin and Travancore.

CHAPTER VIII.

Education.

Introductory Remarks.

349. In 1891 the population was divided in respect of education into three categories, *viz.*, learning, literate and illiterate. The instructions issued were as follows :— The scope of return.

> Enter against each person, whether grown-up child or infant, either learning, literate or illiterate. Enter all those as "learning" who are under instruction, either at home or at school or college. Enter as "literate" those who are able both to read and write any language, but who are not under instruction as above. Enter as "illiterate" those who are not under instruction, and who do not know how to both read and write, or who can read but not write, or who can sign their own name, but not read.

When the results were compiled it was found that the return of the learning was vitiated by the omission at the one end of children who had not been long at school, and at the other of many of the more advanced students, who returned themselves as literate. There were thus marked discrepancies between the number of persons recorded as under instruction and the corresponding statistics of the Education Department. In his Report the Census Commissioner, Sir Athelstane Baines, recommended the abandonment of the distinction between those under instruction and those able to read and write but no longer in a state of pupilage. At the next census, therefore, the population was divided into two broad classes, literate and illiterate. The instruction to the enumerators was as follows :—

> Enter in this column against all persons of whatever age, whether they can or cannot both read and write any language.

No orders were issued by the Census Commissioner as to the degree of proficiency in reading and writing which should be held to qualify a person to be entered as literate. In the Central Provinces it was laid down locally that only those persons should be so entered who had passed the Upper Primary school examination, or possessed equivalent educational qualifications; and in Madras only those who were able to write a letter to a friend and read his reply. Elsewhere the practice seems to have varied, not only from province to province, but also from district to district, according to the idiosyncracies of the local census staff. In some parts criteria similar to those mentioned above appear to have been taken, while in others persons were entered as literate who could do little more than write their own name and spell out a few simple printed words.

350. At the present census the information collected was the same as in 1901, but the wording of the instruction was slightly altered :—

> Enter against all persons who can both read and write any language the word "literate." Against persons who cannot read and write any language make a cross in this column.

This rule was supplemented by the explanation given in Madras in 1901, that only those persons should be entered as literate who could write a letter to a friend and read his reply. It will appear further on that the application of this standard has made it somewhat difficult to gauge the progress of education during the decade by a comparison of the results of the present, with those of the preceding, census. It is unfortunate that this should be so, but it is obviously desirable that we should be able to say exactly what is meant by our statistics; and this we are now able to do for the first time. Moreover, even if the above standard had not been laid down, there would still have been room for doubt as to the comparability of the present figures with those of 1901. The latter, as noted above, depended on the interpretation of the rule by individual census officers, and it would be very rash to say that those in each district or part of a district would have construed it exactly as their predecessors did ten years ago.

A further small difference as compared with the previous enumeration remains to be noted. On that occasion the standard form of schedule provided for the entry of the vernacular languages which literate persons could read and write. The information thus obtained, though important in one or two provinces where there are rival scripts, was not found to be of any general value. On the present occasion, therefore, the question was omitted from the general instructions, but Local Governments were allowed to insert it should they wish to do so. This was done only in the United Provinces, the Punjab, Kashmir, Mysore and Travancore. As in 1901, a record was made of the persons able to read and write English.

Reference to statistics.

351. The information thus obtained has been embodied in Imperial Tables VIII and IX. Table VIII shows the number of literate and illiterate persons of each sex and religion classified under the age-periods '0-10,' '10-15,' '15-20,' and '20 and over,' and Table IX their distribution by caste. In both tables figures are given for persons literate in English. The main aspects of the statistics are brought out more clearly by means of proportional figures in the first six Subsidiary Tables at the end of this Chapter, *viz.* :—

I. Education by age, sex and religion.
II. Education by age, sex and locality.
III. Education by religion, sex and locality.
IV. English education by age, sex and locality.
V. Progress of education since 1891.
VI. Education by caste.

Two other tables contain particulars regarding the number of schools and pupils in the last three census years, and the main results of the University examinations, *viz.* :—

VII. Number of institutions and pupils according to the returns of the Education Department.
VIII. Main results of University examinations in 1891, 1901 and 1911.

General Review.

Extent of literacy.

352. Of the total population of India, only 59 persons per mille are literate in the sense of being able to write a letter to a friend and to read his reply. The number who can decipher the pages of a printed book with more or less difficulty is no doubt much larger. Throughout India there are many Hindus who, though unable to write, can drone out at least the more familiar parts of the *Mahābhārata* or *Rāmāyana* to their neighbours, who feel that it is meritorious to listen to the recital of the sacred texts, even though they, and possibly the reader also, may not always fully understand the meaning. Similarly there are many Muhammadans, especially in Northern India, who can read the Koran, though they cannot write a word. Of this minor form of literacy the census takes no count.

The number of persons who are literate in the sense in which the term was used at the present census is divided very unequally between the two sexes; of the total male population, 106 per mille are able to read and write, and of the female, only 10. In other words there is only one literate female to every eleven males.

In the last Census Report (paragraphs 273 to 275) I pointed out that the causes of the general illiteracy prevailing in India are to be found in the history of the country and the social conditions of the people. Prior to the advent of the British, the idea of State-aided education was practically unknown. The country had been for centuries in an unsettled condition, and the common people were sunk in the deepest ignorance. Under the caste system, the learned professions were the monopoly of a few castes, and in the law books the imparting of knowledge to Sudras was forbidden. The influence of this state of things still survives. The great mass of the people, who live by agriculture and manual labour, are indifferent to the advantages of education, while they need the help of their children in looking after their cattle, etc. Though an improvement is taking place in many parts of India, low caste children are still far from welcome in the village school; and if admitted, are made to sit in the verandah. Efforts have been made of late years to offer special facilities for the education of the depressed classes.

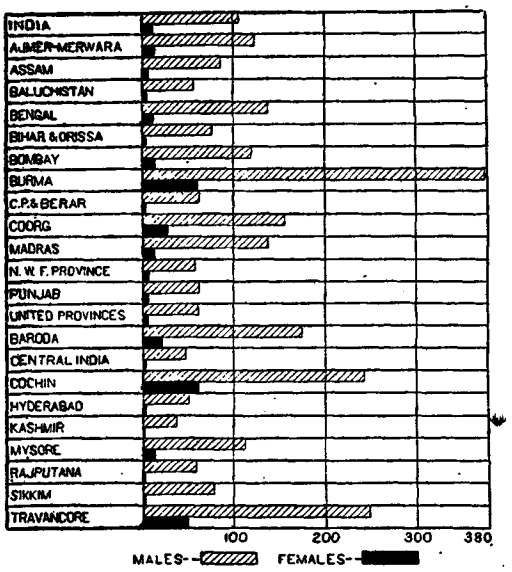
353. If we leave out of account children under 15 years of age, the number of literate males per mille is 149, and that of literate females 13. The proportion of literate females is highest, 21 per mille, at the age '15-20,' and it falls to 12 per mille at '20 and over.' Amongst males, on the other hand, the proportion rise

continuously from 12 per mille in the age-period '0-10' to 95 per mille at '10-15,' 144 at '15-20' and 150 at '20 and over.' The steady rise in the proportion up to the age-period '15-20' is readily intelligible, but it is not so clear why there should be a further rise amongst persons aged '20 and over.' It will be seen further on that education is steadily spreading; and it would seem, therefore, *a priori* that the proportion who are literate between the ages of 15 and 20, *i. e.*, amongst persons who have just passed the ordinary school-going age, should be larger than that amongst older persons, many of whom passed the school-going age at a time when the opportunities for learning were far smaller than they are now. Three reasons may be adduced to account for this apparent anomaly. The first is that, even at the age of 15, a boy's education is sometimes not sufficiently complete to qualify him to be classed as literate in the sense of being able to write a letter and to read manuscript. The second is that, in the case of youths, the enumerators were perhaps apt to be stricter than at the higher ages, when they would more readily accept an affirmative answer to the question "Can you both read and write?" Thirdly, amongst the trading classes, who generally have a large proportion of literate persons, the knowledge is picked up gradually in the course of business, and a youth may often be 20 years of age, or even older, before he is fully competent to read and write. The fact that amongst females the proportion who are literate at the age-period '15-20' is much greater than at the higher ages admits of ready explanation. Until recently, very little encouragement was given to females to keep up their previously-acquired knowledge after marriage, and many soon forgot what they had learnt at school. But the main reason no doubt is that at the present time education is spreading very rapidly amongst them, and the number who are being taught in the schools now is very much larger than it was even a decade ago.

Education by locality.

354. Thanks to the free instruction imparted in the monasteries and the absence of the *parda* system which hampers the education of females in other parts of India, Burma easily holds the first place in respect of literacy. In the whole population 222 persons per mille are literate, and the proportion rises to 314 amongst persons over 15 years of age. In every thousand persons of each sex, 376 males and 61 females are able to read and write. Of the other main British provinces, Bengal and Madras come next with 77 and 75 literate persons per mille respectively.* Bombay follows closely on their heels. Then, after a long interval, come Assam, Bihar and Orissa and the Punjab. At the bottom of the list are the United Provinces and the Central Provinces and Berar, with 34 and 33 literate persons per mille respectively. Differences similar to those noticed above sometimes have their counterpart within provincial boundaries. Thus, in Bihar and Orissa, the Orissa natural division has 64 literate persons per mille, and the Chota Nagpur plateau only 28. In the Central Provinces and Berar, the proportion ranges from only 6 per mille in the Chota Nagpur States to 54 in the Nerbudda valley.

Diagram showing the number of persons per mille in each Province, etc., who are literate.



Education is more widely diffused in British provinces than in the Native States, which, taken as a whole, have only 79 males and 8 females per mille who are literate, as compared with 113 and 11 in British territory. The three Native States of Cochin, Travancore and Baroda, however, take rank above all British provinces except Burma†; while in respect of female education

* These proportions, like those taken for the purpose of the above diagram, include States in political relation with Local Governments, except in the case of Madras, where they exclude Cochin and Travancore.

† These States have a population comparable with that of districts rather than provinces. Even from this stand point, Cochin and Travancore have few rivals, but there are many districts in the Bengal, Bombay and Madras Presidencies which have a larger proportion of literate persons than Baroda.

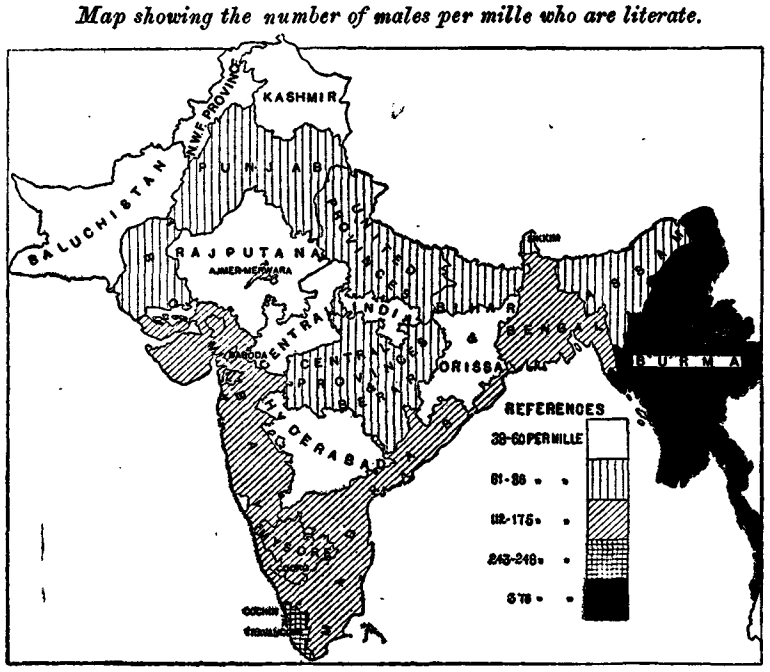
Cochin divides with Burma the honours of first place. The Kashmir State, where only 21 persons per mille can read and write, is in this respect the most backward part of India.

In connection with this comparison of the results in different provinces it is necessary to bear in mind the standard on which the statistics collected at the census are based. If it had been a higher one, the relative position of the different provinces would have been materially altered. In Burma, for example, where there is the largest proportion of persons able to read and write, there are comparatively few who have received a University education or studied in a High or Middle school.

Males.

355. Males bulk so largely in the total number of literate persons that the diffusion of education amongst them corresponds very closely to that in the population as a whole. It will be seen from the accompanying map that the proportion of literate males is ordinarily highest along the coast and diminishes gradually as one proceeds inland. The proportion again is smaller in the north-west of India, where the Aryan strain predominates, than it is in the south and east, where the main ethnic element is Dravidian or Mongolian. The predominant position of Burma is, as already pointed out, the result of its indigenous system of monastic education. Elsewhere, the principal explanation of the varying proportions is to be found in the period that has elapsed since the different tracts came under British influence. Education is most widespread in Bengal, Madras and Bombay because it is in these provinces that British rule was first established. It was extended subsequently to inland provinces, such as Assam, Bihar, the United Provinces, the Central Provinces and Berar and the Punjab, in all of which again the proportion of literate persons is higher than it is in newly acquired territory, such as Baluchistan and the North-West Frontier Province, or in the majority of the Native States, including Hyderabad, Kashmir and the Rajputana and Central India Agencies. Although, throughout India, education is more widespread in urban areas than in rural, there is no correlation between density and literacy. The densely peopled tracts of Bihar and the United Provinces contain a far smaller proportion of literate persons than Burma and Bombay where the population is relatively sparse.

Map showing the number of males per mille who are literate.



Females.

356. The local distribution of education amongst females follows somewhat different lines. Of the main provinces, Burma again heads the list, but while in respect of males Bengal comes second, both Bombay and Madras have a larger proportion of literate females. It would seem as if the diffusion of female education varies inversely with the prevalence of the *parda* system. The spread of Christianity is a secondary factor of importance. In the south of India the influence of the matriarchate, or the custom of tracing descent in the female line, has also to be reckoned with. Where this custom prevails, women occupy a higher position than elsewhere, and this appears to have influenced the educational facilities afforded to them. The proportion of literate females is highest in Burma, where there is no seclusion of women, and in Cochin and Travancore, where also they move about fairly freely, and where in addition there is a large Indian Christian community and many of the castes recognize matrilinear descent. The effect of this system of descent is clearly seen in Madras. It prevails chiefly in the West Coast Division, where there is one literate

female to every six males, while in the Presidency as a whole there is only one to every ten.

In former times it was thought improper for respectable women to be educated. Writing of Southern India in 1817 Abbé Dubois said:—

"The immodest girls who are employed in the worship of the idols and other public prostitutes are the only women taught to read, to sing and to dance. It would be thought the mark of an irregular education if a modest woman were found capable of reading. She herself would conceal it out of shame."

Education in cities.

357. The advantage which the inhabitants of large towns possess in the matter of education over those of rural areas will be clearly seen from the accompanying statement. The proportion of literate males is three times, and that of literate females nine times, as great in cities as it is in the general population. There are many reasons why this should be so. The cities are the great centres of social, intellectual and commercial life. They are better provided than the villages with schools, and they contain most of the higher educational institutions whichattract large numbers of students from other parts. They also contain the principal law courts and some of them are the head-quarters of the Local Governments.

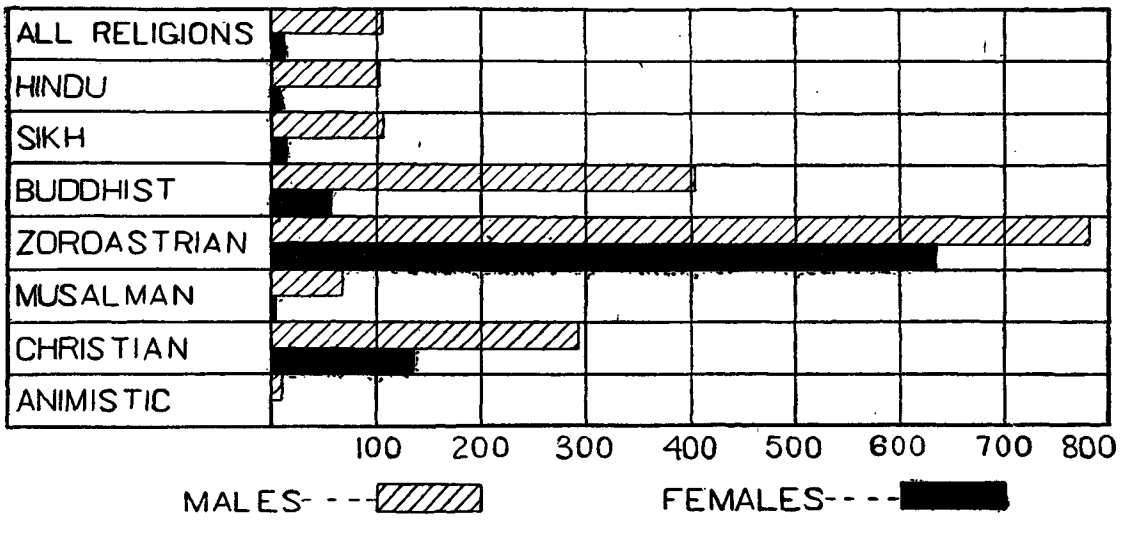
Province State or Agency.	Number of literate persons per 1,000 of each sex.			
	Total population.		Cities.	
	Males	Females	Males	Females
India . . .	106	10	303	91
Bengal . .	140	11	389	146
Bihar and Orissa	76	4	252	34
Bombay . .	120	14	283	99
Burma . .	376	61	479	280
Central Provinces & Berar.	62	3	260	50
Madras . .	138	13	422	108
Punjab .	63	6	214	62
United Provinces	61	5	198	41
Hyderabad State	51	4	239	44
Kashmir State .	38	1	153	22
Mysore State .	112	13	354	118
Rajputana Agency	59	2	190	13

NOTE.—Places with a population 100,000 and upwards, are treated as cities.

Education by Religion.

358. Of the different religious communities, excluding the Brahmos and Aryas whose numbers are insignificant, the Pārsis easily bear the palm in respect of education. Of their total number 711 per mille are literate, and the proportion rises to 831, if persons under 15 years of age are left out of account. Of the males nearly four-fifths are literate, and of the females nearly two-thirds. Amongst those over 15 years of age only 8 per cent. of the males and 26 per cent. of the females are unable to read and write. The Jains, who are mostly traders, come next, but they have only two literate persons to every five amongst the Pārsis. Half the males are able to read and write, but only 4 per cent. of the females. It is noticeable, however, that whereas the proportion of literate males is only slightly greater than it was at the commencement of the decade, that of literate females has doubled. The Buddhists follow closely on the Jains, with one person in four able to read and write. Here also we see the phenomenon of a practically unchanged proportion of literate males (40 per cent.) coupled with a large increase in that of literate females, which is now 6 per cent. compared with 4 per cent. in 1901.

Diagram showing the number per mille who are literate in each main religion.



359. The Christians (22 per cent. literate) are almost on a par with the Buddhists, but in their case the inequality between the position of the two sexes is much smaller, the proportion of literate females being nearly half that of males. In order to ascertain how far the high position of Christians is due to the inclusion of Europeans and Anglo-Indians, the figures for Indian Christians

have been worked out separately. The result is somewhat surprising; for although the Indian converts to Christianity are recruited mainly from the aboriginal tribes and the lowest Hindu castes, who are almost wholly illiterate, they have, in proportion to their numbers, three times as many literate persons as the Hindus and more than four times as many as the Muhammadans. One Indian Christian in six is able to read and write; for males the proportion is one in four, and for females one in ten. The influence of Christianity on education is strikingly illustrated by the figures for the province of Bihar and Orissa, where the proportion of Indian Christians who are literate is 76 per mille, compared with only 5 per mille amongst their Animistic congeners. It has to be remembered, moreover, that many of the Indian Christians had already passed the school-going age at the time of their conversion; the proportion who are able to read and write must be far higher amongst those who were brought up as Christians.

360. The Sikhs come next in order of merit, with one literate person in every fifteen; for males the ratio is one in ten, and for females one in seventy. Here again, while the proportion for males shows only a slight improvement, that for females has doubled during the decade. The Hindus have almost as large a proportion of literate males per mille (101) as the Sikhs, but fewer literate females (8). The Muhammadans, with only 69 and 4 per mille respectively, stand at the bottom of the list, except for the Animistic tribes, of whom only 11 males and 1 female in a thousand of each sex are able to read and write. The low position of the Muhammadans is due largely to the fact that they are found chiefly in the north-west of India, where all classes are backward in respect of education, and in Eastern Bengal, where they consist mainly of local converts from a depressed class. In the United Provinces, Madras and the Central Provinces and Berar they stand above or on an equality with the Hindus, and the same is the case in Bombay excluding Sind. In Sind the Muhammadan population is exceptionally illiterate, but in the rest of the Presidency it consists largely of traders, and education is much more widely diffused amongst them than amongst Hindus. The figures for Hindus again are a general average for all castes, high and low. It will be seen further on that some of the higher Hindu castes are better educated than the Buddhists, while others are even less so than the Animists.

Comparison with 1901.

361. The general instruction, which was issued for the first time at the present census, that no one should be regarded as literate unless he could write a letter to a friend and read his reply, though very necessary for the sake of uniformity and precision, renders it difficult to institute any effective comparison with the results obtained in 1901. In most provinces no general instruction was then given as to the degree of proficiency in reading and writing which should qualify a person to be shown as literate. The decision was left to the local officers, and there is nothing to show what standard was applied; it probably varied not only from district to district, but also from charge to charge and from block to block. It is, however, tolerably certain that in 1901 the standard was generally a lower one. In the absence of any definite test there can be no doubt that many persons were then entered as literate who would not have been so entered on the present occasion. It is impossible in any other way to explain the large decrease (from 151 to 127 per mille) in the proportion of literate males in Orissa. In that tract, owing to the influence of the Vaishnava faith, many persons learn to read the scriptures of the sect but pay less attention to the art of writing; and some of these have evidently dropped out of the return. Special enquiries made in an Assam district proved conclusively that the new standard was much higher than that applied ten years ago; and Mr. Blunt shows that the same was the case in the United Provinces. Further confirmation of this view is afforded by a comparison of the results of the two enumerations in Madras, where the standard now laid down for all India was prescribed in 1901 by the Provincial Superintendent. In the whole of India excluding Madras the number of persons returned as literate exceeds by only 16 per cent. the number so returned in 1901, but in Madras the increase is no less than 28 per cent. If this comparison can be taken as a guide to the real rate of increase in the number of literate persons throughout India, it follows that it is at least 50 per cent. greater than would appear from the returns. This should be borne in mind in appraising the figures noted below, which refer to the census returns as they stand.

The total number of literate persons has risen during the decade from 15·7 to 18·6 millions, or by 18 per cent. The number of literate males has increased by 15, and that of literate females by 61, per cent. The proportion who are literate per thousand males has risen from 98 to 106 and the corresponding proportion for females from 7 to 10. If persons under 15 years of age be excluded, the proportions are 138 and 149 for males and 8 and 13 for females. The great improvement in the proportion of literate females is most encouraging. It is true that too much stress should not be laid on this when the actual number is still so small, but, on the other hand, it must be remembered that the rate of increase was equally great in the previous decade, so that it has now been continuous for twenty years. The total number of females over 15 years of age who can read and write is now a million and a quarter compared with less than half a million twenty years ago.

362. In endeavouring to gauge the progress made in the campaign against illiteracy, the age-period '15-20' is a critical one. It includes those who have just passed the age when the art of reading and writing is usually learnt; and the proportion who are literate at this time of life may be taken as a measure of the effectiveness of our schools. In the whole of India the proportion per mille of literate males aged '15-20' has risen during the decade from 132 to 144 and that of literate females from 14 to 21. In both cases the rate of increase is much the same as amongst older persons. In view of the greatly increased number of schools and pupils this result is somewhat unexpected. It may be ascribed partly to the fact already alluded to, that the enumerators were more critical when appraising the literary qualifications of adolescents, than they were when dealing with adults, and partly to the circumstance that the rapidly increasing circulation of vernacular newspapers and cheap literature, and the growing recognition of the advantages of a knowledge of reading and writing have resulted in more persons keeping up their knowledge of that accomplishment than was formerly the case. Of the main British provinces, Assam, Madras and Bengal are the only three where there has been a marked improvement since 1901 in the proportion of literate males. In several Native States, especially Cochin, Travancore and Mysore, the improvement is more noticeable, but in others, such as Hyderabad and the Central India Agency, the proportion is lower now than it was ten years ago. In the case of females the progress has been more general. Of the British provinces it is most marked in the Punjab and the United Provinces, where the proportion who can read and write has more than doubled. But if we take into account the actual as well as the proportional figures, the best results of all are shown by three Native States. In Baroda the number of literate females per mille has risen from 8 to 21, in Travancore from 31 to 50, and in Cochin from 45 to 61.

Comparison with returns of Education Department.

363. It will be interesting to compare briefly the statistics of the census with those of the Education Department. The number of pupils in the different classes of educational institutions in the main British provinces in each of the last three census years is shown in Subsidiary Table VII. As boys go to school at different ages and remain there for different lengths of time, it is impossible to establish any definite relation between the attendance on a given date and the proportion of the persons of school-going age who thus become literate. One boy may go, say, at the age of 6 and pursue his studies until he is 25, while another may go at 13 and give up his studies within the year, without having acquired any knowledge worth mentioning. In order to ascertain how many of the pupils at school at any given time become literate, it would be necessary to know how many years it takes to acquire the art, what proportion of the pupils attend school for at least this period, and what is the average length of time for which such pupils continue their studies. Another difficulty lies in the fact that these statistics exclude children reading in indigenous institutions outside the jurisdiction of the Department of Public Instruction, and also those who learn to read and write in their own homes. Finally, there are many who acquire the art in their youth but, for want of practice, forget what they have learnt in the course of a few years. For all these reasons it would be idle to expect a definite relation between the number of pupils and the number of literate persons.

364. At the same time it may be of interest to compare the two sets of statistics. And the best way of doing so is perhaps by considering, on the one hand, (*a*) the proportion which pupils in the various educational institutions bear to the total number of persons in the age-period '10-15,' which

Province.	Number of pupils per 1,000 persons aged '10-15.'	Number per 1,000 persons aged '15-20' who are literate.
1	2	3
India	235	91
Assam	252	69
Bengal	316	100
Bihar and Orissa	186	59
Bombay	429	105
Burma	312	290
C. P. and Berar	235	64
Madras	254	107
N.-W. F. Province.	134	51
Punjab	154	54
United Provinces	121	50

NOTE.—The proportions refer only to British territory.

corresponds fairly closely to the (primary) school-going age, and on the other, (*b*) the proportion which those who were returned at the census as literate at the ensuing age-period, which contains those who have just passed the time of life when that art is usually learnt, bear to the total number of persons of that age-period. Of all the provinces, Burma is the only one where there is a fairly close correspondence between the two figures. Elsewhere the proportion of literates to pupils ranges from about two-fifths in Madras and the United Provinces to one-fourth in Bombay and the Central Provinces and Berar. Apart from the reasons already given for the want of correspondence between the two sets of figures, there is of course the further one that many of the children at school are under 10 or over 15 years of age, so that the proportion shown in column 2 is somewhat misleading. But it is to be feared that the chief explanation is that many of the pupils in primary schools never attain the requisite standard of proficiency. The reason why in Burma there is not the same disproportion as elsewhere is that in that province many persons learn to read and write in the monasteries, and of these the education department takes no count.

It must be remembered that the second column of the above statement is calculated on the total number of children under instruction, and not on the number of children who are actually at school for a period of at least five years, which is the minimum necessary for an adequate course of primary instruction. The Hon'ble Mr. Sharp informs me that the average duration of school life is rather less than four years; and he calculates that if a quinary period from the completion of the fifth to the completion of the tenth year be taken, the proportion per mille of children at school for a minimum period of five years would be 148. This compares much more favourably with the 91 per mille who are literate in the age-period '15-20.'

365. Before leaving these statistics of schools and scholars we may glance briefly at the progress which they show is being made. The total number of scholars in all kinds of educational institutions in 1891 was only 3·7 millions. In 1901 it had risen to 4·4, and in 1911 to 6·3 millions. Mr. Sharp calculates that 17·7 per cent of the population of school-going age were at school in 1912 as compared with 14·8 per cent. in 1907. Between 1891 and 1911 the number of students in secondary schools and Arts Colleges has doubled, and the number in primary schools has increased by 67 per cent., the proportion ranging from 39 per cent. in Bombay to 204 per cent. in the United Provinces. It will be seen from Subsidiary Table VIII, which shows the main results of University examinations, that excluding Madras, where a school final examination has recently taken the place of the Matriculation, or Entrance, examination of the University, the number of persons passing that examination has risen from 4,079 in 1891 to 10,512 in 1911. Including Madras the number who passed the Intermediate examination in Arts or Science has risen during the same period from 2,055 to 5,141, and that of those who obtained a degree in Arts, Science, Medicine or Law from 1,437 to 5,373. The general conclusion appears to be that, while the general rate of progress is far greater than would appear from a comparison of the census returns of 1901 and 1911, it is most marked in respect of secondary education.

Education by caste.

366. The main features of Imperial Table IX.—Education by Caste, Tribe or Race—have been reduced to proportional figures for some of the main castes in Subsidiary Table VI. The castes are there arranged in order of merit. In southern India the Brāhman leads the way, but elsewhere this is not so. In Bengal he is surpassed by the Baidya, Subarnabanik and Agarwāl; in the United Provinces by the Kāyastha, Agarwāl and Saiyid; in Bihar and Orissa by the same three communities and the Karan; and in the Punjab by the Khatri, Agarwāl and Arora. The castes that compete with him most closely are either writer castes, like the Kāyastha and Karan, or trading castes such as Agarwāl and Khatri. As a rule, the high castes stand at the top, and the low castes at the bottom, but a great deal depends on their occupation. The Rājput, or warrior caste, often has a smaller proportion of literate persons than many communities of much lower social status; while low castes, such as Teli, Shāhā, Kalwār and Pod, often take a much higher position than would be expected from their social rank. In some cases this is because they have adopted trade as their means of livelihood, for which a knowledge of reading and writing is

almost essential. In others it is accounted for by a recent rise in their material position which has not yet had time to affect their social status.

The statement that the diffusion of education tends to vary with the social precedence of the different castes must be qualified by the remark that it refers only to a given locality. Low castes in advanced provinces often have a larger proportion of literate persons than high castes in backward ones: many Sudra and even lower castes in Bengal have a larger proportion of literate persons than the Brāhmans of the Punjab or the United Provinces. It is also worthy of note that some of the depressed castes are now making rapid progress. A notable instance of this is furnished by the Paraiyans of Madras, who have now nearly three times the proportion of literate persons than they had only ten years ago.

In the south of India, as a general rule, the Brāhmans have the largest proportion of literate females, but further north various castes excel them in this respect. In Bihar and Orissa and the United Provinces female education has made most progress amongst the Kāyasthas, and in Bengal amongst the Baidyas. As a general rule, the trading castes have comparatively few literate females, but an exception must be made in favour of the Khatris in the Punjab and of the Subarnabaniks in Bengal.

The knowledge of English.

367. In the whole of India 1·7 million persons are literate in English. Of every ten thousand persons of each sex, 95 males and 10 females possess this knowledge. Excluding the small Brahmo community, whose total strength is only 5,504, the knowledge of this language is most widespread amongst the Pārsis, of whom one person in every three can read and write it; half their males can do so and one-sixth of their females. When it is remembered that these proportions refer to the total population including children, they may fairly be characterized as extraordinary.* Though the proportion of Indian Christians knowing English is only one-tenth of that claimed by the Pārsis, this community takes the second place. A long interval separates them from the Jains, and the Jains from the Hindus and Sikhs. Then follow Musalmans and Buddhists, and last of all come the Animists, of whom only 2 persons in 10,000 are literate in English.

Although the proportion of English-knowing persons is very small amongst the Hindus, taken as a whole, it is often very high amongst some of the superior castes. In Bengal nearly two-fifths of the Baidya males and one-fifth of the Brāhman and Kāyastha males are literate in English, and in Madras the proportion of Tamil Brāhmans who are so is also about one-fifth. Of the major provinces, the knowledge of English is most widespread in Bengal, where about 2 per cent. of the male population can read and write it. Bombay comes next, and then Madras. In all other provinces the proportion is less than 1 per cent. and in the United Provinces and Bihar and Orissa it is less than 5 per mille.

A comparison with the corresponding figures of the last census shows that the knowledge of English is spreading very rapidly; the total number of English-knowing persons is greater by nearly 50 per cent. than it was in 1901. The rate of increase is much the same for both sexes. If we take the absolute as well as the proportional figures into consideration, the greatest progress has been made in Bengal, but the proportional growth has been even more rapid in Burma and in several of the smaller Native States.

Main results by Provinces and States

Assam.

368. In Assam, as elsewhere, the new rule that only those persons should be shown as literate who could write a letter to a friend and read the reply has probably led in some parts to the exclusion from this category of some who might otherwise have found a place in it. In spite of this, and of the steady influx of tea garden coolies which augments the illiterate element in the population, the proportion of persons able to read and write has risen during the decade from 36 to 47 per mille. The Surma valley has the largest proportion of literate males (10 per cent.) and the Hill districts the smallest, but the latter, thanks mainly to the efforts of the missionaries in the Khasi and Jaintia Hills, shows the best results for females (8 per mille). The Indian Christians, who are almost all converts from the Animistic tribes, have a higher proportion of literate per-

* Nor is English the only foreign language which this gifted race has made its own. French also is widely studied; and many Pārsis, both men and women, can speak it fluently.

sons than the Hindus; and the Hindus are far ahead of the Muhammadans. The Animists come last with only 13 literate males and 1 literate female per mille. A striking exception to their general illiteracy is found amongst the Lushais. Though they came under British rule less than a quarter of a century ago, at which time they were absolute savages, their proportion of literate males is already 48 per mille. Of the Hindus, the Baidya caste is by far the best educated with 560 literate persons per mille. Next come the Kāyasthas and Brāhmans with 360 and 324 respectively; and next the Telis with 109. Of the purely Assamese castes the Kalitas lead with only 79.

Great progress has been made during the last ten years, especially in the Brahmaputra valley where the proportion of literate persons per mille has risen from 33 to 47; and the fact that the proportion is highest at the age-period '15-20,' that is, amongst those who have just passed the school-going age, augurs well for the future. The proportion of literate persons at this age-period is 126 males and 12 females per mille against 92 males and 8 females in 1901. Satisfactory progress has also been made in English education; 94 males and 4 females are now literate in this language per 10,000 of the population, against 64 and 4 respectively in 1901.

The total number of educational institutions maintained or aided by Government and local bodies has increased during the decade from 3,458 to 4,118 and the number of scholars from 109,800 to 168,250. The number of successful candidates at the Matriculation, Intermediate and B. A. examinations in 1911 is more than double what it was ten years previously.

Bengal.

369. The number of literate persons in Bengal is 3·6 millions. One male in seven and one female in 91 are able to read and write, or one in five and one in 68 respectively, if we exclude persons under ten years of age. The proportions would be slightly better but for the disturbing effect of migration. More than 4 per cent. of the persons enumerated in Bengal were born in other provinces, and of these the great majority are illiterate labourers. On the other hand, many of the 553,000 emigrants to other parts of India are professional men and clerks and their families, almost all of whom are able to read and write. Of the four natural divisions, Central Bengal, which contains the metropolis, is the most advanced, 11 per cent. of its inhabitants being able to read and write. West Bengal follows closely with 10 per cent. The people of East and North Bengal are much more backward, and only 7 and 5 per cent. respectively are literate. In spite of its large illiterate immigrant population, no less than one-third of the inhabitants of Calcutta can read and write. Elsewhere the highest proportions (from 14 to 11 per cent.) are found in the metropolitan districts of Howrah, 24-Parganas and Hooghly, and the lowest (under 5 per cent.) in Mymensingh, Rajshahi, Rangpur and Malda and in the Hill Tippera State. The distribution by age shows that among males only 2 per cent. of those below 10 years of age are literate; the proportions rise to 14, 19 and 20 respectively in the three age-periods '10-15,' '15-20' and '20 and over.' Among females the highest proportion (19 per mille) is found in the age-period '15-20,' which exceeds by about 50 per cent. that in the period '20 and over.' It has already been explained that this is due chiefly to the fact that female education is now making very rapid progress.

370. In respect of education, the Hindus are far in advance of the Muhammadans. Though less than half the population are Hindus, seven-tenths of the total number of literate persons profess this religion, while the Muhammadans, who form more than half the population, claim only about three-tenths. In other words 12 per cent. of the Hindus are literate, and only 4 per cent. of the Muhammadans. The relative inferiority of the Muhammadans is due largely to the fact that Muhammadan boys at school spend much of their time in memorizing the Koran. Moreover, the great majority of them are found in North and East Bengal, where they are in the main local converts from a very backward section of the community: there is very little difference between their position in respect of education and that of the Namasudras and Rājbansis to whom most of them are ethnically allied. During the last decade there has been a remarkable expansion of Muhammadan education, but this has not yet had time to produce its full effect on the statistics. Four-fifths of the small Brahmo community, which is recruited almost entirely from the higher

castes, are able to read and write. Of the Christians about half can do so. If Indian Christians only be considered, the proportion falls to a quarter, but even this is double that of the general average for Hindus. The early age at which education commences among the Brahmos is shown by the fact that nearly one-third of their children under 10 years of age are literate. Among Christian children at the same age-period the proportion is about one-sixth.

The relative position of the different religious communities is much the same for both sexes, but while 21 per cent. of the Hindu males are literate as compared with 8 per cent. among the Muhammadans, the corresponding proportion for Hindu females (2 per cent.) is ten times as large as that for Muhamadan females. Of the various Hindu castes, the Baidya is the best educated, 53 per cent. of its total strength being literate. It is followed by the Subarnabanik (45 per cent.), Agarwāl (42 per cent.), Brāhman (40 per cent.) and Kāyastha (35 per cent.). The superiority of the Baidya caste is due partly to the exceptionally large number of females (35 per cent.) who are able to read and write. The proportion of literate Subarnabanik females is only half as great, and that of Brāhman and Kāyastha females about a third. The high position of the Subarnabanik caste from an educational standpoint is somewhat surprising, in view of its relatively low social status. One reason is that it is a trading caste and is resident chiefly in Calcutta and other large centres, but another no doubt is to be found in the fact that it held a much higher social position until its degradation at the hands of Ballāl Sen, the great caste maker and caste breaker of East Bengal. Among Musalmans the Saiyids lead the way with about one literate person in five. Next to them, strange to say, come the Jolāhās with about one-fourth of the above proportion.

371. Two per cent. of the male, and 1 per mille of the female, population are literate in English. No less than a quarter of the total number of persons knowing this language are found in the city of Calcutta, where about 20 per cent. of the males and 6 per cent. of the females can read and write it, and one-fifth in the three metropolitan districts already mentioned. The Brahmos are more advanced than any other indigenous religious community. No less than three-fifths of them know English. The Indian Christians come next with 1 in 11. Of the Hindus 2 per cent. know English, and of the Muhammadans only 3 per mille. As usual the proportions vary greatly in the different Hindu castes. More than one-fifth of the Subarnabaniks and the Baidyas can read and write English. The Brāhmans, with barely half this proportion, come next, and then the Kāyasthas. Many of the low castes possess scarcely any English-knowing persons at all.

During the decade the number of literate persons has risen by 21 per cent. The increase would have been much greater but for the fact, already more than once alluded to, that a stricter interpretation was placed at this census on the meaning of the word "literate." It is worthy of note that, while the number of literate males has risen by less than 20 per cent., that of literate females shows an increase of 56 per cent. The number of persons literate in English has risen by 57 per cent. The rate of increase is here somewhat greater among males than it is among females. Of the various castes, the Subarnabaniks have made the most rapid progress, the number of literate persons per mille having risen during the decade by 40 per cent. The Pods and Namasudras have an even larger proportional gain, but with them the number of literate persons is still relatively insignificant.

The number of schools and colleges has risen during the decade from 37,732 to 41,447 and that of pupils from 1·1 to 1·6 millions. Primary schools for boys are slightly fewer than in 1901, but they contain 26 per cent. more pupils. Girls' schools are three times as numerous as they were ten years previously. The number of books published during the years 1901-10 exceeds by 27 per cent. that published in the preceding decade.* Since 1901 the total number of newspapers and periodicals has increased from 201 to 299, and their circulation from 247 to 385 thousand.

Bihar and Orissa.

372. Bihar and Orissa is in the main an inland province with a relatively large aboriginal element. It is more backward than the maritime provinces, but

* The figures for books published refer to old Bengal. Statistics for 1901 are not available for Bengal as now constituted.

less so than those further inland. Of the total population only 1·5 millions, or 4 per cent., are literate, *viz.*, one male in every 13 and one female in 250. The proportion varies greatly in different parts. It is highest in Orissa on the sea coast, and lowest in Chota Nagpur, which is peopled mainly by the aboriginal tribes. In the former tract 64 per mille can read and write compared with 28 in the latter. South and North Bihar hold an intermediate position with 48 and 37 respectively. The most advanced districts are Patna and Balasore with 68 literate persons per mille, while Palamau with only 17 is the most backward. The proportion of literate males rises at each successive age-period, from 9 per mille at '0-10' to 114 at '20 and over.' For females the proportion is highest (7 per mille) in the age-period '15-20,' and falls to 4 per mille at '20 and over.'

373. Excluding the numerically unimportant religions, and also Europeans and Anglo-Indians, the Indian Christians have the largest proportion of literate persons, *viz.*, 76 per mille. This, though lower than the corresponding proportion in many other provinces, is very high when it is remembered that the local converts to Christianity are drawn mainly from the ranks of the Animistic tribes, who themselves claim only 5 literate persons per mille. The proportion of Hindus and Muhammadans who can read and write is 41 per mille in both cases. The Hindus have 81 literate males and 3 literate females per thousand of each sex; and the Muhammadans 79 males and 5 females. Of the various Hindu castes, the Kāyasthas stand first; one-third of them are literate, or rather fewer than in Bengal, although in that province they occupy only the fifth place. The Karan, or Orissa writing caste, follows with 26 per cent. and the trading Agarwāl with 25. Next come the Brāhmans with only 17 per cent., or less than half the proportion amongst the Brāhmans of Bengal. The Bābhans, in spite of their high social position and probable Brāhmanical origin, have only 10 literate persons per cent., or about the same as the Kalwārs. The Rājputs (9 per cent.) also take a very low place. The Goālas have only 12 literate persons per mille, or about one-seventh the proportion which they claim in Bengal. Many castes are even more backward; the Chamārs and Bāuris have only three persons in a thousand who can read and write, and the Musāhars only one. Of the Animistic tribes the Hos stand first with seven literate persons per mille, and the Kandhs and Sauria Pahāriās last with only one. Amongst Muhammadans the Saiyids (18 per cent. literate) are the most advanced and the Dhobis (4 per mille) the most backward.

The knowledge of English is far less widespread in Bihar and Orissa than in Bengal. Only 41 males and 3 females in ten thousand of each sex can read and write it. Excluding Europeans and Anglo-Indians, less than 74,000 persons are literate in this language.

374. During the decade preceding the census of 1911 the number of literate persons increased by 8½ per cent., *viz.*, males 7, and females 55, per cent. The rate for females is the same as in Bengal, but that for males is less than half as great, and is in fact lower than in any other British province except the United Provinces. This is due mainly to the circumstance already mentioned that in Orissa the change of definition had more effect than elsewhere in disturbing the comparison with the previous census, when it appears that many persons were classed as literate on the strength of their being able to read certain religious books. The larger proportional increase at the age-period '15-20' than at '20 and over' may also be explained in the same way. Of the individual social groups the Saiyids have made the greatest progress, the number who are literate per mille having risen during the decade from 138 to 178. The Karans of Orissa stand second in this respect. The increase in the number of persons literate in English is 37 per cent.

The statistics of the Education Department show that the total number of pupils at school or college has risen during the decade by 50 per cent. while that of female pupils has multiplied nearly three-fold. About 4,000 books were published during the decade, of which more than half were in the Oriya language. The number of newspapers and periodicals has risen from 18 to 44, and their circulation from 9,750 to 21,277.

Bombay.

375. In the Bombay Presidency* 69 per mille of the total population (120 males and 14 females) are able to read and write. The highest proportion is

* Except for natural divisions and castes, where British territory only is taken into account, the proportions here given refer to the whole Presidency. In the Provincial report the proportions throughout refer only to the British districts.

in Bombay city, where 282 males and 123 females are literate per thousand of each sex. Of the natural divisions, Gujarat with its large trading community stands first with 201 and 26. The Karnatak is second, with 109 and 5, and Sind last with 79 and 8. The proportion of literate persons is highest at the age-period '15-20,' *i. e.*, amongst those who have just passed the school-going age. Amongst males the proportion at this age-period is not much higher than at '20 and over,' but amongst females it is nearly double. Of the different religious communities the Pārsis are far ahead, with 718 literate persons per mille. The proportion for Christians and Jains is less than half as great; for the Hindus it is only 63 and for the Muhammadans only 49. The Muhammadans are found chiefly in Sind, where all classes are very backward. As noted elsewhere, the Jains comprise two separate communities—the Jains of Gujarat, who are mostly traders, and those of the Karnatak, who are cultivators; amongst the former 745 males and 154 females per mille are literate, against only 188 and 7 amongst the latter. Of the different Hindu and Jain castes, the proportion ranges from 444 per mille among the Shrimāli Vānis to only 1 among the Hinduized Bhils, the Sindhi Kolis and the Māngs. Next to the Shrimāli Vānis, come the Lohanas of Bombay city, and then, in the order named, the Audich Brāhmans, the Oswāl Vānis, the Konkānasth, Deshastha and Gaud-Saraswat Brāhmans, and the Bhatiyas. All these castes boast of over 300 literate persons per mille. Among the Muhammadans in the Presidency proper, the most educated classes are Bohoras, Khojas, Memons and Telis with 223 literate persons per mille.

376. Fifteen males and two females per mille are literate in English. Excluding Europeans and Anglo-Indians, the Pārsis take first place with 342 per mille. The proportion for females is high with the Pārsis (173) and Indian Christians (59), but in no other religious community does it reach even one per mille.

The proportion of literate males per thousand of the population now stands at 120 against 116 in 1901, but the real progress is greater than would appear from these figures. The new test prescribed at the recent census undoubtedly kept out of the return many who would otherwise have been included in it. Its effect is clearly seen in the smaller number of persons aged '0-10' and '10-15' who have been returned as literate. The proportion of literate females has risen during the decade from 9 to 14 per mille. The improvement is specially marked amongst the Jains; of every thousand of their females 62 are now literate against 27 in 1901. The Muhammadans have of late made greater progress than the Hindus, though they still lag far behind them.

Burma.

377. Thanks to the indigenous system of free instruction given in the monasteries, of which there is one in practically every village, Burma has an exceptionally large number of persons able to read and write. On the average, of a thousand persons of each sex, 376 males and 61 females claim this accomplishment. These proportions far exceed those obtaining in other parts of India; but in justice to the latter it should be explained that the teaching of the Buddhist monks or *póngyis* is of a very elementary character, and that if a higher educational test had been applied, Burma would have fallen behind many of the other provinces. Within the province the highest proportions are found in the Deltaic Plains and the Central Basin, where the proportion of Buddhists is greatest. In several districts of these divisions, and also in the Upper Chindwin, practically half the male population is literate. The Deltaic Plains, though they have fewer monastic schools than the Central Basin, have been longer under British rule and possess a more efficient system of aided education. The effect of this is most apparent in the figures for females, of whom 111 per mille are literate against only 44 in the Central Basin. Contrary to the general rule, Rangoon has a smaller proportion of literate males than many rural areas. The reason is that in that city the population consists largely of illiterate immigrants from Madras and Bengal.

378. Of the main religions, the Christians have the largest proportion of literate persons; and even if only Indian Christians be considered, they still stand first in respect of females, of whom 195 per mille are literate against only 60 in the case of the Buddhists. The Buddhists, however, have more literate males (412 per mille against 325). The Animists are almost entirely illiterate.

Those of them who are educated become either Buddhists or Christians. Of the various races, the Chinese have the largest proportion of literate persons, but this is because they have comparatively few females; if males only are taken into account the Burmese stand first. Of the non-Buddhist races, the Karens lead the way, with 191 males and 62 females per mille who are able to read and write; while the Kachins, who come last, have only 12 and 6 respectively. The high position of the Karens is accounted for by the activity of the missionaries.

Owing to the introduction of a definite standard of literacy, the proportion of literate males has remained unchanged since 1901; but there has been such an extension in educational facilities for females that, in spite of the new criterion, the proportion in their case has risen from 45 to 61 per mille.

The proportion of persons literate in English is 9 per mille for males and 2 per mille for females. In both cases there has been an increase of about 50 per cent. during the decade.

Central Provinces and Berar.

379. The Central Provinces and Berar has a large aboriginal and low caste population, and only one person in thirty can read and write. For males the proportion is 62, and for females 3, per mille; it varies in the case of males from 100 per mille in the Nerbudda valley division, where there are many towns, to only 11 in the Chota Nagpur division. Amongst the Jains, who are mostly traders, nearly half the males are literate. With the Christians the proportion is about a quarter, but it is less than one-seventh if Europeans and Anglo-Indians be excluded. The Indian Christians are recruited mainly from the ranks of the aborigines, and the great majority of them are quite recent converts. Their children are being educated in the Missionary schools, and the results will no doubt be very different at the next census. The Muhammadans, many of whom are traders or in the public service, have 167 literate males per mille; while in the case of the Bohras the proportion rises to more than a half. Of the Hindu males only 64 per mille are literate, and of the Animistic only 4. The low proportion in the case of Hindus is due to the large admixture of low castes. The figures for the higher castes compare favourably even with those of the Jains; the Khatris have 663 literate males per mille, the Parbhus 616, the Kāyasthas 575 and the Brāhmans 431. Of the trading castes, the Baniya group have 456 literate males per mille and the Komtis 418. In seven of the artisan castes more than a fifth of the males are literate. Among the higher cultivating castes the proportion varies from 146 per mille among the Mārāthas to 33 among the Mālis. The "impure" Mehras have only 17 literate males per mille. In some of the Mārātha districts the children of the lowest castes are still not allowed to sit in the same room with the other pupils, but this prejudice is dying out.

Female education is most widespread among the Christians, of whose females 18 per cent. are able to read and write. Of the Muhammadan and Hindu females 10 and 2 per mille respectively are literate, and of the Animistic females only 8 per 100,000. Much better results are shown by a few picked communities. Amongst the Parbhus more than one-fifth of the females are literate, and amongst the Bohras about one-twelfth.

Fifty-four males and five females in every ten thousand of each sex are literate in English. The highest proportions for males are returned by the Parbhus (3,573), Khatris (1,919), Kāyasthas (1,229) and Brāhmans (675).

380. In 1901 instructions were issued in the Central Provinces to enter as literate those who had passed the Upper Primary school examination, or who possessed an equivalent amount of knowledge. In Berar no criterion was specified. The application of the standard adopted at the present census has probably resulted more people being classed as literate in the Central Provinces and fewer in Berar. In the proportions for the province as a whole the influence of Berar would be comparatively small. The fact that the number of literate persons per mille is now only 33 against 31 in 1901 is thus at first sight disappointing. The general population, however, has been growing very rapidly; and the actual number of literate persons has risen from 423 to 521 thousand. The proportion is highest in the age-period '15-20', which includes those who have just passed the school-going age; it has risen since 1901 by over 20 per cent. in the case of males and by 100 per cent. in that of

females. The number of males who can read and write English shows an increase of 50, and that of females of 31, per cent. as compared with 1901.

The statistics of the Education Department show that the number of educational institutions has increased since 1901 by 13 per cent., and that of scholars by 71 per cent.

381. The total number of literate persons in the Madras Presidency (excluding Cochin and Travancore) is 3·1 millions or 75 per mille. For males the number per mille is 138, and for females 13. The proportion is highest in Madras city, where 421 males and 129 females per mille are literate. The Tamil-speaking districts are ahead of those whose vernacular is Telugu, and the latter of those where Oriya is spoken. Of the five natural divisions, the two in the extreme south are the most advanced, the East Coast South taking the lead in respect of literate males (193 per mille) and the West Coast in respect of females (31 per mille). In the latter tract, as noted elsewhere, women occupy in some respects a much higher position than they do elsewhere. The proportions decline steadily as one goes north, the lowest of all being found amongst the aboriginal tribes of the Agency tracts. **Madras.**

The Jains have the largest proportion of persons able to read and write. Next come the Christians. Excluding Europeans and Anglo-Indians, their proportion of persons who are literate is 204 males and 85 females per mille. The Muhammadans come next with 166 males and 11 females, and then the Hindus with 135 and 11. While the bulk of the Hindus are rural and agricultural, the Muhammadans of this province are to a great extent an urban and trading community. Moreover, special efforts have been made to promote education amongst the Musalman Māppillas of Malabar. As is everywhere the case, the standard of education varies greatly amongst the various Hindu castes. The Brāhmans have more than three times as large a proportion of literate males as the Indian Christians and a slightly larger proportion of literate females. There are marked variations in the various sub-castes; the Tamil Brāhmans have the largest proportion (719) of literate males, and the Malayālam (182) of literate females. Next to the Brāhman comes the Komati, a trading caste, with half its males literate, and then the Nāyar. The remarkable thing about the latter is its high proportion of literate females, *viz.*, 114 per mille. Some of the depressed castes make a very poor show; the Paraiyans have only 14 persons per mille who are literate and the Holeyas only 2.

English education is practically confined to males, and of them only 12 per mille are able to read and write this language. The Christians naturally lead with 71 per mille. As a spoken language English, no doubt, is more widely diffused, but of this we have no statistical measure.

382. Madras is the only Province in which the instructions as to the degree of proficiency which should qualify a person to be shown as literate were precisely the same at this census and the previous one. The comparison of the results is, therefore, specially interesting. The absolute increase in the number of literate persons is 26 per cent. in the case of males and 58 per cent. in that of females. The number of persons literate in English has increased by 44 per cent. These figures compare most favourably with an increase of only 8·3 per cent. in the general population.

According to the returns of the Education Department the number of educational institutions increased during the decade from 26,926 to 30,635, and that of scholars from 850,224 to 1,215,725. Changes of system make it difficult to institute any comparison between the results of the University examinations in the two census years.

383. In the Agencies and tribal areas of the North-West Frontier Province statistics are available only for the British posts. The discussion will, therefore, be confined to the figures for the five British districts. There are here only 33 literate persons per mille; and the proportion would have been even lower but for the large immigrant population. The local Muhammadans, who are mainly Pathāns, though handy enough with the rifle or sword, are by no means addicted to penmanship; in every thousand of each sex only 24 males and 1 female can read and write. Amongst Hindus the proportion is 373 for males and 57 for females, and amongst Sikhs 457 and 132. The people who profess **N.-W. F. Province.**

these religions are mainly traders, clerks or sepoys. Amongst the Christians, who are for the most part Europeans and Anglo-Indians, the corresponding proportions are 897 and 638. The best-educated caste is the Khatri, of whom two males out of five and one female in eleven are able to read and write. Then comes the Arora with the same proportion of literate males but a smaller one of females, and then the Brāhman. The Rājput is a bad fourth; only one male in five is literate and one female in 62.

Only 36 Hindu males per mille can read and write English, 25 Sikhs and 2 Muhammadans. The largest proportion of literate persons is found in Dera Ismail Khan, with its considerable Hindu element, its small proportion of Pathāns and its relatively larger trading centres. Owing to the fact that so many of the persons able to read and write are immigrants, the proportion of males thus qualified at the age-period '20 and over' is higher than at '15-20.'

There has been a slight decrease since 1901 in the number of persons able to read and write. This is due to the more stringent definition of literacy adopted at the present census. Literate females are proportionately more numerous than they were ten years ago, but the actual increase is insignificant.

Punjab.

384. In the Punjab 899,000 persons are able to read and write. The proportion for males is 63, and for females 6, per mille, *viz.*, 65 males and 6 females in British territory and 51 and 3 respectively in the Native States. The local differences are comparatively small. Of the British districts, Simla, Lahore, Rawalpindi, and Delhi have the highest proportion of literate persons, and Gurgaon and Karnal the lowest. The people in cities and large towns are much better educated than those in rural areas. In Lahore city more than one-fourth of the males and one-ninth of the females can read and write. The distribution of the literate by age follows the same lines as in other provinces. Excluding the minor religious communities, the Jains have the largest proportion of literate males, namely, 464 per mille. The Hindus and Sikhs have only one-fifth of this proportion, and the Indian Christians less than one-tenth. The Muhammadans come last with only 27 literate males per mille. The Indian Christians are for the most part recruited from the menial castes; and low though it is, their proportion of literate males is far higher than that in the corresponding stratum of Hindu society, while their proportion of literate females (35 per mille) is half as large again as that of the Jains, three times that of the Sikhs and five times that of the Hindus. Of the Muhammadan females only 2 per mille are literate. The Arya Samāj has been treated in the Punjab as a Hindu sect. Of the males who belong to it 230 per mille are literate, and of the females 80.

Table IX shows that education is most widespread amongst three trading castes. The Khatris have 250 literate persons per mille, the Agarwāls 212 and the Aroras 210. The Brāhmans, who come next, have only 113. These four castes between them contain nearly half the total number of literate persons in the province. The Rājputs have only 26 persons per mille who can read and write. Of the depressed castes the Chamārs claim four literate persons per mille, but the Dhanaks, Chuhras and Musallis have one or less. Of the Muhammadan communities, the Saiyids with 83 literate persons per mille are the most advanced. As in the case of Christians, so also with the Arya Samāj, a change of religion frequently connotes a higher degree of education. Thus, while the Hindu Aroras and Sunārs have only 202 and 83 persons per mille who are literate, those who have joined the Arya Samāj have no less than 343 and 182 respectively. The Jat Aryas have 33 literate persons per mille, while those who are still Hindus have only 9.

385. In this province less than 118,000 persons, or five per mille, are literate in English. If we leave out of account the Europeans and Anglo-Indians, the total number of English-knowing persons is only 86,000, *viz.*, 62 males and 3 females, for every 10,000 of each sex. Excluding the small communities of Jews and Pārsis, the knowledge of English is most diffused amongst the Jains, of whom 42 males and 1 female per mille possess this accomplishment. The corresponding proportions for Indian Christians are 20 males and 16 females. Of the Hindus only 10 males per mille know English, and

of the Sikhs and Muhammadans only 6 and 4 respectively. Of the Hindu females only 3 in 10,000 know English and of the Sikh and Muhammadan females only 1. The only caste with a fairly large proportion of English-knowing males is the Khatri (8 per cent.). The Sheikhs come next with 3 per cent., and the Aroras, Saiyids, Agarwāls and Brāhmans with 2 per cent. About 1 per mille of the females of the Brāhman, Khatri, and Agarwāl communities know English.

386. The number of literate males has decreased by about 24,000 or 2·8 per cent. during the decade, but that of literate females has largely increased, and the proportion of the female population who are literate has risen from 3 to 6 per mille. The decrease amongst males is no doubt due mainly to the rider which was added at this census to the instructions issued in 1901, but plague also is partly responsible. The striking improvement in the case of females is a clear evidence of the interest taken in this subject both by Government and private persons. Not only the progressive Arya Samāj, but all communities—Hindu, Sikh, and Muhammadan—are now most anxious to promote female education. The statistics of education by caste show that more progress has been made amongst the backward, than amongst the advanced, castes. Thus the proportion of Rājputs who can read and write has risen since 1891 from 12 to 26 per mille. Some of the agricultural castes, such as the Labhānā, have also made rapid progress. So have various depressed castes, who are indebted for the improvement to the exertions of the Christian missionaries and the Arya and Dev Samājes.

The statistics of the Education Department show that while the number of institutions has declined slightly since 1901 that of pupils has grown from 259 to 347 thousand; in primary schools it has risen from 117 to 190 thousand. The number of newspapers has risen from 166 to 229, and their circulation from 149 to 183 thousand. The total number of books published during the decade was 14,122. This, though slightly greater than in the preceding ten years, was a good deal less than in 1881-90. The language most commonly in use for both books and newspapers is Urdu.

United Provinces.

387. The United Provinces is comparatively backward in respect of education as the term is understood at the census, and only 61 males and 5 females per mille are able to read and write. Since 1901 the proportion of literate females has doubled, but the improvement in the case of males is very slight. Two reasons are assigned for this, one real and the other artificial. Literate persons are found largely in the towns, and it is here that the ravages of plague were most serious. Consequently the mortality amongst literate persons was greater than that in the general population. The artificial reason is the one already alluded to, namely, the greater stringency of the standard of literacy at the present census. Excluding religions of no local numerical importance, the greatest proportion of literate persons is found amongst the Christians (297 per mille), who are closely followed by the Jains, Sikhs and Aryas. The Muhammadans have 33 literate persons per mille and the Hindus 32; in both religions the proportion for males is the same, but the Muhammadans have more literate females. The proportion for Christians is far lower than it was in 1901, owing to the large number of illiterate new converts who have since been added to the fold. The general average for Hindus is the resultant of very different proportions in different strata of the community. The Kāyasthas lead the way with 544 males and 78 females who are literate per thousand of each sex. Then come Agarwāls and Gahois, and then the Brāhmans with 217 males and 10 females. Of the 48 Hindu castes dealt with, 16 have fewer than 10 literate males per mille; the Pāsis and the Bhars have only 3, and the Chamārs only 2, per mille. That education is largely a matter of occupation rather than of social position is shown by the contrast between the figures for the Kāyasthas and the trading castes and those for the Rājputs who, though they rank above them in the scale of social precedence, have only 108 literate males and 7 literate females per mille. Of the Muhammadan social groups, it is interesting to note that the Saiyids stand considerably higher than the Brāhmans.

388. The proportion of persons literate in English is 49 males and 7 females per 10,000 against 35 and 5 respectively in 1901. If Europeans and Anglo-Indians be excluded, the proportions at the present census fall to 38 and 2. Of the

different social groups a knowledge of English is most widespread among the Kāyasthas, of whom 79 males per mille are thus qualified. Then come the Saiyids (36), Agarwāls (34) and Sheikhs (12); then the Brāhmans (8) and Pathāns (7). Thirty-four castes have less than one male per mille who is literate in English. The figures for females are too exiguous to be worth discussing. The Kāyasthas and Saiyids alone have more than one female per mille who can read and write English. There has been an increase in the number of English-knowing persons at all age periods; the improvement is greatest at the age '15-20' and next to that at '10-15.'

Baroda.

389. In the Baroda State one person in every ten is able to read and write. For males the proportion is one in six and for females one in fifty. A system of free and compulsory primary education was tentatively introduced in a small area in 1893. In the course of the next thirteen years it was nominally extended to the whole State, but on the date of the recent census it still remained to be introduced in a third of the total number of villages. It is said that the system had not been long enough in force to produce any marked effect on the census statistics, and that 148,000 children attending school were shown as illiterate because they could not read and write a letter, though they could already read or copy from their books. The standard of literacy was higher than that adopted in 1901, and on this account the proportion of males who have attained it shows only a slight increase, but the proportion of literate females is three times as great as it was ten years ago. In Baroda city two males in every five are literate. The rapid spread of education amongst females is reflected in the age statistics; of literate males 69 per cent. are over 20 years of age and only 4 per cent. are under 10, but of the literate females only 42 per cent. are over 20, and 12 per cent. are under 10. The number of literate males in the age-period '15-20,' which includes those who have recently left school, has risen from 206 per mille in 1901 to 258 in 1911. The Indian Christians have 160 literate persons per mille, the Musalmans 128 and the Hindus only 94. The low proportion among the Hindus is due to the dead weight of the lower castes; it exceeds two-fifths amongst the Nāgar and Deshastha Brahmans and the Shrimāli Vānis. The two last mentioned communities have a larger proportion of literate males than the Pārsis. Nine males in every thousand can read and write English and one female in two thousand.

Central India.

390. In the Central India Agency 26 persons per mille are able to read and write; one male in 21 can do so and one female in 330. Of the natural divisions, the Plateau takes the lead owing to its large urban population. English is known to only 35 males and 3 females per ten thousand. The new test of literacy has led to the exclusion of a large class consisting of those who, while knowing their letters only, were in 1901 entered as "literate," and there is thus a slight fall in the proportion of the literate persons as compared with 1901.

Education is most widespread amongst the Christians; 78 per cent. of their males and 47 per cent. of their females are literate, or 46 and 34 per cent. respectively, if only the Indian Christians are taken into account. The Jains, who hold the second place, have 39 males per cent. who are literate, but only 2 females. For Muhammadans the corresponding proportions are 11 males and 1 female and for Hindus 4 males per cent. and 1 female per mille.

The statistics in Table IX show that the trading castes are ahead of the other communities. Of the Oswal 42 per cent. of the males are literate and of the Mahesris 34 per cent. The Brāhmans claim only 10 per cent. but their Shrigaud sub-caste boasts of 32 per cent., which is about the same proportion as that for the Mārāthas. The Gaohis have 19 literate males per cent., the Saiyids 20 and the Sheikhs 11 per cent. The Rājputs have only 6 per cent. Owing to the special efforts which are being made at Gwalior to educate the Mārāthas, this class take the lead in a knowledge of English which 9 per cent. of their males can read and write. They are followed by the Shrimāli Brāhmans of whom 5 per cent. can do so. The trading castes seldom know English. Of the Mahesri males only 2 per cent. are literate in English, and of the Oswāls only 1 per cent. Educational institutions have doubled in the number since 1901, and their students have increased by 82 per cent.

391. In the little State of Cochin 243 males and 61 females per thousand of either sex are literate. Although education has not been made compulsory these proportions are far higher than those of the Baroda State. The proportion of literate persons is larger among Christians, who form a quarter of the population, than it is among Hindus or Muhammadans, but several of the higher Hindu castes excel the Indian Christians in this respect. The proportion per 10,000 of each sex who are literate in English is 199 for males and 31 for females. **Cochin.**

392. In respect of education Hyderabad is the most backward part of Southern India. Only 51 males and 4 females per thousand of each sex are able to read and write. If Hyderabad city be left out of account, there is very little difference in the figures for the two natural divisions. The proportion of literate Christians (about one in four) is far lower than it was in 1901, owing to the large number of illiterate persons who have since then been converted. The Jains, of whom nearly two-fifths of the males (but only 14 per mille of the females) are literate, are far better educated than any other important religious community; and the Muhammadans with 103 literate males and 13 literate females per mille are far ahead of the Hindus, who have only 43 and 2. The reason is that the latter are in the main rural and agricultural, while the Muhammadans congregate in the capital. **Hyderabad.**

The number of literate males has risen during the decade from 329 to 368 thousand, or 12 per cent., against an increase of 20 per cent. in the general population; and their proportional strength is now only 51 per mille against 55 in 1901. It must be remembered, however, that as a result of the famines of 1897 and 1900 the population of the State in 1901 contained an unusually small proportion of old people and children who would for the most part be illiterate. Only 34 males and 5 females per ten thousand of each sex are able to read and write English. Excluding Europeans and Anglo-Indians, the Indian Christians have the largest proportion of persons literate in this language, *viz.*, 60 males and 33 females per mille.

About half the Brāhman males are literate. Next to them come the Komātis, a trading caste with one-third, and the Satānis, who are mostly temple servants, with one-fifth. Then come the Moghals and Saiyids. The Rājputs, in spite of their high social position, have only one-eighth, or about the same as the Sunārs. In respect of females, the Indian Christians lead the way, with 10 per cent. who are literate. This proportion is more than three times that of the Moghals and Saiyids, nearly four times that of the Brāhmans and eight times that of the Rājputs and Komatis.

393. From the point of view of education Kashmir is the most backward part of India. The total number of literate persons is less than 65,000, and their proportion per mille is only 38 in the case of males and 1 in that of females. The Jammu district on the borders of the Punjab is less backward than the interior of the State. The Sikhs, who are mostly immigrant traders or officials, have the largest proportion of literate persons (94 per mille). There is a remarkable difference between the proportions for Hindus and Muhammadans. Of the former 61 per mille are literate and of the latter only 8. Only 4 males per mille are literate in English, and there are practically no females who know this language. Owing chiefly to the stricter definition adopted at the present census, the statistics disclose very little improvement during the decade. It would seem, however, from the returns of the Education Department that considerable progress must have been made. The number of educational institutions has increased four-fold and that of pupils three-fold. The total number of pupils, however, is still only 21,000. **Kashmir.**

394. Mysore, though more advanced than Hyderabad, is much more backward than other parts of Southern India; and only 1 male in 9 and 1 female in 77 is able to read and write. The Christians, who constitute one per cent. of the total population, are far more advanced than the other religious communities. With them 45 males and 28 females per cent. are literate, or 33 and 16 per cent. respectively, if Europeans and Anglo-Indians be excluded. The proportion of Muhammadans who are literate is about double that of the Hindus; but several of the higher Hindu castes are far ahead of **Mysore.**

the Muhammadans, while two of them, the Brāhman and Vaisya, have a larger proportion of literate males than the Indian Christians.

Only 12 males and 2 females per mille of each sex are literate in English. For Indian Christians the proportions are 123 and 55 respectively and for Jains 13 and 1; those for Muhammadans and Hindus are smaller still. The Brāhmans have much the same proportion for both sexes combined as the Indian Christians.

The statistics show that education has been spreading steadily in recent years, especially amongst females. The proportion of the latter who are literate is four times as great as it was in 1881.

Rajputana.

395. In Rajputana about 340,000 persons can read and write; for males the proportion is 59, and for females 2, per mille. Though inferior to those of any British province these results are slightly better than those of the Central India Agency. The most advanced State is Sirohi, which contains a large European population, and the most backward are Dholpur and Tonk, where only one person in fifty is able to read and write. The Muhammadans are slightly more illiterate than the Hindus, while the Animists are almost wholly so. Of the indigenous castes, the Mahājans are the best educated; nearly half their males can read and write, while of the Saiyids, only a quarter can do so; of the Brāhmans a sixth, and of the Rājputs one in twenty-five. So far as males are concerned, owing to the higher standard of literacy adopted at the present census there has been very little apparent improvement since 1901, but the number of literate females has risen by 47 per cent.

Travancore.

396. Travancore is more advanced than any political unit in India except Burma and the adjoining State of Cochin. Of the total population 15 per cent. are literate. Of the males one in every four can read and write, and of the females one in twenty. The State owes its high position partly to its large number of Christians, who form more than a quarter of the total population, and amongst whom 29 per cent. of the males and 8 per cent. of the females are literate. Of the Hindus 24 per cent. of the males and 4 per cent. of the females are literate, and of the Muhammadans 17 and 1 per cent. respectively. Several Hindu castes, especially the Konkānis, Brāhmans, Kaniyans, Ambalavāsis and Nāyars, are even more advanced than the Christians.

In respect of English education also the State holds a high position, 13 males and 2 females per thousand of each sex being literate in this language. The number of literate persons has risen during the decade by 41 per cent., as against a gain of 16 per cent. in the total population. The number who know English has risen during the same period by 77 per cent.

SUBSIDIARY TABLE I.

Education by age, sex and religion.

Religion.	Number per mille who are literate.											Number per mille who are illiterate.			Number per 10,000 who are literate in English.		
	All ages.			0—10.		10—15.		15—20.		20 and over.							
	Persons.	Males.	Females.	Male .	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
All religions	59	106	10	12	3	95	17	144	21	150	12	941	894	990	53	95	10
Hindu	55	101	8	12	2	95	13	138	16	140	8	945	899	992	47	91	2
Arya	260	394	92	98	44	437	172	500	157	484	86	740	606	908	411	719	23
Brahmo	696	739	648	277	278	834	857	919	859	892	750	304	261	352	4,977	5,816	4,034
Sikh	67	106	14	5	3	68	20	114	26	159	16	933	894	986	39	66	2
Jain	275	495	40	58	15	458	83	638	78	654	38	725	505	960	106	202	3
Buddhist	229	404	58	28	10	297	70	519	105	607	72	771	596	942	22	41	2
Zoroastrian (*Parsi*)	711	782	637	224	199	826	768	915	833	921	721	289	218	363	3,365	4,956	1,704
Musalman	38	69	4	7	1	59	7	94	8	104	5	962	931	996	27	51	1
Christian	217	293	135	45	37	245	181	368	241	417	162	783	707	865	942	1,256	604
Indian Christian	*163*	*228*	*96*	*Details not available.*								*837*	*772*	*904*	*310*	*442*	*173*
Animistic	6	11	1	1	...	9	1	15	1	17	1	994	989	999	2	3	...

SUBSIDIARY TABLE II.

Education by age, sex and locality.

PROVINCE, STATE OR AGENCY.	NUMBER PER MILLE WHO ARE LITERATE.										
	All ages.			0—10.		10—15.		15—20.		20 and over.	
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
INDIA.	**59**	**106**	**10**	**12**	**3**	**95**	**17**	**144**	**21**	**150**	**12**
Provinces	**62**	**110**	**11**	**12**	**3**	**99**	**17**	**151**	**22**	**157**	**12**
Ajmer-Merwara	72	124	13	8	3	112	23	160	37	171	14
Andamans and Nicobars	160	202	29	13	9	134	38	176	37	228	36
Assam	47	86	6	15	2	94	11	126	12	121	7
Baluchistan	33	56	5	52	39	271	180	287	164	376	152
Bengal	77	140	11	21	3	136	18	189	19	199	13
Bihar and Orissa	39	76	4	9	1	66	6	103	7	114	4
Bombay	69	120	14	14	4	123	24	171	28	163	15
Burma	222	376	61	28	11	286	74	479	109	544	75
Central Provinces and Berar	33	62	3	4	1	69	6	109	8	87	3
Coorg	100	157	28	9	4	107	40	167	57	214	31
Madras	75	138	13	14	3	118	22	184	29	198	14
N.-W. F. Province	34	58	6	3	1	37	9	82	12	91	8
Punjab	37	63	6	3	1	42	9	78	12	95	7
United Provinces	34	61	5	8	2	59	7	83	9	82	6
States and Agencies	**46**	**81**	**9**	**8**	**2**	**70**	**17**	**106**	**20**	**115**	**10**
Baroda State	101	175	21	24	10	275	72	258	40	216	15
Central India Agency	26	48	3	5	1	45	4	61	5	69	3
Cochin State	151	243	61	19	11	197	86	303	104	367	73
Hyderabad State	28	51	4	4	1	40	6	69	7	72	4
Kashmir State	21	38	1	2	..	23	1	42	2	62	2
Mysore State	63	112	13	19	5	103	20	137	24	152	13
Rajputana Agency	32	59	2	3	..	41	2	70	4	88	3
Sikkim State	41	78	3	2	..	29	2	73	3	132	4
Travancore State	150	248	50	23	11	169	71	318	97	369	56

NOTE.—The figures for Provinces are inclusive of the States attached to them, except in the case of Madras, where they exclude Cochin and Travancore.
This table deals only with persons enumerated by age as well as education. There are 231 literate males and 1 literate female per 10,000 of each sex amongst 417,418 males and 354,890 females (chiefly in Baluchistan) whose age was not specified.

SUBSIDIARY TABLE III.

Education by religion, sex and locality.

PROVINCE, STATE OR AGENCY.	NUMBER PER MILLE WHO ARE LITERATE.									
	Hindu.		Jain.		Musalman.		Christian.		Animistic.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
INDIA.	**101**	**8**	**495**	**40**	**69**	**4**	**293**	**135**	**11**	**1**
Provinces	**107**	**8**	**499**	**53**	**69**	**4**	**286**	**152**	**12**	**1**
Ajmer-Merwara	91	6	641	21	95	6	781	656	2	..
Andamans and Nicobars	191	42	..	..	195	34	714	483	14	..
Assam	119	8	729	51	57	2	253	124	13	1
Baluchistan	460	30	..	..	16	1	881	684	..	..
Bengal	210	20	765	106	79	2	521	402	9	..
Bihar and Orissa	81	3	656	111	79	5	139	68	10	1
Bombay	115	9	496	62	85	7	404	231	9	1
Burma	230	53	450	253	234	77	421	252	59	3
Central Provinces and Berar	64	2	478	30	167	10	305	184	4	..
Coorg	169	28	667	115	183	16	361	194	1	..
Madras	135	11	463	29	166	11	226	106	4	..
N.-W. F. Province	375	57	1,000	500	25	1	397	640	..	..
Punjab	95	7	464	24	27	2	237	125	..	..
United Provinces	58	4	469	52	58	6	346	232	..	..
States and Agencies	**73**	**6**	**489**	**21**	**70**	**8**	**306**	**101**	**8**	..
Baroda State	165	17	698	86	232	17	225	136	13	1
Central India Agency	42	1	388	20	107	12	776	466	1	..
Cochin State	228	47	867	43	138	7	314	114	..	..
Hyderabad State	43	2	375	14	103	13	317	163	1	..
Kashmir State	110	3	398	..	15	..	264	347	..	..
Mysore State	103	8	398	38	200	41	445	280	11	1
Rajputana Agency	48	2	503	13	44	3	625	540	..	..
Sikkim State	83	2	..	..	632	..	581	208	..	..
Travancore State	242	42	375	667	171	13	286	78	6	1

NOTE.—The figures for Provinces are inclusive of the States attached to them, except in the case of Madras, where they exclude Cochin and Travancore.

SUBSIDIARY TABLE IV.

English education by age, sex and locality.

Province, State or Agency.	Literate in English per 10,000.											
	1911.										1901.	
	0—10.		10—15.		15—20.		20 and over.		All ages.		All ages.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
INDIA.	**7**	**3**	**79**	**13**	**179**	**19**	**130**	**12**	**95**	**10**	**68**	**7**
Provinces	**7**	**3**	**85**	**14**	**194**	**19**	**141**	**12**	**102**	**10**	**74**	**7**
Ajmer-Merwara	11	9	165	36	367	62	316	35	232	30	165	29
Assam	4	1	88	5	196	8	134	6	94	4	64	4
Baluchistan	213	194	643	491	616	523	1,290	787	119	21	..	..
Bengal	18	4	206	18	385	18	265	16	197	13	136	9
Bihar and Orissa	3	1	32	3	74	4	59	4	41	3	34	2
Bombay	7	5	106	29	275	43	200	24	145	21	112	15
Burma	10	7	65	28	144	34	126	24	91	20	61	13
Central Provinces and Berar	2	1	33	7	112	11	79	6	54	5	43	5
Coorg	4	6	93	42	177	55	236	35	169	31	141	24
Madras	6	2	93	18	227	28	168	14	121	13	90	11
N.-W. F. Province	3	2	32	2	129	6	137	12	84	8	72	6
Punjab	3	3	46	12	141	18	115	12	80	10	62	6
United Provinces	4	2	36	8	85	11	67	8	49	7	35	5
States and Agencies	**3**	**2**	**43**	**11**	**101**	**16**	**72**	**8**	**53**	**7**	**37**	**5**
Baroda State	1	1	87	9	268	14	101	4	88	5	53	2
Central India Agency	1	1	20	3	54	6	52	3	35	3	33	3
Cochin State	6	4	207	57	475	81	249	29	199	31	108	12
Hyderabad State	3	2	24	7	56	10	48	6	34	5	21	5
Kashmir State	2	..	38	1	84	1	47	2	36	1	10	..
Mysore State	11	7	91	25	183	37	160	25	117	21	83	16
Rajputana Agency	1	1	15	2	34	2	29	2	21	2	19	1
Sikkim State	..	..	16	..	84	..	52	2	36	1	14	3
Travancore State	10	3	93	31	251	48	183	20	132	20	87	13

NOTE.—The figures for Provinces are inclusive of the States attached to them, except in the case of Madras, where they exclude Cochin and Travancore.
In Baluchistan statistics for literacy were not recorded in 1901.

SUBSIDIARY TABLE V.

Progress of education since 1891.

Province, State or Agency.	Number of literate per mille.													
	All ages.						15—20.				20 and over.			
	Males.			Females.			Males.		Females.		Males.		Females.	
	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
INDIA.	**106**	**98**	**90**	**10**	**7**	**4**	**144**	**132**	**21**	**14**	**150**	**139**	**12**	**8**
Provinces	**110**	**102**	**90**	**11**	**7**	**4**	**151**	**138**	**22**	**14**	**157**	**145**	**12**	**8**
Ajmer-Merwara	124	120	115	13	8	6	160	119	37	13	171	157	14	9
Assam	86	67	61	6	4	2	126	92	12	8	121	94	7	5
Baluchistan	56	..	..	5	..	..	287	..	164	..	376	..	152	..
Bengal	140	127	105	11	8	5	189	175	19	13	199	175	13	9
Bihar and Orissa	76	75	63	4	3	2	103	96	7	4	114	110	4	3
Bombay	120	116	99	14	9	5	171	168	28	19	163	153	15	9
Burma	376	378	395	61	45	24	479	485	109	77	544	537	75	53
Central Provinces and Berar	62	60	46	3	2	1	109	91	8	4	87	83	3	2
Coorg	157	128	118	28	16	9	167	162	57	37	214	173	31	16
Madras	138	119	118	13	9	7	184	166	29	22	198	175	14	10
N.-W. F. Province	58	64	61	6	5	2	82	77	12	9	91	101	8	7
Punjab	63	65	61	6	3	2	78	82	12	6	95	95	7	4
United Provinces	61	57	54	5	2	2	83	76	9	4	82	81	6	3
States and Agencies	**81**	**79**	**94**	**9**	**6**	**7**	**106**	**104**	**20**	**12**	**115**	**108**	**10**	**7**
Baroda State	175	163	113	21	8	4	258	206	40	13	216	208	15	7
Central India Agency	48	55	..	3	3	..	61	76	5	8	69	72	3	3
Cochin State	243	224	246	61	45	39	303	282	104	77	367	343	73	56
Hyderabad State	51	55	60	4	3	2	69	77	7	6	72	75	4	4
Kashmir State	38	38	..	1	1	..	42	45	2	1	62	60	2	1
Mysore State	112	93	84	13	8	5	137	144	24	18	152	129	13	8
Rajputana Agency	59	62	..	2	2	..	70	76	4	3	88	83	3	2
Sikkim State	78	95	..	3	3	..	73	85	3	3	132	145	4	3
Travancore State	248	215	196	50	31	28	318	264	97	58	369	320	56	35

NOTE.—The figures for Provinces are inclusive of the States attached to them, except in the case of Madras, where they exclude Cochin and Travancore.
Persons over 15 years of age who were returned as "learning" in 1891 have been treated here as "literate."
In the cases where the figures have been left blank, either the statistics for literacy were not recorded or they were recorded for a very small number of persons.

SUBSIDIARY TABLE VI.

Education by caste.

Caste.	Number per 1,000.						Number per 10,000 literate in English.		
	Literate.			Illiterate.					
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
ASSAM.									
Kalita	79	147	5	921	853	995	81	156	..
Ahom	61	114	3	939	886	997	88	168	2
Jugi	59	111	5	941	889	995	18	35	..
Kshattriya (Manipuri)	48	94	2	952	906	998	20	39	..
Koch	45	86	2	955	914	998	33	64	..
Kachari (*Animist*)	7	14	..	993	986	1,000	2	3	..
BALUCHISTAN.									
Pathan	5	9	..	995	991	1,000	1	2	..
Baluch (*Biloch*)	4	7	..	996	993	1,000	..	1	..
Brahui	3	6	..	997	994	1,000	..	..	..
BENGAL.									
Baidya	532	720	346	468	280	654	2,088	3,986	204
Subarna Banik	451	633	163	549	317	837	2,187	3,871	98
Brahman	399	644	113	601	356	887	1,090	1,990	41
Kayastha	347	569	115	653	431	885	980	1,866	50
Teli and Tili	163	302	16	837	698	984	193	364	12
Barui	153	282	18	847	718	982	180	347	6
Kamar	150	279	13	850	721	987	114	218	3
Tanti	145	258	20	855	742	980	204	377	14
Pod	141	244	5	859	756	995	31	54	..
Sadgop	140	264	14	860	736	986	186	361	10
Jogi (Jugi)	130	250	6	870	750	994	51	101	1
Baishnab	112	228	15	888	772	985	69	147	4
Napit	110	208	8	890	792	992	87	168	2
Kaibartta, Chasi	108	208	8	892	792	992	72	143	1
Sutradhar	86	161	7	914	839	993	65	127	1
Goala	77	135	6	923	865	994	65	116	2
Dhoba	55	103	3	945	897	997	28	53	..
Rajbansi	51	97	2	949	903	998	8	16	..
Namasudra	49	95	2	951	905	998	22	44	..
Jolaha	44	80	3	956	920	997	13	24	1
Kaibartta, Jaliya	44	83	2	956	917	998	21	40	1
Malo	28	54	2	972	946	998	18	35	..
Bagdi	19	41	1	981	959	999	8	16	..
Hari	14	26	1	986	974	999	3	5	..
Muchi	12	23	..	988	977	1,000	6	10	..
Bauri	10	20	..	990	980	1,000	3	5	1
Santal	4	8	..	996	992	1,000	1	1	..
BIHAR AND ORISSA.									
Kayastha	332	603	56	668	397	944	551	1,072	19
Brahman	168	317	18	832	683	982	81	156	6
Babhan	102	187	14	898	813	986	16	31	..
Kalwar	100	201	3	900	799	997	20	40	1
Rajput	92	176	6	908	824	994	23	44	..
Khandayait	69	141	4	931	859	996	17	35	..
Teli	39	77	2	961	923	998	4	7	..
Kurmi	30	60	1	970	940	999	4	8	..
Chasa	30	59	1	970	941	999	2	3	..
Koiri	22	43	1	978	957	999	3	5	..
Jolaha	20	41	2	980	959	998	7	14	2
Kandu	20	40	1	980	960	999	3	5	..
Kewat	17	35	1	983	965	999	1	3	..
Kahar	17	34	2	983	966	998	7	15	..
Tanti	16	32	1	984	968	999	3	6	..
Hajjam (*Hindu*)	14	27	1	986	973	999	7	9	5
Lohar	14	27	1	986	973	999	3	5	..
Gaura	14	27	1	986	973	999	1	3	..
Kumhar	13	26	1	987	974	999	3	6	..
Dhanuk	13	27	..	987	973	1,000	1	2	..
Goala (Ahir)	12	24	1	988	976	999	2	4	..
Dhuniya	10	21	1	990	979	999	2	5	..
Nuniya	9	20	..	991	980	1,000	1	3	..
Dhobi (*Hindu*)	8	17	1	992	983	999	1	2	..
Ho (*Animist*)	7	15	..	993	985	1,000	3	6	..
Pan	6	11	..	994	989	1,000	1	2	..
Munda (*Animist*)	5	10	1	995	990	999	2	3	..
Santal (*Animist*)	5	10	..	995	990	1,000	1	1	..
Oraon (*Animist*)	5	8	1	995	992	999	1	2	..
Santal (*Hindu*)	4	8	..	996	992	1,000	..	1	..
Dosadh	4	7	..	996	993	1,000	..	1	..
Kandh (*Hindu*)	4	7	..	996	993	1,000	..	1	..
Chamar	3	7	..	997	993	1,000	..	1	..
Musahar	1	2	..	999	998	1,000	..	1	..
BOMBAY.									
Brahman	344	591	75	656	409	925	622	1,172	23
Lohana	207	359	24	793	641	976	181	327	7
Lingayat	71	136	4	929	864	996	15	30	..
Kunbi	49	94	5	951	906	995	13	27	..
Koli	26	48	1	974	952	999	1	2	..
Maratha	24	46	2	976	954	998	11	22	..
Agri	20	40	1	980	960	999	2	4	..
Bharvad	9	17	1	991	983	999	1	2	..
Mahar, Holiya or Dhed	5	10	..	995	990	1,000	..	1	..
Bhil	1	2	..	999	998	1,000	..	..	..
BURMA.									
Talaing	221	366	78	779	634	922	19	21	18
Arakanese	169	309	19	831	691	981	34	61	5
Karen	126	191	62	874	809	938	47	68	27
Shan	101	181	22	899	819	978	1	3	..
Taungthu	58	90	25	942	910	975	1	1	1
Chin	28	54	4	972	946	996	2	3	..
Wa-Palaung	28	43	14	972	957	986	..	..	..
Kachin	9	12	6	991	988	994	1	2	..

SUBSIDIARY TABLE VI—*contd.*

Education by caste—*contd.*

Caste.	Number per 1,000.						Number per 10,000 literate in English.		
	Literate.			Illiterate.					
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
C. P. AND BERAR.									
Baniya	245	456	19	755	544	981	80	153	2
Brahman	242	431	26	758	569	974	364	675	8
Rajput	63	121	4	937	879	996	33	65	1
Kalar	57	113	2	943	887	998	19	38	..
Kurmi	35	70	1	965	930	999	5	11	..
Kunbi	31	61	1	969	939	999	7	14	..
Lodhi	23	45	1	977	955	999	2	4	..
Teli	23	45	1	977	955	999	3	6	..
Lohar	20	38	1	980	962	999	6	12	..
Mali	17	33	1	983	967	999	4	8	..
Dhobi	11	22	1	989	978	999	2	4	..
Mehra	9	17	..	991	983	1,000	2	4	..
Ahir	7	14	1	993	986	999	2	5	..
Dhimar	7	13	1	993	987	999	3	7	..
Gond	3	6	..	997	994	1,000	..	1	..
Chamar	2	5	..	998	995	1,000	..	1	..
MADRAS.									
Brahman, Tamil	418	719	120	582	281	880	1,121	2,227	28
Brahman, Telugu	389	682	99	611	318	901	744	1,475	21
Komati	274	521	25	726	479	975	75	149	3
Nayar	261	419	114	739	581	886	148	297	10
Chetti	197	391	12	803	609	988	49	98	2
Vaniyan	163	317	16	837	688	984	56	112	3
Kammalan, Tamil	133	262	8	867	738	992	22	44	1
Labbai	132	278	8	868	722	992	16	33	1
Kamsala	131	251	14	869	749	986	27	54	1
Vellala	130	246	18	970	754	982	106	212	4
Saiyid	126	226	25	874	774	975	139	272	4
Kshatriya	121	213	25	879	787	975	128	249	4
Kaikolan	119	228	14	881	772	986	19	38	1
Balija	114	203	20	886	791	980	131	261	5
Tiyan	99	176	23	901	824	977	51	92	12
Shanan	92	181	7	908	819	993	15	30	..
Sheikh	92	170	14	908	830	986	79	158	2
Kallan	78	157	4	922	843	996	13	27	1
Nattaman	74	150	2	926	850	998	4	8	..
Kamma	65	122	7	935	878	993	10	20	1
Telaga	58	109	10	942	891	990	65	131	2
Mappilla	56	108	6	944	892	994	5	9	..
Idaiyan	55	108	5	945	892	995	29	58	1
Palli	48	97	2	952	903	998	10	19	1
Kapu	47	90	4	953	910	996	11	22	..
Pallan	19	40	1	981	960	999	2	4	..
Paraiyan	14	28	1	986	972	999	8	15	1
Golla	14	28	1	986	972	999	8	17	..
Mala	7	14	1	993	986	999	2	3	..
Madiga	4	8	1	996	992	999	1	1	..
Cheruman	2	3	..	998	997	1,000	..	..	..
N.-W. F. PROVINCE.									
Pathan	13	23	1	987	977	999	11	21	..
Awan	13	22	1	987	978	999	11	19	..
PUNJAB.									
Khatri	250	405	60	750	595	940	446	801	10
Agarwal	212	381	13	788	619	987	117	209	9
Arora	210	367	28	790	633	972	123	225	3
Brahman	113	195	12	887	805	988	114	198	10
Saiyid	83	145	12	917	855	988	118	219	3
Sheikh	74	124	13	926	876	987	152	272	4
Pathan	53	86	8	947	914	992	89	154	3
Kashmiri	34	57	7	966	943	993	77	141	3
Rajput	26	45	3	974	955	997	29	52	1
Tarkhan	23	39	3	977	961	997	13	23	..
Kanet	17	32	1	983	968	999	5	10	..
Jat	17	28	2	983	972	998	10	18	..
Lohar	14	25	1	986	975	999	9	17	..
Awan	13	25	1	987	975	999	10	18	..
Nai	13	23	1	987	977	999	6	12	..
Mirasi	11	20	..	989	980	1,000	3	6	..
Arain	11	19	1	989	981	999	15	27	1
Jhinwar	11	19	1	989	981	999	6	12	..
Ahir	8	14	..	992	986	1,000	6	10	..
Julaha	8	14	..	992	986	1,000	4	7	..
Bilosh	8	13	1	992	987	999	5	9	..
Teli	6	10	1	994	990	999	4	7	..
Kumhar	4	7	..	996	993	1,000	2	5	..
Chamar	4	7	..	996	993	1,000	..	1	..
Mochi	4	7	..	996	993	1,000	2	3	..
Machhi	3	5	..	997	995	1,000	2	3	..
Chuhra	1	2	..	999	998	1,000	1	1	..
UNITED PROVINCES.									
Kayastha	325	544	78	675	456	922	429	792	21
Agarwal	243	412	30	757	588	970	191	337	7
Saiyid	161	277	36	839	723	964	193	361	12
Brahman	119	217	10	881	783	990	44	81	2
Sheikh	62	107	12	938	893	988	64	119	3

SUBSIDIARY TABLE VI—*concld.*

Education by caste—*concld.*

Caste.	Number per 1,000.						Number per 10,000 literate in English.		
	Literate.			Illiterate.					
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
UNITED PROVINCES—*contd.*									
Rajput	61	108	7	939	892	993	17	32	1
Pathan	49	87	8	951	913	992	40	75	2
Jat	25	41	3	976	958	998	10	17	1
Barhai	13	23	2	987	977	998	5	8	..
Julaha	12	22	2	988	978	998	3	6	..
Lohar	12	20	3	988	980	997	2	4	..
Kurmi	12	22	1	988	978	999	2	4	..
Teli	11	21	1	989	979	999	2	3	..
Nai	9	15	1	991	985	999	3	5	..
Gujar	8	13	1	993	987	999	1	2	..
Dom	6	12	..	994	988	1,000	..	1	..
Lodha	6	10	..	994	990	1,000	1	2	..
Kahar	5	9	1	995	991	999	1	3	..
Mallah	5	10	..	995	990	1,000	1	1	..
Ahir	5	8	..	995	992	1,000	1	3	..
Gadariya	3	5	..	997	995	1,000	1	3	..
Kumhar	3	5	..	997	995	1,000	1	1	..
Bhangi	2	3	..	998	997	1,000	1	1	..
Dhobi	2	3	..	998	997	1,000	..	..	..
Pasi	1	3	..	999	997	1,000	..	..	..
Bhar	1	3	..	999	997	1,000	..	..	..
Chamar	1	2	..	999	998	1,000	..	1	..
BARODA STATE.									
Brahman	333	570	75	667	430	925	316	596	12
Kunbi Lewa	185	316	27	815	684	973	67	122	1
Kunbi Kadwa	74	136	8	926	864	992	14	27	..
Koli	22	39	3	978	961	997	1	1	..
CENTRAL INDIA AGENCY.									
Baniya	79	146	6	921	854	994	4	7	..
Brahman	51	99	3	949	901	997	19	37	1
Rajput	35	59	5	965	941	995	19	33	1
Gujar	11	19	1	989	981	999	5	9	..
Bhil (*Animist*)	1	1	..	999	999	1,000	..	..	..
Gond (*Hindu*)	..	1	..	1,000	999	1,000	..	..	..
COCHIN STATE.									
Brahman	391	621	133	609	379	867	839	1,515	80
Indian Christian	212	312	111	788	688	889	116	186	45
Iluvan	82	155	12	918	845	988	14	27	1
HYDERABAD STATE.									
Brahman	262	489	25	738	511	975	116	221	6
Komti	176	332	12	824	668	988	13	24	1
Saiyid	97	160	27	903	840	973	108	196	12
Sheikh	49	88	9	951	912	991	37	70	3
Lingayat	42	82	2	958	918	998	2	5	..
Kapu	25	48	1	975	952	999	5	10	..
Mannur	16	31	1	984	969	999	5	10	..
Sale	13	25	..	987	975	1,000	1	2	..
Telaga	13	24	2	987	976	998	14	26	2
Maratha	12	23	1	988	977	999	3	5	..
Mutrasi	12	22	1	988	978	999	3	5	..
Koli	5	10	..	995	990	1,000	..	1	..
Golla	5	9	..	995	991	1,000	5	9	1
Mahar, Mala	4	6	1	996	994	999	11	20	1
Madiga, Mang	1	1	..	999	999	1,000	..	1	..
KASHMIR STATE.									
Brahman	58	104	5	942	896	995	28	50	1
Bat	4	7	..	996	993	1,000	2	3	..
MYSORE STATE.									
Brahman	417	707	119	583	293	881	812	1,556	48
Sheikh	118	191	39	882	809	961	56	105	3
Lingayat	92	177	6	908	823	994	11	22	1
Vakkaliga	32	62	2	968	938	998	6	12	..
Golla	18	33	1	982	967	999	10	20	..
Kuruba	15	30	1	985	970	999	3	5	..
Beda	14	27	2	986	973	998	2	4	..
Besta	14	26	1	986	974	999	2	3	..
Holeya	9	17	1	991	983	999	10	20	..
Madiga	3	5	..	997	995	1,000	..	1	..
RAJPUTANA AGENCY.									
Mahajan	229	450	8	771	550	992	28	56	..
Brahman	83	156	5	917	844	995	34	65	1
Sheikh	38	68	4	962	932	996	32	60	1
Rajput	27	41	9	973	959	991	11	19	1
Nai	5	9	..	995	991	1,000	2	4	..
Jat	4	7	..	996	993	1,000	1	2	..
Mali	3	5	..	997	995	1,000	2	3	..
Gujar	3	5	..	997	995	1,000	1	1	..
Mina	3	5	..	997	995	1,000	..	..	..
Meo	2	4	..	998	996	1,000	..	..	..
Kumhar	2	3	..	998	997	1,000	..	..	..
TRAVANCORE STATE.									
Brahman	366	571	130	634	429	870	546	999	29
Nayar	245	407	83	755	593	917	92	172	12
Indian Christian	183	285	77	817	715	923	112	176	46
Izhavan	101	186	17	899	814	983	26	50	3
Shanan	55	104	5	945	896	995	18	28	7
Pulayan	8	15	1	992	985	999	1	2	..

SUBSIDIARY TABLE VII.

Number of institutions and pupils according to the returns of the Education Department.

Class of Institution.	Year.	India.		Assam.		Bengal.		Bihar and Orissa.		Bombay.		Burma.
		Number of Institutions.	Scholars.	Number of Institutions.	Scholars.	Number of Institutions.	Scholars.	Number of Institutions.	Scholars.	Number of Institutions.	Scholars.	Number of Institutions.
1	2	3	4	5	6	7	8	9	10	11	12	13
All kinds	1911	170,322	6,281,955	4,118	168,250	41,447	1,561,817	27,231	715,398	16,186	868,535	23,061
	1901	*146,966*	*4,405,938*	*3,458*	*109,800*	*37,732*	*1,133,896*	*23,091*	*478,194*	*12,132*	*632,860*	*17,699*
	1891	*139,215*	*3,729,555*	*2,640*	*78,784*	*42,233*	*1,059,823*	*24,304*	*449,147*	*11,977*	*620,498*	*10,863*
Public Institutions	1911	130,831	5,661,517	3,939	162,193	38,971	1,509,909	23,583	671,970	13,017	787,065	6,562
	1901	*103,674*	*3,758,170*	*3,196*	*104,308*	*32,884*	*1,063,992*	*17,886*	*430,141*	*9,617*	*569,133*	*4,481*
	1891	*100,030*	*3,225,501*	*2,355*	*72,995*	*34,057*	*963,093*	*18,747*	*402,370*	*9,324*	*553,092*	*5,819*
Arts Colleges	1911	144	25,050	2	230	41	9,304	7	1,202	11	3,258	2
	1901	*142*	*16,709*	*1*	*49*	*37*	*7,334*	*7*	*865*	*9*	*1,826*	*2*
	1891	*104*	*12,640*	..	..	*30*	*4,832*	*4*	*400*	*9*	*1,289*	*1*
Professional Colleges	1911	49	6,397	..	..	17	2,250	4	109	4	1,200	..
	1901	*44*	*4,282*	..	..	*16*	*1,610*	*4*	*85*	*5*	*1,911*	..
	1891	*21*	*2,647*	..	..	*8*	*1,371*	*3*	*68*	*4*	*566*	..
Secondary Schools	1911	6,442	890,061	157	20,836	2,195	272,601	424	47,419	541	72,043	876
	1901	*5,416*	*582,551*	*150*	*13,980*	*2,054*	*198,126*	*399*	*35,476*	*484*	*47,628*	*329*
	1891	*4,767*	*453,181*	*110*	*10,309*	*1,905*	*161,870*	*363*	*31,358*	*403*	*41,714*	*83*
Primary Schools	1911	118,413	4,575,465	3,658	136,527	33,968	1,147,322	21,011	567,996	12,388	705,302	5,448
	1901	*97,116*	*3,150,678*	*3,006*	*89,050*	*30,350*	*846,365*	*17,323*	*389,503*	*9,067*	*514,922*	*4,091*
	1891	*94,619*	*2,740,054*	*2,222*	*62,145*	*31,929*	*795,013*	*18,282*	*368,416*	*8,864*	*506,672*	*5,710*
Training Schools	1911	572	14,845	9	361	135	2,355	128	1,990	*73	5,262	..
	1901	*187*	*7,840*	*22*	*380*	*18*	*1,020*	*9*	*212*	*52	*3,746*	..
	1891	*135*	*4,951*	*16*	*331*	..	..	..	..	*44	*2,851*	..
Other Special Schools	1911	5,211	149,699	113	4,239	2,615	76,077	2,009	53,254	..	..	236
	1901	*769*	*26,110*	*17*	*849*	*409*	*9,537*	*144*	*4,000*	..	..	*59*
	1891	*384*	*12,028*	*7*	*210*	*185*	*5,007*	*95*	*2,128*	..	..	*25*
Private Institutions	1911	39,491	620,438	179	6,057	2,476	51,908	3,648	43,428	3,169	81,470	16,499
	1901	*43,292*	*617,818*	*262*	*5,492*	*4,848*	*69,904*	*5,205*	*48,053*	*2,515*	*63,727*	*13,118*
	1891	*39,185*	*504,054*	*285*	*5,789*	*8,176*	*91,730*	*5,557*	*46,777*	*2,653*	*67,406*	*5,044*
Advanced	1911	2,773	52,574	19	710	204	5,684	838	9,758	120	4,278	..
	1901	*4,445*	*62,459*	*89*	*2,431*	*732*	*9,365*	*1,641*	*16,836*	*83*	*2,857*	..
	1891	*4,263*	*54,454*	*96*	*1,852*	*1,165*	*14,275*	*1,818*	*20,522*	*84*	*1,293*	..
Elementary	1911	29,935	435,971	25	354	153	3,338	2,386	26,438	1,305	37,175	16,252
	1901	*30,619*	*431,968*	*1*	*18*	*530*	*7,043*	*3,141*	*26,158*	*1,170*	*32,815*	*12,839*
	1891	*27,208*	*343,227*	*19*	*462*	*1,176*	*8,456*	*3,343*	*22,417*	*1,835*	*48,943*	*4,821*
Teaching the Koran only	1911	5,624	98,455	117	3,957	1,640	28,778	252	3,212	1,497	33,510	227
	1901	*7,136*	*106,246*	*166*	*2,916*	*3,519*	*51,999*	*374*	*4,140*	*1,197*	*25,902*	*251*
	1891	*7,290*	*93,054*	*162*	*3,168*	*5,729*	*68,043*	*239*	*2,297*	*591*	*12,667*	*213*
Other Schools not conforming to the departmental standard.	1911	1,159	33,438	18	1,036	389	14,108	172	4,020	247	6,507	20
	1901	*469*	*9,005*	*6*	*127*	*67*	*1,497*	*49*	*869*	*65*	*2,153*	*28*
	1891	*424*	*7,354*	*8*	*307*	*106*	*956*	*157*	*1,541*	*143*	*4,498*	*10*

Class of Institution.	Year.	Burma —*contd.*	Central Provinces and Berar.		Madras.		N.-W. F. Province.		Punjab.		United Provinces.	
		Scholars.	Number of Institutions.	Scholars.	Number of Institutions.	Scholars.	Number of Institutions.	Scholars.	Number of Institutions.	Scholars.	Number of Institutions.	Scholars.
1	2	14	15	16	17	18	19	20	21	22	23	24
All kinds	1911	429,992	3,865	297,620	30,635	1,215,725	976	31,891	7,278	346,940	15,525	645,787
	1901	*307,076*	*3,430*	*174,091*	*26,926*	*850,224*	*1,199*	*27,184*	*7,479*	*259,164*	*13,920*	*433,499*
	1891	*168,449*	*3,129*	*161,840*	*22,028*	*644,164*	*684*	*19,891*	*9,640*	*245,713*	*11,717*	*281,246*
Public Institutions	1911	259,161	3,865	297,620	25,344	1,087,562	323	23,012	4,343	289,618	10,884	573,407
	1901	*159,394*	*3,430*	*174,091*	*21,215*	*731,207*	*222*	*13,921*	*3,123*	*189,405*	*7,620*	*352,573*
	1891	*128,390*	*3,129*	*161,840*	*18,339*	*583,137*	*136*	*7,854*	*2,328*	*140,401*	*5,296*	*207,329*
Arts Colleges	1911	278	3	514	31	3,741	1	22	11	2,270	35	4,231
	1901	*140*	*3*	*262*	*41*	*3,279*	*1*	*6*	*13*	*1,251*	*23*	*1,697*
	1891	*25*	*3*	*212*	*35*	*3,205*	..	..	*7*	*468*	*15*	*2,209*
Professional Colleges	1911	..	3	103	5	890	..	..	7	709	9	1,136
	1901	..	*2*	*34*	*6*	*636*	..	..	*1*	*178*	*10*	*728*
	1891	..	..	..	*5*	*518*	..	..	*1*	*124*	..	..
Secondary Schools	1911	78,283	444	53,308	806	152,413	30	8,128	357	92,445	612	92,585
	1901	*30,000*	*286*	*14,021*	*732*	*100,126*	*30*	*4,857*	*406*	*68,067*	*546*	*70,270*
	1891	*9,694*	*286*	*28,781*	*815*	*70,515*	*20*	*2,370*	*283*	*46,424*	*499*	*50,236*
Primary Schools	1911	177,668	3,395	242,813	24,326	922,911	291	14,809	3,920	190,255	10,008	469,862
	1901	*127,633*	*3,119*	*158,699*	*20,305*	*621,627*	*191*	*9,058*	*2,682*	*117,420*	*6,982*	*276,396*
	1891	*118,057*	*2,804*	*131,842*	*17,855*	*505,230*	*116*	*5,484*	*2,025*	*92,261*	*4,782*	*154,884*
Training Schools	1911	..	..	..	83	2,989	1	53	12	437	131	1,398
	1901	..	..	..	*74*	*1,612*	..	..	*6*	*322*	*6*	*548*
	1891	..	..	..	*70*	*1,427*	..	..	*5*	*342*	..	..
Other Special Schools	1911	2,932	20	882	93	4,618	..	..	36	3,502	89	4,195
	1901	*1,616*	*20*	*1,075*	*57*	*3,927*	..	..	*15*	*2,167*	*43*	*2,939*
	1891	*704*	*36*	*1,005*	*29*	*2,192*	..	..	*7*	*732*	..	..
Private Institutions	1911	170,831	..	..	5,291	128,163	653	8,879	2,935	57,322	4,641	72,380
	1901	*147,682*	..	..	*5,711*	*119,017*	(a)*977*	(a)*13,263*	*4,356*	*69,759*	*6,300*	*80,921*
	1891	*40,059*	..	..	*3,139*	*61,027*	*548*	(b)*12,037*	*7,312*	*105,312*	*6,421*	*73,917*
Advanced	1911	..	..	..	375	10,478	73	1,108	166	3,914	888	16,644
	1901	..	..	..	*246*	*5,477*	*48*	*714*	*378*	*6,541*	*1,228*	*18,188*
	1891	..	..	..	*131*	*4,074*	*158*	*1,812*	*794*	*9,408*	*17*	*1,218*
Elementary	1911	164,966	..	..	4,916	117,685	39	938	2,769	53,408	2,090	31,669
	1901	*142,965*	..	..	*5,465*	*113,540*	*9*	*229*	*3,978*	*63,218*	*3,486*	*45,952*
	1891	*37,014*	..	..	*3,053*	*56,953*	*34*	*374*	*6,518*	*95,904*	*6,404*	*72,699*
Teaching the Koran only	1911	4,982	..	..	..	..	540	6,824	..	..	1,351	17,192
	1901	*4,078*	..	..	..	..	*43*	*460*	..	..	*1,586*	*16,751*
	1891	*2,993*	..	..	..	..	*356*	*3,386*	..	..	..	..
Other Schools not conforming to the departmental standard.	1911	888	..	..	..	..	1	9	..	..	312	6,875
	1901	*639*	..	..	..	..	*254*	*3,720*	..	..	..	..
	1891	*52*	..	..	..	..	..	..	..	..	..	..

* Includes "other special schools" for which separate figures are not available.

(a) This includes 623 institutions and 8,140 scholars for which details are not available.

(b) This includes 5,965 scholars for whom no details are available.

SUBSIDIARY TABLE VIII.

Main results of University examinations in 1891, 1901 and 1911.

EXAMINATION.	YEAR.	INDIA.		ASSAM.		BENGAL AND BIHAR AND ORISSA.		BOMBAY.		BURMA.		CENTRAL PROVINCES AND BERAR.		MADRAS.		N.-W. FRONTIER PROVINCE.		PUNJAB.		UNITED PROVINCES.		REMARKS.
		Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
Matriculation (Entrance)	1911	21,225	10,676	355	233	5,506	3,889	5,441	2,356	138	93	1,240	302	822	164	228	120	4,037	2,068	3,458	1,451	The following entries found in the Provincial Subsidiary Tables have been classed as noted below :—
	1901	*23,225*	*9,629*	*180*	*122*	*5,060*	*2,812*	*4,339*	*1,651*	*204*	*107*	*520*	*169*	*7,798*	*2,427*	*164*	*105*	*2,785*	*1,418*	*2,175*	*818*	
	1891	*19,067*	*6,460*	*167*	*70*	*4,151*	*1,816*	*3,594*	*1,007*	*87*	*46*	*343*	*118*	*8,029*	*2,381*	*42*	*26*	*909*	*343*	*1,745*	*653*	
F. A. or Intermediate, 1st B. A. or B.Sc.	1911	10,122	5,141	76	56	4,071	2,098	1,538	998	112	56	241	93	1,569	672	12	4	1,047	430	1,456	734	Entries in Provincial Subsidiary Table. — Head under which classed.
	1901	*8,179*	*3,150*	*29*	*13*	*3,286*	*1,039*	*1,246*	*630*	*57*	*23*	*138*	*50*	*2,179*	*851*	..	..	*594*	*255*	*650*	*239*	
	1891	*5,304*	*2,055*	..	..	*1,929*	*693*	*583*	*267*	*8*	*5*	*59*	*39*	*2,067*	*747*	..	..	*161*	*91*	*497*	*213*	
Degree in Arts	1911	5,895	3,216	10	7	(a)1,269	762	581	325	23	13	79	25	2,567	1,507	3	..	552	183	811	394	*Bombay.* Previous Examination, Medicine, Preliminary Scientific Examinations. — Matriculation.
	1901	*4,744*	*2,007*	..	..	(a)*1,907*	*402*	*353*	*221*	*12*	*6*	*62*	*22*	*1,661*	*1,023*	..	..	*400*	*137*	*349*	*196*	
	1891	*1,909*	*794*	..	..	(a) *934*	*288*	*215*	*105*	*1*	*1*	*35*	*15*	*471*	*236*	..	..	*63*	*42*	*190*	*107*	
Degree in Science	1911	1,633	955	..	..	..	..	36	15	..	..	18	6	1,374	810	..	..	31	22	174	102	First L.L.B., Intermediate M.B., B.S. Examination, First L.M.S., Second L.M.S., First L.C.E., Second L.C.E., Examination in Art Drawing, First Examination in Engineering, Second Examination in Civil Engineering, First Examination in Agriculture, Second Examination in Agriculture — F.A. or Intermediate, 1st B.A. or B.Sc.
	1901	*881*	*457*	..	..	..	..	*6*	*4*	..	..	*1*	*1*	*869*	*449*	..	..	..	..	*5*	*3*	
	1891	*549*	*318*	..	..	..	..	*9*	*2*	..	..	..	..	*540*	*316*	..	..	..	..	..	..	
Degree in Medicine	1911	659	325	..	..	423	231	175	59	..	..	..	..	48	22	..	..	13	13	..	..	
	1901	*583*	*241*	..	..	*506*	*214*	*61*	*22*	..	..	..	..	*8*	..	..	..	*8*	*6*	..	..	
	1891	*249*	*100*	..	..	*107*	*69*	*41*	*10*	..	..	..	..	*98*	*18*	..	..	*3*	*3*	..	..	
Degree in Law	1911	1,852	877	..	..	766	396	289	145	..	..	87	63	368	82	..	..	138	93	204	98	
	1901	*1,292*	*409*	..	..	*553*	*160*	*224*	*65*	..	..	*25*	*6*	*356*	*141*	..	..	*64*	*25*	*70*	*12*	*Madras.*
	1891	*471*	*225*	..	..	*203*	*128*	*85*	*39*	..	..	*6*	*4*	*139*	*40*	..	..	..	..	*38*	*14*	L.T. Examination . F.A. or Intermediate, 1st B.A. or B.Sc.
Degree in Civil Engineering	1911	129	76	..	..	48	25	61	43	..	..	..	..	20	8	..	..	..	..	..	..	
	1901	*92*	*37*	..	..	*62*	*19*	*21*	*12*	..	..	..	..	*9*	*6*	..	..	..	..	..	..	*Punjab.*
	1891	*100*	*38*	..	..	*24*	*9*	*65*	*28*	..	..	..	..	*11*	*1*	..	..	..	..	..	..	B.T. Examination . Degree in Arts.
Degree in Agriculture	1911	22	20	..	..	..	..	22	20	..	..	..	..	..	..	..	..	..	..	..	..	*United Provinces.*
	1901	*2*	*2*	..	..	..	..	*2*	*2*	..	..	..	..	..	..	..	..	..	..	..	..	L.T. Examination . F.A. or Intermediate. 1st B. A. or B.Sc.
	1891	*10*	*7*	..	..	..	..	*10*	*7*	..	..	..	..	..	..	..	..	..	..	..	..	

(a) Includes Degree in Science for which separate figures are not available.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

CHAPTER IX.

Language.

Introductory remarks.

397. The Report for 1901 contained an elaborate account of the languages of India from the accomplished pen of Sir George Grierson, K.C.I.E., D.Litt., Ph.D., Director of the Linguistic Survey of India. The account there given has since been revised by the author and incorporated in an abbreviated form in the new edition of the *Imperial Gazetteer of India*.* It would be superfluous to reproduce this information here. I shall therefore not attempt to give anything in the nature of a comprehensive review of the various languages spoken in India, but shall confine myself to dealing with the fresh information which has been obtained since the last Report was written, in the course of the Linguistic Survey or otherwise.

The area covered by the statistics discussed in this Chapter differs from that of the last census chiefly in Burma and Baluchistan. In the former province a record of language was prepared for the first time in several of the northern districts, the Pakokku, and Chin Hills, Kokang and West Manglun. The aggregate population of these tracts is little more than a third of a million, but their interest from a linguistic point of view is far greater than their numerical strength would suggest. Their enumeration has added, *inter alia*, two new dialects of the Mōn-Khmēr sub-family to the list of Indian languages.

The accuracy of the return.

398. The enumerators were directed to enter in the language column of the census schedules "the language which each person ordinarily uses in his own home." This instruction was sufficiently precise, and it is not probable that its meaning was often misunderstood, though there may sometimes have been mistakes where people are bilingual, as is the case with many Brāhūīs in Baluchistan, Gujars in the North-West Frontier Province and Kachārīs in Assam. In such cases, as Mr. MacGregor says, the enumerators are prone to enter the language in which a man speaks to them instead of that which he speaks to his family. There was, however, a threefold difficulty in obtaining a correct return. In the first place the Aryan languages of India have no hard and fast boundaries between them. Each one in turn merges imperceptibly into its neighbour; and it is impossible to say exactly where the one language ends and the other begins. The next difficulty is due to the want of precision of the people themselves in describing the dialects spoken by them. Over a large part of Upper India the only general term in use is Hindī—the language of Hind—a comprehensive word which includes at least three distinct languages, Western Hindī, Eastern Hindī and Bihārī. Western Hindī is more nearly allied to Rājasthānī and Gujarātī than it is to the two other languages popularly known by the same name, while Bihārī, with its three sub-dialects Magahī, Maithilī and Bhojpūrī, has Bengali, Oriyā and Assamese as its closest congeners. In the Central Provinces the Nīmārī and Mālwī dialects of Rājasthānī are locally regarded as Hindī and were usually so described in the census schedules. Of the total number of persons returning Aryan languages as their mother-tongue no fewer than 82 millions, or more than a third, described it simply as Hindī. The language known to philologists as Lahndā, which is spoken by the bulk of the people in the North-West Frontier Province other than those who speak Pashto, is commonly regarded as a form of Panjābī, but it is quite distinct from that language, and belongs to a different linguistic group. Mr. Latimer estimates that of the 848,000 persons in his province who were returned as speaking Panjābī, only 25,000 actually do so. In Burma, Arakanese and Tavoyan are about equally removed from Burmese in the scale of mutual intelligibility, but while the former was almost invariably recorded under its distinctive name, Tavoyan was nearly always entered as Burmese.

399. The above causes of error have always been present. At this census another, having its origin in political considerations, has given more trouble

* Volume I, Chapter VII.

than heretofore. Amongst many educated Hindus, there is a tendency to belittle the great differences which actually exist between the different parts of the Empire; and it is sometimes alleged that there is practically only one language spoken throughout northern India. The Gaekwar of Baroda recently asserted that he had never met a native of India who could not understand easy Hindī. He was thinking presumably of northern India, but even there, there are many millions of uneducated villagers to whom Hindī, be it ever so easy, is quite unintelligible.* Even within the limits of a single province the common people often speak dialects which are mutually unintelligible. As the Superintendent of Census in the United Provinces says:—

"An inhabitant of any given tahsil can doubtless understand the dialect of his own and all neighbouring tahsils, and possibly several immediately beyond them; but a man from the Braj country can certainly not understand a man from the Bihārī country, or a man from the Bundēlī country one from the Pahārī country. It is a fact with which Government officials, used as they are to long transfers, are well acquainted."

On the other hand, Muhammadans often declare that Urdū, the Persianized form of Hindōstānī, is the language, not only of all their co-religionists, but also of a large number of Hindus in the north of India. Although the great majority of Census Officers honestly did their best to describe accurately the languages of the people enumerated by them, it sometimes happened that the entries in the schedules were vitiated by this political bias. This was especially the case in the Punjab and the United Provinces.

400. In the United Provinces, says Mr. Blunt:—

"In 1901 a controversy had raged over the merits and demerits of Hindī (*i.e.*, High Hindī) and Urdū as languages. The immediate cause was certain orders issued by Government in 1900 directing that court documents might be written in either script, and in some cases must be written in both. It was purely a question of script: nothing was said about language. But the question was taken up as a racial one and misinterpreted as applying to language. There was a good deal of excitement, and it is probable that the figures were to some extent vitiated thereby. At this census the controversy broke out again in a fresh form and with far more violence. The cause on this occasion appears to have been a discussion, which aroused a good deal of attention, about the nature of primary school text-books. As early as 1903 Government had decided that only ordinary Hindōstānī should be used in the text-books, in whatever script they were written: but when they were revised in 1910, an attempt was made to divorce the text-books in the two different scripts and make the one a vehicle of Persianized Urdū and the other a vehicle of Sanskritized or High Hindī. The obvious course to adopt was the middle one, to choose passages which would bear reproduction in either script by avoiding both extremes. The course of the controversy on this point need not be pursued. It is sufficient to say that, as in 1901, the census schedule was dragged into it, and the question, which was really one of the style of text-books, was misinterpreted as applying to the spoken languages. * * * *

"As in 1901, there were undoubtedly steps taken to cause the returns of language to be falsified: complaints were common that on one side the Hindu enumerators were recording Hindī whether the persons enumerated returned Hindī or not, and on the other side that Muhammadan enumerators were acting in the same way with regard to Urdū. I have no doubt whatever that such events did occur, chiefly in cities where the agitation was hottest. Wherever I went on tour I was met by a more or less heated discussion on the subject. The feeling was intense and usually bitter: only in one place (Benares) did leading men show any good temper over it, even jesting over their various estimates of what I personally was speaking. And as a consequence, though the total of one language (Hindī) is not much affected, the total of Urdū is less by one-fifth than in 1901, whilst the district returns show in many cases absurd differences. It is not too much to say that the figures as they stand are evidence only of the strength or weakness of the agitation in particular districts. Simply because they refused to define their terms before they argued, or rather because they would not take the trouble to understand the terms as used by the census authorities, the controversialists, who were really quarrelling about the respective merits of certain styles as vehicles of instruction, succeeded in utterly falsifying a set of important statistics relating to something entirely different."

401. In Assam the boundary line between Assamese and Bengali runs through the Goalpara district. Many persons returned by the enumerator as speaking Assamese were afterwards classed as Bengali speakers under the

* It is of course admitted that large numbers of men who speak Magahī, Bhojpūrī and such like dialects, also know Hindī as a second language, just as many Englishmen know French or German, and that, with the spread of education and improved communications, their number is rapidly increasing.

In this connection it may be interesting to note that, apart from minor variants from other scripts, such as Maithilī, there are more than twenty scripts in use in India, including Persian, Devanāgārī, Kaithī, Bengali, Oriyā, Marāthī, Mahājani, Kashmīrī, Sindhī, Gurmukhī, Pashto, Dōgrī, Tankri, Chambēālī, Tamil, Telugu, Kanarese, Malayālam, Burmese, Shān, Tibetan. The Roman character is used for various tribal dialects, such as Khāsī, which have no character of their own.

orders of Bengali Charge Superintendents. This came to light after the census, and a local enquiry was made which showed that the speakers of Assamese were at least 30,000, or 35 per cent., more numerous than would appear from the figures in Imperial Table X. Another difficulty experienced in Assam was in respect of the speech of the ex-tea garden coolies who have made a permanent home in the province. These people, whose own ancestral tongue is usually a Mundā or Dravidian dialect, learn in Assam to talk a patois into which Hindī, Bengali and Assamese enter in varying proportions. Hindī is said to predominate in Lakhimpur, and Assamese further west. The Assamese enumerator was generally content to call this jargon Bengali simply because he knew it was not Assamese.

The number of persons speaking Oriyā in the Madras Presidency has fallen off, owing to an apparent decrease of 316,000 in the Ganjam district. Mr. Molony thinks that the present figures are more correct than those of 1901, when the contentions which prevailed between the Telugus and Oriyās led to deliberate misrepresentation by some of the enumerators.

It may be thought from what has been said above that the return is of no great value. This is, no doubt, true so far as some of the Aryan languages are concerned. The case, however, is different when we come to consider the tribal dialects, and to compare the figures for them with those returned at previous censuses, in order to ascertain the extent to which they are holding their own or giving way to other forms of speech.

The main features of the return.

402. The statistics recorded at the census regarding language will be found in Imperial Table X. The following Subsidiary Tables in which the principal features of the return are presented in a more compendious form are given at the end of this Chapter :—

I. Distribution of total population by language :
   (*a*) according to the census,
   (*b*) according to Linguistic Survey.
II. Distribution by language of the population of each Province, State or Agency.
III. Comparison of tribes and tribal languages.

In the first part of Subsidiary Table I the distribution by language is shown according to the entries actually found in the census schedules. In the second part, general terms, such as Hindī, are broken up into their proper constituents, on the basis of the conclusions arrived at in the course of the Linguistic Survey regarding the areas in which each language is spoken.

The main features of the return are exhibited in the following summary statement :—

Family, Sub-Family, Branch, etc.		Number of languages spoken.	Number of speakers.
INDIA.			313,493,215
A.—VERNACULARS OF INDIA.		220*	312,948,881
Malayo-Polynesian Family—	...	...	6,179
Malay Group	6,179	2	
Austro-Asiatic Family—	...	...	4,398,640
Mōn-Khmēr Sub-Family	555,417	7	
Mundā Sub-Family	3,843,223	16	
Tibeto-Chinese Family—	...	...	12,972,512
Tibeto-Burman Sub-Family	10,932,775	121	
Siamese-Chinese Sub-Family	2,039,737	20	
Dravidian Family—	...	...	62,718,961
Dravida Group	37,094,393	11	
Intermediate Languages	1,527,157	1	
Andhra Group	24,097,411	3	
Indo-European Family (Aryan Sub-Family)—	...	...	232,822,511
Eranian Branch	2,066,654	5	
Indian Branch	230,755,857	32	
Unclassified Languages	...	...	29,618
Andamanese	1,324	1	
Gipsy Languages	28,294	1†	
Language not returned	...	...	460
B.—VERNACULARS OF OTHER ASIATIC COUNTRIES, ETC.			223,110
C.—EUROPEAN LANGUAGES.			321,224

* Includes 38 minor dialects shown in italics in Table X.

† Treated as one unit in Table X.

Singhalese has been treated as an Indian vernacular partly because it is derived from, and closely allied to, Marāthī, and partly because its dialect, Mahl, is spoken in the Maldive Islands, which for administrative purposes are attached to the Madras Presidency.

The scheme of classification.

403. For the purpose of the census, languages have been classified in accordance with the scheme kindly drawn up by Sir George Grierson. It follows very closely the scheme (also drawn up by him) which was adopted in 1901, but several modifications have been made in consequence of fresh facts discovered in the course of the Linguistic Survey.

A considerable number of tribal dialects, chiefly in Burma and Assam, which were not in Sir George Grierson's revised list, were returned at the present census and classified by the Provincial Superintendents on the basis of information obtained locally. The following is a list of these dialects:—

The Palaung-Wa Group of the Salwin and neighbourhood. Miao (Hmeng), Yao.

Pronominalized Himalayan Group (*Eastern Sub-Group*). Hāyū (Vāyū).

Nāgā-Bodo Sub-Group. Khoirāo.

Nāgā-Kuki Sub-Group. Kwoireng, Marām, Maring, Sopvomā, Tangkhul.

Old Kuki Sub-Group. Aimol, Anal, Chiru, Chote, Hiroi-Lamgang, Koireng, Kom, Purum, Vaiphei.

Northern Chin Sub-Group. Paithe, Rāltē, Siyin, Soktē.

Central Chin Sub-Group. Baungshe.

Southern Chin Sub-Group. Chinbôk, Chinbôn, Daingnet, M'hang, Taungtha.

Burma Group. Chaungtha, Danu, Hpòn, Intha, Kadu, Taungyo, Tavoyan.

Lolo Group. Akha (Kaw), Akö, Kwi (Lahu Hsi), Lahu (Muhso), Lisu (Lisaw), Lolo (Myen).

Tai Group. Kob.

Eastern Group of the Eranian Branch. Dehwari, Ōrmurī.

Shina Khowar Group. Pashai.

The Mundā languages.

404. The most important alteration in the scheme of classification is in connection with the affiliation of the Mundā languages. These languages are spoken by a collection of tribes, including the Santāls, Mundās and Hōs, who inhabit a compact block of country in the Chota Nagpur plateau, and by one or two outlying tribes in the south of the Orissa States and the west of the Central Provinces. Though the number of persons using them is now only about three millions, there are signs that they were formerly far more widespread. Sir George Grierson suggests that the numerous Bhil tribes and others who speak various broken dialects, such as Kōlī in western India, may originally have used a Mundā form of speech. There are several Hinduized tribes in northern India, such as the Cheros, who certainly once spoke some Mundā dialect; and it is highly probable that Mundā principles have influenced the conjugation of the Bihārī verb. Traces of a Mundā element are also met with in a line of Tibeto-Burman dialects of the lower Himalayas stretching from the neighbourhood of Darjeeling to Kanawar in the Punjab. From these data it may perhaps be inferred that Mundā dialects were current overthe greater part of the Indo-Gangetic plain before the advent of the hordes who brought the Aryan languages to India.

The late Sir Herbert Risley's anthropometric statistics fail to disclose any physical difference between the Mundā-speaking tribes and their neighbours, who speak languages of the Dravidian family. The earliest enquirers were of opinion that the two groups of languages either belonged to the same family or were at least closely allied. Max Müller was the first to draw a clear distinction between them; and it was he who first used the term Mundā as a designation of the linguistic family of which that language is a typical representative. This family was named Kōl by Hodgson and Logan, and Kolarian by Sir George Campbell. The former term has been objected to because it is used also as the designation of certain tribes speaking Dravidian lang-

uages, and the latter because it was designed (erroneously) to connote some connection between the tribes in question and Colar in southern India; it also suggests to the uninitiated that it has something to do with Aryan, which of course is far from the truth. These objections to the term have already been pointed out by Sir George Grierson, but it is necessary to reiterate them because, in spite of what he has said, the word is still frequently used. The name Mundā is also not free from objection, but it is perhaps as good as any other. The old theory that the Mundā and the Dravidian languages belonged to the same linguistic family was revived by the Rev. F. Hahn;* and his views held the field at the time when the language chapter in the last Census Report was written. The Dravidian and Mundā languages were accordingly classed as sub-families of a Dravido-Mundā family. Since then the whole question has been exhaustively reviewed in Volume IV of the Linguistic Survey of India, and it has been conclusively proved that the two groups of languages have no real connection.

Difference between Mundā and Dravidian languages.

405. After showing that the words common to Mundārī and Kurukh, or Orāoñ, the chief local Dravidian language, are due to mutual borrowing or, in some cases, to their common use of Aryan loan words, Sir George Grierson proceeds to point out the essential differences in the structure and grammar of the two families:†—

"*Phonology.* The most striking feature of Mundā phonology is the existence of the so-called semi-consonants. There is nothing corresponding to these in Dravidian languages. On the other hand, the interchange between soft and hard consonants in Dravidian is not a feature of the Mundā forms of speech.

Formation of words. The Mundā languages like the Dravidian ones make use of suffixes. The same is, however, the case in all Indian, and in many other, languages, and it is, moreover, possible, or even probable, that the use of suffixes in Mundā is largely due to the influence of Dravidian or Aryan forms of speech. The Dravidian languages have nothing corresponding to the Mundā infixes.

Nouns. Dravidian nouns are of two kinds, *viz.*, those that denote rational beings, and those that denote irrational beings, respectively. The two classes differ in the formation of the plural, and also in other respects. The state of affairs in Mundā is quite different. Here we find the difference to be between animate and inanimate nouns, quite another principle of classification, pervading the whole grammatical system. Both classes, moreover, denote their plural in the same way. Further, Dravidian languages often have different forms for the masculine and feminine singular of nouns denoting rational beings, while the Mundās make no difference whatever.

Dravidian languages have two numbers, the singular and the plural. The Mundā dialects have three.

The formation of cases is quite different in the two families. The Dravidian languages have a regular dative and an accusative, while the cases of the direct and indirect object are incorporated in the verb in Mundā. The suffix *kē*, which is used to denote the direct and the indirect object in some mixed dialects of Mundārī, is a foreign element. In the face of such facts the comparison of the Kurukh ablative suffix *tī* with Mundārī *tē*, which is not a real ablative suffix, is of no avail, even if the Kurukh *tī*, *ntī*, should prove to be different in its origin from Tamil *iṉṟu*, Kanarese *inda*, Tulu *edd*.

In this connexion it should also be noted that the Mundā languages do not possess anything corresponding to the Dravidian oblique base.

Adjectives. Adjectives are of the same kind in both families. The same is, however, the case in almost all agglutinative languages.

Numerals. No connexion whatever can be traced between the Mundā and Dravidian numerals. Moreover, the principles prevailing in the formation of higher numbers are different in the two families. The Dravidas count in tens, the Mundās in twenties.

Pronouns. The pronoun *iñ*, *iṅg*, I, in Mundā dialects has been compared by Mr. Hahn with the Kurukh *ēn*, oblique *eṅg*. It will, however, be shown in the introduction to the Dravidian family that the base of the Dravidian word for "I" is probably *ē*, while the essential part of the Mundā pronoun is *ñ* or *ṅ*.

Mr. Hahn further remarks that both families have different forms for the plural of the personal pronoun of the first person according to whether the party addressed is included or not. It will be pointed out in the introduction to the Dravidian family that it is very questionable whether this is originally a feature of the Dravidian forms of speech. Moreover, the use of two different forms for "we" occurs in other families which have nothing to do with the Mundās and Dravidas, *e.g.*, in the Nuba languages, the Algonquin languages, etc.

Mr. Hahn further compares Kurukh *ēkā*, who? with Mundārī *oko*. But the base of *ē-kā* is *ē* or *ī*, as is clearly shown by other Dravidian forms of speech.

* Kurukh Grammar, Calcutta, 1900, pp. 98 ff.

† *Linguistic Survey of India*, Volume IV, pp. 3-4.

No conclusion whatever can be drawn from the absence of a relative pronoun in both families. The same is, as is well known, the case in numerous languages all over the world.

Verbs. Every trace of analogy between the Mundā and Dravidian families disappears when we proceed to deal with the verbs. Mr. Hahn compares some suffixes in Kurukh and Mundārī. It is not necessary to show in details that his comparisons will not stand a close examination. I shall only take one typical instance. He compares the Mundārī suffix of the simple past tense passive *jan*, which corresponds to Santālī *en*, with Kurukh *jan*, which is the termination of the first person singular feminine of such verbs as end in *n*. The *j* of the Kurukh tense is softened from *ch*, as is clearly shown by connected dialects. The *j* of Mundārī *jan*, on the other hand, is derived from *y* in *yan*, equal to Santālī *en*. The final *n* of Kurukh *jan* is the personal termination of the first person singular, and is dropped in other persons; the *n* of Mundārī *jan* is the sign of the passive and runs through all persons.

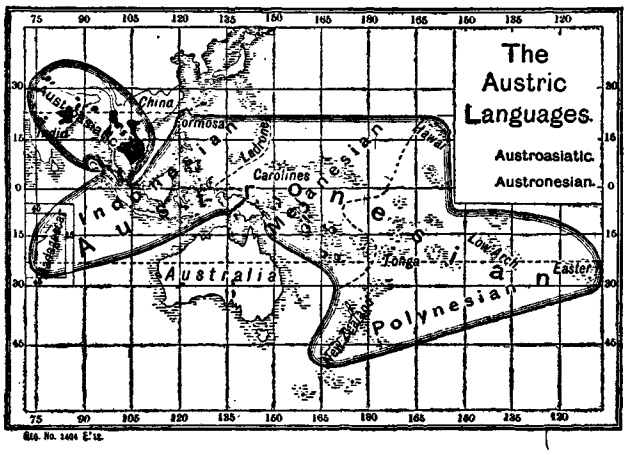
The rest of Mr. Hahn's comparisons are of the same kind, and can safely be left out of consideration.

On the other hand, the whole conjugational system is quite different in the Dravidian and in Mundā languages. The Dravidian system is very simple, only comprising two or three tenses; in Mundā we find an almost bewildering maze of conjugational forms. The Dravidian verb can be characterized as a noun of agency; the Mundā verb is an indefinite form which may be used at will as a noun, an adjective, or as a verb. The most characteristic feature of the Mundā verb, the categorical *a* and the incorporation of the direct and the indirect object in the verb, are in absolute discord with Dravidian principles. The Mundā languages, on the other hand, do not possess anything corresponding to the Dravidian negative conjugation.

It is not necessary to go further into detail. The two families only agree in such points as are common to most agglutinative languages, and there is no philological reason for deriving them from the same original."

Their proper affiliation.

406. By their differentiation from the Dravidian, the Mundā dialects, within India proper, form an isolated philological group. It was shown in Volume IV of the Linguistic Survey that there was some connection between them and the Mōn-Khmēr family of languages, which includes the dialects spoken by the Mōns, Palaungs and Was in Burma, the Khāsīs in Assam, the aboriginal inhabitants of the Malay peninsula and the Nicobarese. The conclusion was arrived at that the two groups of languages were derived from one and the same base. Since then, with the aid of the new material provided by the Linguistic Survey, Pater Schmidt has finally settled the affiliation of the Mundā languages.* He has clearly shown that the basis of the Mundā and of the Mōn-Khmēr languages is identical and he groups them together as a single family of languages, which he names the Austro-Asiatic. There is another family, which he calls the Austronesian, including Indonesian, Melanesian and Polynesian. Finally, he combines the Austro-Asiatic and Austronesian into one great family which he calls the Austric. These striking conclusions, which have been fully accepted by Sir George Grierson so far as India is concerned, result in the most widely spread speech-family of which the existence has yet been proved. It extends from Easter Island off the coast of South America in the east, to Madagascar in the west, and from New Zealand in the south to the Punjab in the north.



As a consequence of this discovery, the Mundā languages are no longer shown as a sub-family of a supposed Dravido-Mundā family, but as a sub-family of the Austro-Asiatic family. The Mōn-Khmēr languages, the Palaung-Wa group of the Salwin and neighbourhood, and Khāsī have also been grouped as sub-families under the same main head, instead of, as previously, under the Indo-Chinese family.

The race of the Mundā and Dravida speakers.

407. As noted above, though there is no connection between the two linguistic families, the tribes speaking them were held by Risley to be physically indis-

* *Die Mōn-Khmēr-Völker-ein Bindeglied Zwischen Völkern Zentralasiens und Austronesiens*, Brunswick, 1906. This important work was reviewed by Sir George Grierson in the *Journal of the Royal Asiatic Society*, Jany. 1907, p. 187.

tinguishable. The ethnic type to which they are said to belong is known as the "Dravidian." Their main physical characteristics are a broad nose, a long head, plentiful and sometimes curly (but not frizzly or woolly) hair, a black or nearly black skin, and a rather low stature. There is a Negrito element in the south of India, but it is much smaller than has sometimes been supposed. It has been modified by contact with other races and the distinctive frizzly hair of the Andamanese is practically never seen.* There is on the West Coast an intermixture of some short-headed race which may have found its way thither by sea or along the coast. Risley believed this to be a result of the Scythian invasions, but his view has not received general acceptance. According to Dr. Haddon, this element is Alpine, not Mongolian.† Except where it has been influenced by immigration from the north-west or north-east in comparatively recent times, the general uniformity of physical type throughout India seems to show that the speakers both of the Mundā and of the Dravidian languages must have been settled there for countless ages, during which intermarriage and climatic influences and environment gradually destroyed the former racial distinctions and evolved an uniform type.

408. Sir George Grierson opines that the so-called "Dravidian" ethnic type may be really that of the Mundās and should be called the Mundā type. His suggestion is that the Dravidian type was dissimilar, that (exactly as happened in the case of the Aryans) they intermarried with Mundās, and their children gradually gained the Mundā ethnic type, while they (again exactly like the Aryans) retained their own language. This would account, he says, for the Brāhūīs who speak a Dravidian language, having nothing "Dravidian" or "Mundā" in their physical appearance. The Brāhūīs are a mixed race, mainly Eranian in type, but if the so-called "Dravidian" ethnic type were really "Dravidian" we should expect some signs of it still to be found among the Brāhūīs. But there are none.

I venture to think that one difficulty in the way of the above hypothesis is that there are no traces of the Mundā languages anywhere in the south of India. They have been displaced by Aryan languages in the north, but this is because the Aryans had a superior civilization, whereas there is nothing to show that the original Dravidian speakers were superior to the Mundā speakers. And even if they were, one would have expected, if there had ever been Mundā speakers there, to find small islands of Mundā speech in the hilly tracts of southern India, which are much more inaccessible than those of Chota Nagpur where Mundā languages still hold their own, or traces of their influence on the Dravidian languages similar to those left by them on certain Himalayan dialects of the Tibeto-Burman family. There are, however, no vestiges of this kind. Moreover, as no connection has yet been proved between the Dravidian languages and those of any other family, it would seem more reasonable to suppose that they had their origin in southern India than that they came in from elsewhere. And it seems less improbable that the people who gave their language to the small Brāhūī tribe should have left no traces in its physical type, than that they should have left no mark on the great mass of Dravidian speakers in the south of India. As Haddon says, the significance of the Brāhūī language is not understood, but probably it is merely a case of cultural drift.‡ It is not unlikely that Dravidian languages were once current in western India; and it is readily conceivable that at that time Dravidian speakers may have imposed their language on an alien race, just as, at the present day, the Pārsis are found speaking Gujarātī, although they have no Indian blood in their veins, and the Jews of Cochin have also adopted an Indian vernacular, though they still use Hebrew for religious purposes.

Their original habitat.

409. An earlier generation of ethnologists was impressed by the fact that the Mongolian and Dravidian races both differed markedly from the Aryan in certain respects, and especially in the shape of their noses, which are broad and bridgeless. They inferred from the existence of these common points of difference that the races in question sprang from the same stock, and that the

* Thurston says: I have only seen one individual with woolly hair, and he was of mixed Tamil and African parentage.—*Castes and Tribes of Southern India*, Vol. I, page XXVIII.

† *The Wanderings of Peoples*, p. 27. A well-known ethnologist tells me he has doubts as to the racial unity of the Mundā and Dravida-speaking peoples, and at his request I have taken steps to have this question further examined.

‡ *The Wanderings of Peoples*, p. 26.

Dravidians had a northern origin. They further recognized the distinction between the Mundā and Dravidian languages, and observed that, while the former resemble those of the Mōn-Khmēr group, whose Austric affinities were not then known, the latter claim Brāhūī as an undoubted member of their family. On this basis the theory was evolved that the Mundā speakers entered India from the north-east and the Dravidian speakers from the north-west. This theory has recently been re-asserted by Mr. A. H. Keane, but there is, I venture to think, very little solid foundation for it. The points of difference between the physical type of the Mongolians, and the so-called Dravidians are greater than the points of resemblance. In spite of their broad noses, the Dravidians are not flat-faced like the Mongolians, who have remarkably prominent cheek bones; their heads are long, while those of the Mongolians are broad; they are much more hairy; their colour is black, not yellow; their frames are less sturdy, and though short, they are not squat; lastly, their eyes lie behind the eyebrows as with Europeans and the opening of the lids is horizontal, while with the Mongolians the eye-ball is level with the forehead, the lids are narrow, and the outer corner is higher than the inner. Professor Flower's classification of mankind into three main types, the Negroid, the Mongolian and the Caucasian, still holds the field.* The Caucasian includes the two groups, called by Huxley Xanthochroi, or fair, and Melanochroi, or dark. The Dravidians belong to the dark-skinned variety, and thus belong to an entirely different type from that of the predominant race of northern Asia. Haddon says, "whatever the Kōls may be, they certainly are not a Mongoloid race."† On the other hand, the Dravidian type resembles that of the Australians and Indonesians, *i.e.*, the dolichocephalic element in the mixed population of the East Indian Archipelago. There is no trace of any linguistic affinities between the Dravidian and Mundā languages and those spoken north of the Himalayas, such as have been found to exist between the Mundā languages and those of the Austric family. Various "Dravidian" customs have their counterpart in the islands to the south-east. Everything points to a connection with the races to the south and east, rather than with those to the north. Geologists tell us that the Indian peninsula was formerly cut off from the north of Asia by sea, while a land connection existed, on the one side with Madagascar, and on the other with the Malay Archipelago; and although there is nothing to show that India was then inhabited, we know that it was so in palæolithic times, when communications were probably still easier with the countries to the south-east and south-west than with those beyond the Himalayas.‡

In Haddon's opinion the Dravidians may have been always in India. The cousins Sarasin, he says, have brought forward evidence to prove that the Veddahs of Ceylon are the least modified descendants of that proto-Dravidian race from which the diverse peoples of the Caucasian type have diverged. During its evolution this primitive type was transformed in one direction in India into the Dravidian type without the assistance of mixture, while in the other direction it gave rise to the Australian type. §

In the absence of any evidence of subsequent, but pre-Aryan, immigrations it is not unreasonable to suppose that the present inhabitants are, in the main, the descendants of the people who made the celts, which are found in large numbers in many parts of the country, and who erected the dolmens and kistvaens so frequently seen in the uplands of the Deccan and southern India. Mr. Thurston tells us that the Hill Kurumbas of the Palmanair plateau erect dolmens to this day.

The terms Aryan and Dravidian.

410. A good deal of confusion has been caused by the use of the terms Aryan and Dravidian both by Anthropologists and Philologists. For this the Anthropologists have been blamed, but the accusation is hardly fair. Both terms were used originally in a racial sense. Aryan is from Ārya, noble, the name assumed by the tribes who some four thousand years ago entered India from the

* *Journal of the Anthropological Institute*, XIV, 378.
† *The Study of Man*, 114.
‡ Topinard mentions that in the east of Africa about Madagascar there are black tribes with smooth hair who may be a survival of some non-Negro race.—*Anthropology*, 1894.
§ *The Study of Man*, 72.

north-west bringing with them the Sanskritic languages.* When the Philologists discovered the affinities of Sanskrit with Greek, Latin and German, it was still thought that race and language were correlative terms. They, therefore, gave the newly discovered linguistic family the appellation "Aryan" after the Indian tribes of that ilk. In the same way Dravida was the term used by the people of northern India to designate those of the south, and one writer explains that it refers to the tribes speaking Tamil and Telugu. The late Bishop Caldwell was the first to use it as the name of the linguistic family to which the above-mentioned dialects belong. The Anthropologists can, therefore, hardly be held responsible for the confusion that has arisen from the use of the words in a dual sense.

Detailed classification of Mundā languages.

411. At the last census the dialects spoken by different Mundā tribes were all treated as distinct languages. The Linguistic Survey has now shown that a number of them are very closely connected. Santālī, Mundārī, Bhumij, Birhār, Kōdā, Hō (Kōl), Tūrī, Asurī, Agariā and Korwā are classed, not as separate languages, but as dialects of a single language, which Sir George Grierson calls Kherwārī. The Kherwārs are a cultivating and landholding tribe of Chota Nagpur and South Bihar who are quite Aryanized, but in the traditions of the Santāls the word is used to denote the common stock from which they and their congeners have sprung. The most important form of the language is Santālī. It has two slightly different sub-dialects—Kārmālī and Mahlī—which connect Santālī with the Kōl dialects proper, *viz.*, Mundārī, Bhumij, Birhār, Kōdā and Hō. The remaining dialects, Tūrī, Asurī, Agariā and Korwā, are more closely related to Mundārī than to Santālī. The other Mundā languages are:—Kūrkū spoken in the Mahadeo Hills in the west of the Central Provinces; Khariā spoken in the south-west of Ranchi and the adjacent States of Bonai and Gangpur; Juāng, the language of a small wild tribe of the Orissa Hills, sometimes called Patua from the leaf garments of its speakers; and Savara and Gadaba, spoken in Madras territory close to the Orissa borders. The first three of these may be regarded as a linguistic sub-group. Very little is known regarding the last two, but it is plain that they are much mixed with Telugu.

The origin of the Mon-Khmēr speakers.

412. Just as there are reasons for supposing that Mundā languages were once spoken in the Gangetic plain, so also it is highly probable that allied languages were widely prevalent in Further India. In Assam, Khāsī still survives in the centre of the Assam range. Similar dialects were no doubt current in the surrounding country before the advent of the tribes speaking Tibeto-Burman dialects. The latter dialects have in their turn been displaced in the open country by Aryan languages, Assamese in the valley of the Brahmaputra, and Bengali in that of the Surma river. In Burma, Mōn-Khmēr dialects were widely spoken not many centuries ago. They still flourish in the neighbouring countries of Annam and Cambodia, and amongst the Nicobarese and the aborigines of the Malay peninsula; but in Burma itself they now survive only as the speech of the Wa, Palaung, and probably the Miao and Yao, tribes in the Shan States, and of the Talaings around Pegu. Upon the conquest of Pegu by Alaungpaya in 1757, the Burmese strongly discouraged the use of the Talaing language, but it was not till the evacuation of Pegu by the British in 1826 that its use was absolutely proscribed. It was then forbidden to be taught in the Buddhist monasteries or other schools; and in the interval between 1826 and the re-occupation of Pegu by the British in 1852, the language practically became extinct in Burmese territory. It was kept alive by those members of the race who migrated to Tenasserim and remained under British rule until they were able to return to their original homes.

At the time when it was thought that the Mōn-Khmēr languages formed a sub-family of the Indo-Chinese family, it was assumed that the tribes speaking them were the first of the hordes that entered Further India from north-west China in pre-historic times, and that they were pushed up into the hills or driven to the south coast of the peninsula by a second wave of invaders from the same source. This theory disappears now that it has been proved that the Mōn-Khmēr languages belong to the great Austric family.

* Hence also the ancient name of Persia, Ariane, now Iran. Herodotus speaks of the Arioi as constituting one of the twenty satrapies into which Darius had divided the Persian Empire.

Race and language.

413. The opportunity may be taken to point out once more how dangerous it is to build up racial theories on a linguistic basis. This is especially the case with unwritten languages, whose vitality is often extremely feeble. We have already seen how in the north of India Aryan languages have ousted the previously spoken Mundā dialects, and how in the east Tibeto-Burman forms of speech have displaced those of the Mōn-Khmēr family; and we shall see further on that similar changes are still in progress amongst the aboriginal tribes. A distinction has been made between dominant and decaying languages; and it has been suggested that "when we find a small tribe clinging to a dying language surrounded by a dominant language which has superseded the neighbouring forms of speech, and which is superseding its tongue too, we are fairly entitled to assume that the dying language is the original tribal one, and that it gives a clue to the latter's racial affinities." I venture to suggest that all we can assume is that the dying language was probably spoken by the surrounding tribes before they adopted the one now dominant. But it would be extremely unsafe to conclude that it is any index to the race of the people speaking it. The dying languages of to-day were the dominant languages of a previous epoch; and it is not unreasonable to suppose that they in their turn submerged and blotted out still earlier dialects. As noted above, the vitality of unwritten languages is often very feeble, and they soon succumb to adverse conditions. We know of various cases where tribes have changed their language in quite recent times. The Turungs of Eastern Assam discarded their old Shān language in favour of Singpho during their detention for some years as captives in the Singpho country in the early part of the last century. They are now beginning to talk Assamese, but it would obviously be wrong to infer that their previous use of the Singpho language points to a racial connection with that tribe. Some Orāoñs living amongst the Mundās near the town of Ranchi have forgotten their own tribal dialect and speak a corrupt form of Mundārī, which they are now beginning to abandon in favour of Sadānī, the local dialect of Hindī. In Manipur many Nāgās and Kukis have become Hindus and learnt to speak Manipurī. Hill men who descend into the plains of Burma become Shāns or Burmese in the course of a single generation.

414. The readiness with which uncivilized man sheds one language and adopts another will be clearly seen from the following extract from the Upper Chindwin District Gazetteer:*—

"An instructive instance of the rapidity with which a community may change all the characteristics which are generally supposed to indicate its race is to be found in the village of Maukkalauk on the left bank of the Chindwin. The people of this village now talk Kachin, wear Kachin dress, and are called Kachins. They have learnt Shān, however; and if the present processes continue, will no doubt in time become Shāns and eventually Burmans. When this has happened, some one may perhaps discover that they once spoke Shān and decide that they are of Shān origin. Yet they are not even Kachins. Their headman says they came from the neighbourhood of Nengbyeng, on the Chindwin in the north of the Hukawng valley, where they had settled for a time and adopted the Kachin language and customs; and that they had arrived there, when his father was a little boy, from Assam, where they wore white clothes and spoke some language which they have entirely forgotten, and of which they do not know the name. Thus in two generations they have lost all but the vaguest traces of their origin. * * * * It has been seen how little is conveyed by the statement that the mass of the population of the Upper Chindwin is Burmese or Shān. It simply means that their ancestors at some period, more or less recent or remote, spoke Burmese or Shān. The Burmese language is the result of the Burmese domination. The Shān language is the result of the Shān domination. Of course, there has been a certain amount of immigration, and the Shān and Burmese rulers have doubtless left traces of themselves; but it may be said with confidence that the mass of the people is neither Burmese nor Shān, except in the sense above defined. As will presently be seen, the language most widely spoken in the district seems, not so long ago, to have been Kadu, but there is no reason to suppose that the Kadus were not able to impose their language on others just as the Shāns and Burmese have done. To say, therefore, that most of the people are neither Shāns nor Burmans, but Kadus, merely means that our knowledge is slightly less superficial than that of the casual observer.

"The people of Maung Kan Tazen, Kawya, and other villages on the Chindwin north of Homalin dress as Burmans, talk Shān, and call themselves Shāns, but confess that they are of Tangkhul Nāgā descent and came from the mountains to the west. The Maingwe villagers, on the other hand, claim to be Shāns from the east, but admit intermixture with persons of Nāgā and Kachin descent. Further south the Chins take the place of the Nāgās, and there is no doubt a considerable Chin element in the population."

* Chapter III.

Tibeto-Chinese family.

415. We have already seen that the Mundā, Khāsī and Mōn-Khmēr languages have now been found to belong, not to what was formerly called the Indo-Chinese family, but to the Austric family of languages. With their exclusion, the name of the former family has been changed to Tibeto-Chinese. It contains two great sub-families, the Tibeto-Burman and the Siamese-Chinese. So far as their vocabulary is concerned, the differences are not very great. Both sub-families make use of tones; they agree in being monosyllabic, and are generally of the so-called isolating class. The reason for differentiating them lies chiefly in the fact that while the Siamese-Chinese languages use the order subject, verb, object, the Tibeto-Burman place the object before the verb; they also make a much more extensive use of auxiliary words in order to connect the words of a sentence and to explain their mutual relationship.

Tibeto-Burman sub-family.

416. The section of the last Report dealing with the Tibeto-Burman sub-family was written before the Linguistic Survey had reached these languages. It has now dealt with them, with the result that the tentative classification then made of the Himalayan languages of this family requires considerable modification. Sir George Grierson now divides the Tibeto-Himalayan branch into the following groups:—

(1) Tibetan group,
(2) Non-pronominalized Himalayan group, and
(3) Pronominalized Himalayan group.

The main language of the Tibetan group is, of course, the Bhotiā of Tibet or Tibetan; the group also includes Bhotiā of Bāltistan (Bāltī), Bhotiā of Ladakh (Ladakhī), Bhotiā of Sikkim, Bhotiā of Bhutan, Sharpā-Bhotiā and Lāhulī. The non-pronominalized Himalayan group consists of various dialects of Nepal, including Gūrung, Murmī, Sunvār, Mangar, Newārī, Padhī, Rong or Lepchā, Kāmi, and Mānjhī, and also the dialects spoken by the small Toto tribe in the Jalpaiguri district. The dialects which Hodgson first classed as the "pronominalized Himalayan languages" are in the main Tibeto-Burman in character. But they show manifest traces of an older substratum, having striking points of resemblance to the Mundā languages. "There are," says Sir George Grierson, "the same distinctions between things animate and inanimate, the same system of counting in twenties, the same occurrence of a dual number and of a double set of plural forms for the first personal pronoun, and the same tendency to conjugate a verb by means of pronominal suffixes. All this cannot be mere coincidence. It inevitably leads to the conclusion that these Himalayan tracts were once inhabited by tribes speaking a language connected with that now in use among the Mundās, who have left their stamp on the dialects spoken at the present day." Typical languages of this group are, in the east, Limbū and Khambū, and in the west Kānāwarī or Kanaurī. The points of agreement between Kanaurī and the Mundā languages are most striking. Several dialects, including Rangloī, Chamba Lāhulī and Bunān, which in 1901 were grouped as belonging to the Lāhulī dialect of Tibetan, have since been found to be members of the Western sub-group of the pronominalized Himalayan languages.

Assam-Burmese branch.

417. The North Assam branch remains the same as in 1901. In the Assam-Burmese branch, the Nāgā and Bodo groups have been separated. Sir Charles Lyall has shown* that Mikir, then included in the Nāgā-Bodo group, differs considerably from the other languages included in it. It is now regarded as a connecting link between the Nāgā and the Kuki-Chin groups. Several new languages of the latter group have come to light at the present census.†

The operations of the Linguistic Survey have not been extended to Burma, but fresh information derived from other sources‡ has necessitated some small changes in the grouping previously adopted of the Tibeto-Burman dialects spoken in that province. At the last census the dialects spoken by the Lisaw, Lahu, Akha and Akö tribes, who inhabit the country in the west of the Shān States adjoining the Yunnan province of China, were classed tenta-

* *The Mikirs*, p. 153 ff. † Ante, paragraph 403.

‡ *Yunnan: The link between India and the Yangtze* by Major H. R. Davies; *Lisu (Yawyin) tribes of the Burma-China Frontier* by Messrs. Archibald Rose and J. Coggin Brown in the *Memoirs of the Asiatic Society of Bengal; Elementary Studies in Lahoo, Akha (Kaw) and Wa languages* by Rev. C. B. Antisdel, *Journal of the Burma Research Society*, Volume 1, Part I, 1911.

tively as a sub-group of the Burmese group of languages. It was then thought that they were Burmese hybrids. Our knowledge of these languages has been considerably extended during the last few years, and it is now certain that, although their affinities with Burmese are sufficient to indicate that in their origin they are closely allied, they are nevertheless sufficiently distinct to necessitate their being regarded as a separate group. The chief language of the group is that of the Lolo tribe, which forms the bulk of the hill population of Yunnan and is the largest of the known Chinese tribes of that province; it has overflowed to a small extent into the Northern Shan States. For these reasons the "Lisaw sub-group" of the last census has now become the "Lolo group." Several minor changes have also been made. Danu, which in 1901 was mixed up with Danaw, a Shān-Burmese compound, has now been shown separately; it is a mixture of Shān and Palaung.* Kadu has been treated as an independent language, but this still needs confirmation; it contains traces in its composition, not only of Burmese, but also of Chin, Kachin and Shān.

Mr. Webb has redistributed the Chin dialects spoken in Burma under the sub-heads old Kuki and Northern, Central and Southern Chin; but our knowledge of these dialects is still so slight, and the census record of them so imperfect, that it is not worth while dwelling on these distinctions. It may be hoped that the attention which has now been directed to the subject may lead to a more accurate record of the Chin dialects in 1921. It is in fact highly desirable that at least a preliminary survey should be undertaken of all the dialects spoken in Burma. An admirable foundation for such a survey has been laid by Mr. Webb in the Language Chapter of his Report.

Dravidian languages.

418. The classification of the Dravidian languages remains unaltered. Thanks largely to Mr. Bray's Brāhūī grammar, that language now takes its place unchallenged as a member of the Dravidian family. Sir George Grierson writes that it presents the nearest points of resemblance to Kurukh and Malto, and therefore falls in the Dravida group.

Aryan languages.

419. Kashmīrī, which was previously treated as a member of the North-Western group of the Sanskritic sub-branch of the Aryan languages, has now been transferred, on Sir George Grierson's advice, to the Shina Khowar group of the non-Sanskritic or Piśācha sub-branch. Its basis, he says, is certainly allied to Shina, although it has borrowed largely from Sanskrit. Kōhistānī has been similarly dealt with. Sir George Grierson tells me that he can trace the influence of the non-Sanskritic languages right down the Indus, through Lahndā and Sindhī, through north Gujarat, into the Bhil languages of the Vindhya Hills, and possibly even further. Here the basis seems to be Sanskritic, but the non-Sanskritic influence is very marked.

The North-Western group of the Sanskritic sub-branch now includes only Lahndā, with its dialect Siraikī, and Sindhī, with its dialect Kachchhī. Although Lahndā is often called Panjābī and is known to officials as Western Panjābī, it is not a dialect of standard Panjābī, but a distinct and separate language. It is variously known in the North-West Frontier Province as Hindkī, Hindkō and Dērāwāl. Siraikī was formerly regarded as a dialect of Sindhī, but its proper affiliation is with Lahndā. According to Mr. MacGregor it should be called Jatkī, Siraikī being merely the Sindhī name for it, meaning the speech of the Serais, or men from up-river. It is the language of all camel men in Upper and Middle Sind and of a large number of zamindars and peasants throughout Upper Sind. It is closely akin to the form of Lahndā spoken in Dera Ghazi Khan. According to Mr. Bray, the term Jatkī or Jadgālī in Baluchistan is used indiscriminately for two dialects, the one approximating to Lahndā and the other to Sindhī. The form is sometimes known locally as Jatkī-Sindhī and the others as Jatkī-Panjābī or Siraikī. In the India Tables, Jatkī-Sindhī has been treated as Sindhī, while Jatkī-Panjābī and Jatkī unspecified have been classified under Lahndā. Kachchhī, which is now recognized as a dialect of Sindhī, was treated in 1901 as a dialect of Gujarātī.

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* In his Report for 1901 Mr. Lowis pointed out that the language was distinct, but he was unable to separate the figures for it.

Panjābī has two main dialects, the Standard and Dōgrī. The former has many forms, including Bhaṭṭiānī, spoken in parts of Bikaner and the adjoining tracts of Ferozepore, and Kahlurī of the Bilaspur Hill State. Dōgrī, besides the standard dialect spoken in Jammu, includes Kangrī of Kangra and two other dialects—Kaṇḍiālī, the mixed dialect spoken in the north of Gurdaspur, and Bhaṭṭĕālī, spoken in western Chamba. The number of persons shown as speaking Panjābī is much smaller than in 1901 owing to the exclusion of Lahndā, Chatrari, Gujarī and other dialects, which were then often shown under this head, either by the enumerators or in the course of tabulation.

420. The Western group of the Sanskritic sub-branch includes Western Hindī, Rājasthānī including Gujarī, Gujarātī and Panjābī; and the Northern group Central, Eastern and Western Pahārī. Western Pahārī is the name given by Sir George Grierson to the group of dialects spoken by one and a half million people in Simla, the Simla Hill States, a portion of the Kangra Hills and Kashmir. At his request, special arrangements were made to secure a correct record of the dialects and sub-dialects of this language, and the statistics are in consequence far more complete and reliable than those of previous enumerations. Full particulars regarding them will be found in the Punjab Census Report,* where also a map is given showing their local distribution. Gujarī, which was for a time supposed to be a dialect of Western Pahārī, is now known to be a form of Rājasthānī. It may be mentioned here that the number of persons speaking this dialect is probably considerably larger than that shown in Table X. The majority of the hill Gujars, amongst whom the tribal language is still in domestic use, are bilingual, and many of them are believed to have been returned as speaking Panjābī or Lahndā. Western Pahārī includes Jaunsārī, which at the last census was supposed to be a form of Central Pahārī. Eastern Pahārī, or as it is commonly called Naipālī or Gōrkhālī, is closely allied to Rājasthānī, but it has one great peculiarity. It has been strongly influenced by the surrounding Tibeto-Burman languages, and its grammar presents many idioms borrowed therefrom, such as a separate honorific conjugation and the relegation to the agent case of the subject of every tense of a transitive verb.

Gipsy languages.

421. Since the last census the Linguistic Survey has brought the Gipsy dialects under examination. The volume dealing with them has not yet been published, but Sir George Grierson has kindly sent me a note which embodies the main results of his investigation of these languages. Excluding those which are purely criminal jargons, of which the Survey takes no count, and certain others which have been classed as Rājasthānī or Bhīlī, the languages of this type have been divided by him into two classes:—

(*a*) Dialects—Bēldārī, Bhamṭī, Lāḍī, Ōḍkī, Paṇḍhārī.

These are genuine dialects. Their origin is various and sometimes mixed. Probably there is a substratum of Rājasthānī in all of them.

(*b*) Argots—Dōm, Gārōḍī, Gulguliā, Kanjarī, Kōlhāṭī, Kuchbandhī, Malār, Myānwālē or Lhārī, Naṭī, Qasāī, Sāsī, Sikaligārī.

Most of these are artificial secret languages. So far as they can be classed, they also show traces of relationship with Rājasthānī. Sāsī has two dialects: one public, which might be classed under (*a*), and one secret.

The dialects classed as Rājasthānī include Banjārī or Labhānī, Wanjārī, Lamānī, Labānkī, Labānī and Bahrūpiā; while Pārdhī or Tākankārī, Bāorī and Chāranī have been classed as Bhīlī. The other secret languages of this category have been treated, as in 1901, as Gipsy.

Unfortunately Sir George Grierson's note came to hand too late to be of use to the Provincial Superintendents. In their Language Tables, therefore, Gipsy languages have been dealt with in the same way as at the previous census. The Punjab Superintendent has written an interesting note on the Gipsy languages of his province which will be found on pages 361—365 of his Report.

Tendency of languages to die out.

422. In a previous paragraph a distinction was drawn between dominant and decaying languages, *i. e.*, between languages which at the present time are becoming increasingly current and those which are losing ground.

* Page 358.

Throughout northern India the languages of the Indo-Aryan stock are dominant. In the Indo-Gangetic plain they have almost everywhere supplanted the Dravidian and Mundā languages previously spoken by the non-Aryan tribes. Some of these ancient communities, such as the Chero, Bhar and Pāsi are still recognized as tribes, but most of them have been completely absorbed into the Hindu social system. And even in the broken upland country bordering on the great plain, the process has already in parts almost been completed. The Bhils of Gujarat and Rajputana have lost all trace of their tribal language and now speak a corrupt form of Gujarātī. In the Central Provinces and Berar, the disappearance of the tribal languages is going on rapidly at the present time. Mr. Marten writes on this subject as follows:—

"Turning to those aboriginal languages which still survive, we notice that Hindī and Marāthī have ousted Gondi from the homes of more than half the Gond population. Out of nearly 2½ millions of Gonds less than 1¼ millions speak their mother-tongue. The figures of previous censuses tell the same tale, though it has to be remembered that Hindī, spoken as it is by Gonds with a peculiar intonation, is liable to be returned by the enumerator as Gondi, and that consequently the figures probably underestimate the extent to which the tendency has gone on. The language of the Korkūs has, however, not suffered to the same extent as that of the Gonds and other tribes. Unlike the Gonds, the Korkūs have never been dominant. They have been confined to an inaccessible corner, and thus have come less in contact with the Aryans than the Gonds. Even so, out of 152,000 Korkūs, no less than 18,000 have now given up their mother-tongue. Even the Korwās, perhaps the wildest people of all the aborigines, have yielded to the Aryan influence, as less than half of the tribe (only 15,000 out of 34,000) have retained their own language. It will be noticed, on the other hand, that in the case of Halbi and Orāoñ, the figures for language exceed the tribal strength. Halbi is no longer an aboriginal language, but is a mixture spoken not only by Halbas, but by several other castes in the Kanker and Bastar States, and by some of the Halba Koshtis of the Marāthā country. In the case of Orāoñs, the excess is due to the conversion of about 36,000 persons of that tribe to Christianity. The latter have now lost their tribal identity, but continue to speak their tribal language, and if they be included among Orāoñs, the strength of that tribe outnumbers the speakers of Orāoñ by some 17,000 persons.

"But, even where, as in many parts of the provinces, the primitive languages have almost ceased to exist as means of speech, traces are still to be found that the local toponymy was derived from aboriginal sources. In districts where Gondi has practically disappeared (*e.g.*, Saugor, Damoh and Jubbulpore) we find such villages as Rengajhari, from Gondi *renga*, ber tree; Mahka a Gondi word for the Bel tree; Kohka (now known as Sleemanabad) from the Gondi Kohka, the Bhilawan tree; Ami a Gondi word for the Dhawa tree; Ganyari from Ghanari, Kush grass; Murukuru from Muru, the Saj tree; Tumripar from Tumri, the Tendu tree; Surekha from Sareka, the Achar tree; Karkoi from Karka, the Myrobalan, and so on. In the same tracts may be traced names of mountains and rivers derived from the Gondi language; for instance, the hills of Kaimur, Bhander and Kenjua may be derived, the first from Kaima, a Gondi name for Mundi grain (*sphaeranthus Indicus*) which the aboriginal Gonds probably grew on its slopes; Bhander from Bhandi, the cowherd's grain which is given daily to him in lieu of his services, and was probably produced in larger quantities there than on other hills. The name Kenjua may be derived from the Gondi verb *kenj*, to hear, and denote the hill from whose top the voice could be heard in the neighbouring village. In the case of rivers the names of the Nibar, the Kulhar, the Sunar, the Umrar, the Bhamrar, the Simrar, the Paphrar, the Arpa, the Arna, etc., appear to be of Gondi origin, the prefix or suffix "ar" being perhaps the same as er or yer which means water in Gondi. It sometimes occurs in the form of er also, as in the case of the Labher, Saner, or Sanedh, etc. Similar instances of Kolarian remains could doubtless be traced in the north-eastern and western corners of the provinces."

423. In Nepal some tribes, such as the Newār, Sunwār and Gūrung, are exchanging their tribal dialects for Naipālī, the *lingua franca* of the country, but others, such as Jīmdār, Murmī and Lepchā, are at present showing no tendency to do so. In the Chota Nagpur plateau most of the larger and more compact tribes, such as Santāl, Hō, Mundā and Orāoñ, are at present remaining faithful to their mother-tongue. But others, such as the Gonḍ, Kandh and Tūrī, have almost completely abandoned it. And even among some of the former group, the first downward step has been taken. There are it is said comparatively few Orāoñs who are unable to converse fluently in Sadānī, the local dialect of Hindī, and no difficulty is found in teaching their children in the schools through the medium of that language. The adoption of an Aryan language is generally accompanied by conversion to Hinduism. Thus 90 per cent. of the Hinduized Kandhs have abandoned their tribal language, while three-quarters of those who are still Animists have retained it. In the Hill districts of Assam, where the tribes come but little in contact with people

speaking Aryan languages, there is no sign of decay on the part of the indigenous dialects; many of them in fact are more firmly established than before, owing to their having been reduced to writing by the missionaries. It is only in the plains, where the Animistic tribes are surrounded by people talking Assamese and Bengali, that the peculiar dialects are in danger of being forgotten; and even there Lālung is the only one of any importance which is shown by the census figures to be losing ground at the present time; Kachārī and Rābhā appear to be holding their own, but it has to be remembered that all the men and many of the women of these two tribes are bilingual, so that much depends on the care with which the enumerators are trained and supervised. There is some ground for believing that at previous censuses persons were sometimes shown as Assamese speakers, merely because they conversed with outsiders in that language, although in their own homes they still used their tribal dialect.

424. The reasons for the success of Aryan languages in northern India are not far to seek. They are the languages of a superior civilization, while the tribal dialects with which they compete are unwritten and have no literature of their own.* The cause is entirely different with the great Dravidian languages of southern India. It is true there are numerous towns with Kanarese names well within what is now Marāthī-speaking country; and there is no doubt that, before the Aryan invasion, the Presidency south of Gujarat was inhabited by Dravidian tribes who gradually accepted the language of their conquerors. These tribes, however, were probably illiterate like those of the Chota Nagpur plateau. There is nothing to show that at the present time Kanarese is being pushed back by Marāthī. Nor are Telugu and Tamil yielding to Aryan tongues. We have already seen (paragraph 401) that in Ganjam very little reliance is to be placed on the return of Oriyā and Telugu speakers, but the census figures may be taken to show that at any rate Oriyā is not spreading at the expense of Telugu. There are a number of weaving and criminal tribes in the Bombay Presidency whose mother-tongue is Telugu and who are almost equally at home in Marāthī, but these are immigrants from the Telugu country, and not relics of a receding language.

Mr. MacGregor says that there are signs of a forgotten and as yet unaffiliated language in the toponymy of the Sind Kōhistān. This country consists mostly of uninhabitable rocks over which a few shepherds wander; yet every hill and every ravine has its distinctive name, and these names mean nothing in Sindhī or Balochí nor, as far as one knows, in Brāhūī. In the adjoining plains of Sind almost every name, except those of some lakes and some old towns, means something in Sindhī, and so it is in most countries.

Language changes in Baluchistan and Burma.

425. In Baluchistan Mr. Bray has made an interesting departure from the general programme by recording, not only the parent tongue, but also any other language which the persons enumerated might happen to know; he also tabulated separately the statistics for each tribe. The principal local languages are Balochī, Pashto, Brāhūī and Jatkī. The Pathāns do not readily take to any language but their own; neither do outsiders often learn Pashto. The Brāhūīs are in some parts becoming Balochī speakers. But, on the whole, it is the Indian language, Lahndā or Jatkī, which is making most headway; and it would seem that it may ultimately oust the Eranian tongues, Balochī and Pashto, and the Dravidian Brāhūī. It is already the home language of many Baloch and Saiyids and some few Pathāns, and it is more widely used as a second language than any other dialect except Brāhūī, which, however, owes its position to the fact that it has been relegated to the position of a second language by many of the Brāhūī tribe who now speak some other language in their own homes.

In Burma there are no less than three languages which may be described as dominant, the Burmese, the Shān and the Kachin. Mr. Webb writes:—

"The province of Burma is in a stage of rapid transition in most of the phases of its national life. In its linguistic and ethnical phases, the process of change takes the form of the

*It is noteworthy that the Aryan languages do not seem to wage war amongst themselves. It is nowhere reported that one such language is spreading at the expense of another, and cases are known where petty isolated communities, such as the Siyālgirs of Midnapore in Bengal, the Deccani castes in Baroda and the Patnula in Madras have preserved their own language (in all these cases Gujarātī) intact for generations.

absorption of the smaller and less virile races by those of a larger and more strongly-developed stage of existence. The Burmese, the Shāns and the Kachins are strongly absorptive with respect to the remaining races. But they also act and react on each other, their relative powers of assimilation and resistance varying with the locality, the environment and the numbers brought into contact with each other. With such a complex distribution of races and tribes the process of transition proceeds in a highly irregular manner. Race and language do not change simultaneously, nor uniformly, nor according to any determined formulæ. Sometimes a change of racial designation precedes a change of language; but more usually the process is reversed, language being the most effective weapon of the stronger race in the competitive struggle. Even in the household or family unit, the process is at work in varied and unexpected directions. Sometimes the husband is of one race or language and the wife of another, sometimes the brothers are brought up as members of one race and the sisters as members of another, and sometimes the parents or grandparents remain as members of a primitive tribe, while their children acquire the language and assume the race of some more progressive community. These changes, though of course hastened and intensified by intermarriage beyond racial or tribal limits, are not confined to cases where such intermarriage has been operating. The appearance of a Shān or Burmese monk and the opening of a village school may be the prelude to a transformation in race, language and religion. The exigencies of travel or business may induce a change of racial designation or language in the men of a tribe, while the women retain their primitive tribal characteristics. Or such a seemingly irrelevant consideration as the extremely privileged position held by the women of the Burmese race may be the determining factor in changing the nominal race of the women, and through them ultimately the race of the tribe."

Caste and language.

426. A French writer who recently visited India, after pointing out that the influence of caste on dialect has several times been recognized in the volumes of the Linguistic Survey, says that there are marked dialectic differences between the various castes of the Tamil country, and asserts that if a person who knows the language well were to listen with closed eyes to a conversation between persons of different castes, he would be able to recognize the castes to which they belong by their accent, grammar and vocabulary. Mr. Molony, however, disputes this. He remarks that in any country it is comparatively easy for the native to draw from the manner of speech certain broad inferences as to the position and occupation of the speaker, or the part of the country he comes from. But that caste in the abstract can have any distinguishing effect on speech is a theory which one may well question. The speech of a Brāhman certainly differs from that of a Paraiyan, but the difference is due to the obvious fact that the present educational status and social surroundings of Brāhman and Paraiyan are markedly distinct. If an example of a difference more subtle than that produced by the circumstances of every-day life be sought, it may be found in that trace of elaboration, or archaism, which, as a rule, distinguishes the languages of an educated follower of the Vaishnavite form of Hinduism from that of a Smārtha.

Similar views are expressed by the Travancore Census Superintendent, but he admits that in some cases, castes can be recognized by their speech.

General linguistic distribution.

427. Of the total population of India, 233 millions or 74·3 per cent. speak languages of the Indo-European family. These languages predominate everywhere except in Burma, the Assam hills and the part of the peninsula which lies south of a line extending roughly from Kolhapur to Puri. In the south of the peninsula, Dravidian languages are spoken almost universally. Outlying dialects of this family are also current in parts of the Central Provinces and the Chota Nagpur plateau, and one such dialect in distant Baluchistan. The total number of Dravidian speakers is nearly 63 millions, or one-fifth of the total population. Though extending over a wider area, the languages of the Tibeto-Chinese family are spoken only by 13 million persons, or about 4 per cent. of the population. These languages predominate in Burma, the Assam hills, and the Himalayan area from Ladakh in Kashmir to the Mishmi country in the east of the Assam hinterland. The only other linguistic family of any local numerical importance is the Austro-Asiatic, which claims 4·4 million speakers. These are found chiefly in the Chota Nagpur plateau and the neighbourhood, but there are some in the centre of the Assam range, in the country round Rangoon, and in several of the Shan States. The distribution of the various Indian languages will be clearly seen from the maps (plates 13 and 14) in Volume XXVI of the *Imperial Gazetteer*.

As these maps are nearly up to date I have not thought it necessary to reproduce them. The only change of any importance that is needed is that Kōhistānī and Kashmīrī should be-

coloured brown, *i.e.*, as Piśācha languages, and not dotted blue indicating impure members of the outer Indo-Aryan languages.

The Indo-European family.

428. All the indigenous languages of the Indo-European family belong to the Aryan sub-family. This is divided into two branches, the Eranian and the Indian. The former has its head-quarters further west, and does not extend far into India. It is confined to Baluchistan and the borders of Afghanistan, where it is represented by five languages (for practical purposes only two) of the Eastern group, with an aggregate of some two million speakers. Of these Pashto claims about three-quarters, and Baloch most of the remainder. The Indian branch of the Aryan sub-family is further sub-divided into two sub-branches. The non-Sanskritic, or Piśācha, sub-branch is represented by five languages of the Kashmir State, with an aggregate of 1·2 million speakers, all but a few thousand of whom claim Kashmīrī as their mother-tongue. All the other indigenous Indo-European languages, which are spoken by 230 millions, belong to the Sanskritic sub-branch. According to Dr. Hoernle these languages were brought to India by two successive hordes of invaders. After the first horde had settled in the plains of northern India a fresh horde came in and penetrated the original mass like a wedge, blotting out their languages in a tract in the centre of the Indo-Gangetic plain, stretching from Ambala in the north to beyond Jubbulpore in the south, and modifying them extensively in the surrounding country, from Kathiawar in the south-west to Nepal in the north-east. Western Hindī is the modern representative of the language of this latter horde of invaders, while the languages intermediate between it and that of the earlier invaders include Gujarātī, Rājasthānī, Panjābī, Western, Central and Eastern Pahārī, and Eastern Hindī. The languages descended from the speech of the earlier hordes, which Dr. Hoernle calls the outer Indo-Aryan languages, are in the west Sindhī and Lahndā, in the south Marāthī, and in the east Bihārī, Oriyā, Bengali and Assamese.

Owing to the looseness of colloquial linguistic nomenclature, it was impossible at the census to distinguish between Western Hindī, Eastern Hindī and Bihārī, all of which, with their numerous sub-dialects, are indiscriminately known as Hindī. The total number of persons returned as speaking these languages taken together is 98·9 millions. In some provinces an attempt was made to frame an estimate on the lines followed by the Linguistic Survey, and the result will be found in Subsidiary Table I(*b*). But for the whole of India it would be safer to rely on the results obtained by the Linguistic Survey, which showed that, on the basis of the census of 1901, of the 97·4 million speakers of the three languages, 42 per cent. spoke Western Hindī, 23 per cent. Eastern Hindī and 35 per cent. Bihārī. A similar difficulty exists in respect of Panjābī and Lahndā which is often called Panjābī, although, as we have seen (paragraph 419), it belongs to an entirely different linguistic group. Some speakers of Rājasthānī have also been lost to Hindī. The return for the other languages is more accurate. As already stated, they merge into one another imperceptibly, and it is hard to draw a definite line. But although the line drawn at the census may not always have coincided with that of the philologists, there is no reason to suppose that there was any general bias in a particular direction, and the errors on either side may be assumed to have very nearly balanced one another. According to the returns Bengali is the language of 48·4 millions, Marāthī of 19·8, Panjābī of 15·9, Rājasthānī of 14·1, Gujarātī of 10·7, Oriyā of 10·2, Lahndā of 4·8, Sindhī of 3·7, and Western Pahārī and Assamese of 1·5 millions each. No other language claims as many as half a million speakers. In the Punjab and North-West Frontier Province it is reported that nearly 3 million persons whose language is really Lahndā returned it at the census as Panjābī; and if so the figures quoted above are erroneous to this extent.

The Dravidian family.

429. The languages of the Dravidian family are differentiated into two groups, the Dravida and the Andhra, with a third (Gond, etc.) intermediate between them. The Andhra group, spoken by 24 millions, comprises Telugu, Kandh or Kuī and Kolāmī, of which the first mentioned accounts for all but about 600,000. It is spoken in Madras, north of the Presidency town (except in the extreme north where Oriyā replaces it), and in the east of the Hyderabad State. The Intermediate group (1·5 million speakers) occurs sporadically in the Central Provinces and Berar, the Central India Agency, and the east of

the Hyderabad State. The Dravida group with a total of 37 million speakers includes Tamil (18·1 millions) in the centre and south-east of Madras; Kanarese (10·5 millions) in the south of Hyderabad, the Mysore State and the districts of North and South Canara; Malayālam (6·8 millions) on the west coast of the peninsula from Mangalore southwards, and Tulu (0·6 million) in South Canara. It also includes several outlying languages, the chief of which are Kurukh (0·8 million) in the Chota Nagpur plateau, spoken by the Orāoñs who have traditions of emigration from the peninsula, and Brāhūī (less than 0·2 million) in Baluchistan, whose existence in that distant spot is one of the greatest riddles in Indian philology; it has already been referred to in paragraph 408.

Tibeto-Chinese family.

430. Of the Tibeto-Chinese family, with 13 million speakers, there are in India two sub-families—the Tibeto-Burman (11 millions) and the Siamese-Chinese (2 millions). The former is spoken throughout Burma, except in the Shan States, a strip to the south of them along the borders of Siam, and several districts in the north of Upper Burma. It is also spoken by all the hill tribes of Assam, except the Khāsīs and their congeners, and throughout the Himalayan area. It comprises an extensive congeries of languages and dialects which it would be tedious to enumerate in detail. With the exception of Burmese (8 millions), most of them are spoken by very small numbers; the next to Burmese in numerical importance are Arakanese, Manipurī and Bodo or Kachārī (each 0·3 million) and Chin (unspecified), Bhotiā, Gāro and Kachin (each 0·2 million). The Siamese-Chinese sub-family contains two groups—the Sinitic or Karen and its dialects, with 1·1 million, and the Tai, of which the chief representative is Shān, with 0·9 million. It is spoken in the Shan States and some adjoining parts of Burma, and by a few small tribes in the east of the Brahmaputra valley.

Austro-Asiatic family.

431. The last family that need be mentioned is the Austro-Asiatic. Claiming at the present day only 4·4 million adherents, it is of interest in India from an historical point of view, because, as we have seen in paragraph 404, it was probably current at an earlier epoch over a large part of the Indo-Gangetic plain. It has long since been supplanted there by other languages, but vestiges of it are still to be found. It has two local sub-families, the Mōn-Khmēr (0·6 million) and the Mundā (3·8 millions). The principal members of the former are Mōn or Talaing in the neighbourhood of Rangoon, Khāsī in the centre of the Assam range, and Palaung and its allied dialects in the neighbourhood of the Salwin—each with about 2 million speakers. Of the Mundā sub-family whose main habitat is the Chota Nagpur plateau, Kherwārī (3·4 millions) is the most important language. Santālī (2·1 millions), Mundārī (0·6 million) and Hō (0·4 million) are among the dialects of this language. There are a few outlying languages of which Kūrkū spoken by 0·14 million people in the west of the Central Provinces and Savara spoken by 0·17 million in the north of Madras are the most important.

The languages spoken in each province.

432. Even within provincial boundaries there is often great linguistic diversity. In the Presidency of Bengal, as now constituted, more than nine-tenths of the inhabitants speak the same language, Bengali, but this is a very exceptional case. In the small province of Assam nearly half the people speak Bengali and one-fifth speak Assamese; but the languages of the remaining three-tenths are 98 in number, the most important being Hindī (spoken by 6 per cent.), Manipurī and Bodo (each 4 per cent.), Nāgā dialects and Khāsī (each 3 per cent.), Gāro (2 per cent.), Mikir (1·5 per cent.) and Mundārī and Lushei (each 1 per cent.). In Bihar and Orissa, Hindī and Bihārī dialects together are spoken by nearly two-thirds of the inhabitants, and Oriyā by one-fifth, Kherwārī dialects (Mundārī, Santālī, Hō, etc.) by 6 per cent. and the Dravidian Kurukh by 1·5 per cent. The chief languages in Bombay are Marāthī, spoken by 40, Gujarātī by 28, and Sindhī by 13, per cent. of the inhabitants. Other languages are spoken by 19 per cent., including the Dravidian Kanarese (11 per cent.) and Telugu (5 per mille). Two-thirds of the people of Burma talk Burmese, 9 per cent. Karen, and 7 per cent. Shān; Mōn and other dialects of the Austro-Asiatic family are spoken by 3 per cent., Arakanese, Bengali and Chin by 2 per cent. each, and Western Hindī, Tamil, Telugu, Kachin and Chinese by 1 per cent. each. In the Central Provinces and Berar there is also great heterogeneity. Some form of Hindi is the language of 55 persons in every hundred, Marāthi

of 31, Gond of 7, Oriyā of 2 and Rājasthānī, Telugu and Kūrkū of 1 each. So also in Madras, where 41 per cent. speak Tamil, 38 per cent. Telugu, 7 per cent. Malayālam, 4 per cent. Oriyā and the same proportion Kanarese. Only 2 per cent. returned some form of Hindī, but it is widely spoken as a second language, and Mr. Molony says that there are few places outside the Agency tracts and Malabar, where a tolerable knowledge of it will not enable a traveller to communicate with those about him unaided by an interpreter. In the Punjab and United Provinces it is less easy to distinguish the various languages, owing to errors in the popular nomenclature, but on the basis of the results of the Linguistic Survey, Mr. Blunt estimates that in the latter province, of every hundred persons, 45 speak Western Hindī, 32 Eastern Hindī, 20 Bihārī and 3, Central Pahārī.

SUBSIDIARY

Distribution of the population

Language.	Total number of speakers (000's omitted). 1911. Males.	1911. Females.	1901. Males.	1901. Females.	Number per 10,000 of total population (1911). Males.	Number per 10,000 of total population (1911). Females.	Where chiefly spoken.
1	2	3	4	5	6	7	
Vernaculars of India—							
Malayo-Polynesian Family	*3*	*3*	*2*	*2*	..	..	
Malay Group	3	3	2	2	..	..	
Selung or Sclon	1	1	1	1	..	..	Burma.
Malay	2	2	1	1	..	..	Ditto.
Austro-Asiatic Family	*2,189*	*2,910*	*1,796*	*1,817*	*137*	*144*	
Môn-Khmêr languages proper (Môn, Talaing or Peguan)	91	88	89	86	6	6	Burma.
The Palaung-Wa Group	84	83	38	37	5	5	
Palaung	75	74	34	33	5	5	Ditto.
Wa	8	8	4	4	..	..	Ditto.
Khāsi (Khāsi)	95	106	84	94	6	7	Assam.
Nicobarese (Nicobarese)	4	4	3	3	..	..	Andamans and Nicobars.
Mundā Sub-Family	1,915	1,929	1,582	1,597	120	126	
Kherwāri	1,672	1,686	1,384	1,400	105	110	
Santāli or Har	*1,070*	*1,068*	*892*	*898*	*67*	*70*	Bihar and Orissa, Bengal and Assam.
Mundāri	*299*	*301*	*218*	*223*	*19*	*20*	Bihar and Orissa, Assam and Bengal.
Bhumij	*65*	*67*	*54*	*57*	*4*	*4*	Bihar and Orissa and Bengal.
Hō	*203*	*217*	*197*	*200*	*16*	*14*	Bihar and Orissa.
Kūrkū	68	69	43	45	4	5	C. P. and Berar.
Kharia	64	63	52	50	4	4	Bihar and Orissa.
Savara	84	83	79	78	5	5	Madras.
Gadaba	21	22	19	18	1	2	Ditto.
Tibeto-Chinese Family	*6,404*	*6,569*	*5,579*	*5,705*	*399*	*430*	
Tibetan Group	116	114	126	119	7	7	
Bhotia	116	114	121	114	7	7	
Bhotiā of Baltistan	*65*	*67*	*68*	*65*	*4*	*4*	Kashmir State.
Bhotiā of Ladakh	*25*	*27*	..	..	*2*	*2*	Ditto.
Non-pronominalized Himalayan Group	50	44	48	44	3	3	
Murmi	19	18	16	16	1	1	Bengal and Sikkim State.
Mangar	12	8	10	8	1	1	Bengal.
Rong or Lepcha	10	10	10	10	1	1	Bengal and Sikkim State.
Pronominalized Himalayan Group	56	59	45	44	4	4	
Limbū	13	11	12	11	1	1	Bengal and Sikkim State.
Kirānti Khambū	2	1	23	21	..	..	Assam and Bengal.
Kirānti Jimdār	26	29			2	2	Bengal and Sikkim State.
Kanauri or Multhāni	10	12	9	11	1	1	Punjab.
North Assam Branch	30	28	22	19	2	2	
Abor-Miri	29	28	22	19	2	2	Assam.
Bodo Group	348	335	300	296	22	22	
Bodo (*Mech, Kachāri*)	143	141	120	119	9	9	Assam and Bengal.
Garo	100	93	94	92	6	6	Ditto.
Tipura or Mrung	70	66	58	54	4	4	Bengal.
Nāgā Group	109	111	82	82	7	7	
Tangkhul	13	14	..	..	1	1	Assam.
Angāmi	20	19	14	14	1	1	Ditto.
Semā	16	17	3	3	1	1	Ditto.
Ao	14	15	13	15	1	1	Ditto.
Nāgā unclassed	9	8	35	35	..	..	Ditto.
Kuki Chin Group	440	451	349	359	27	30	
Manipuri	156	153	135	138	10	10	Assam.
Thādo or Jangshen	13	14	2	2	1	1	Ditto.
Lushei or Dulien	32	37	32	40	2	3	Ditto.
Chin (*unspecified*)	114	119	91	91	7	8	Burma.
Mikir	53	50	43	41	3	3	Assam.
Kuki (*unspecified*)	15	15	26	28	1	1	Assam and Bengal.
Kachin Group	85	87	34	35	5	6	
Kachin or Singpho	84	87	33	34	5	6	Burma.
Burma Group	4,118	4,237	3,691	3,824	257	280	
Burmese	3,858	4,035	3,444	3,578	241	264	Burma.
Arakanese	139	191	224	223	12	12	Burma and Bengal.
Intha	28	28	3	3	2	2	Burma.
Lolo Group	33	33	21	20	2	2	
Akha (Kaw)	17	16	11	10	1	1	Burma.
Sinitic Group (Karen)	535	533	446	442	33	35	Burma.
Tai Group	484	488	415	421	30	32	
Khūn	24	25	21	21	2	2	Burma.
Shān	447	452	373	380	28	30	Ditto.

NOTE.—The minor languages and dialects have been omitted. Hence the details do not work up to the totals of Groups, the figures for
In 1901 persons returning Hindi as their language were classified with reference to

TABLE I *(a)*.

of each sex by language.

Language.	Total number of speakers (000's omitted). 1911. Males.	1911. Females.	1901. Males.	1901. Females.	Number per 10,000 of total population (1911) Males.	Females.	Where chiefly spoken.
1	2	3	4	5	6	7	8
Dravidian Family	***31,223***	***31,495***	***28,183***	***28,331***	***1,946***	***2,058***	
Dravida Group	**18,392**	**18,702**	**16,945**	**17,253**	**1,146**	**1,222**	
Tamil	8,896	9,233	8,100	8,426	555	603	Madras and Mysore State.
Malayālam	3,390	3,402	3,009	3,021	211	222	Madras.
Kanarese	5,280	5,246	5,201	5,164	329	343	Mysore State, Bombay, Hyderabad State and Madras.
Kodagu or Coorgi	22	21	20	19	1	1	Coorg.
Tulu	279	285	264	271	17	19	Madras.
Kurukh or Oraon	395	405	290	302	25	27	Bihar and Orissa, Bengal and C. P. and Berar.
Malto or Maler	32	32	31	30	2	2	Bihar and Orissa.
Brāhūi	97	77	30	19	6	5	Baluchistan.
Intermediate languages (Gond, etc.)	**735**	**792**	**550**	**575**	**46**	**52**	C. P. and Berar, C. I. Agency and Hyderabad State.
Andhra Group	**12,096**	**12,001**	**10,688**	**10,503**	**754**	**784**	
Telugu or Andhra	11,820	11,723	10,436	10,261	737	766	Madras, Hyderabad and Mysore States.
Kandh or Kui	264	266	252	242	16	17	Madras and Bihar and Orissa.
Kolāmi	12	12	..	..	1	1	C. P. and Berar.
Indo-European Family	***120,266***	***112,558***	***113,394***	***107,764***	***7,495***	***7,355***	
Eastern Group (Eranian Branch)	**1,131**	**936**	**745**	**632**	**70**	**61**	
Baloch	276	228	85	67	17	15	Baluchistan and Bombay.
Pashto	850	704	660	565	53	46	N.-W. F. Province and Baluchistan.
Shina Khowar Group	**650**	**558**	**569**	**493**	**41**	**37**	
Shina	11	10	29	25	1	1	Kashmir State.
Kashmiri	635	545	540	468	40	36	Ditto.
North-Western Group	**4,545**	**3,965**	**3,419**	**2,925**	**284**	**255**	
Western Panjābi	2,561	2,278	1,784	1,553	160	145	Punjab.
Sindhi	1,984	1,687	1,635	1,372	124	110	Bombay.
Southern Group (Marāthi)	**9,968**	**9,839**	**9,148**	**9,000**	**621**	**643**	Bombay, C. P. and Berar and Hyderabad State.
Eastern Group (Indian Branch)	**30,524**	**29,938**	**46,423**	**46,317**	**1,902**	**1,956**	
Oriyā	5,002	5,160	4,789	4,899	312	337	Bihar and Orissa and Madras.
Bihāri	198	201	18,436	18,641	12	13	Bihar and Orissa and C. I. Agency.
Bengali	24,538	23,829	22,512	22,112	1,529	1,557	Bengal, Assam and Bihar and Orissa.
Assamese	786	748	686	665	49	49	Assam.
Mediate Group	**43,358**	**41,068**	**10,528**	**10,458**	**2,702**	**2,683**	
Hindi	42,149	39,854	*	*	2,627	2,604	United Provinces, Bihar and Orissa, C.P. and Berar, Punjab, Bengal, and the Agencies of Rajputana and Central India.
Eastern Hindi	1,209	1,214	10,528	10,458	75	79	C. I. Agency and C. P. and Berar.
Western Group	**29,168**	**25,497**	**40,947**	**36,338**	**1,818**	**1,666**	
Western Hindi	7,461	6,577	20,833	18,535	465	430	United Provinces, Punjab, C. I. Agency, Bombay, Hyderabad State and Madras.
Rājasthāni	7,349	6,719	5,732	5,186	458	439	Rajputana and C. I. Agencies.
Gujarāti	5,518	5,164	5,103	4,825	344	337	Bombay and Baroda State and United Provinces.
Panjābi	8,840	7,037	9,279	7,792	551	460	Punjab and Kashmir State.
Northern Group	**922**	**817**	**1,614**	**1,511**	**57**	**54**	
Central Pahāri	3	1	635	636	..	..	Punjab and United Provinces.
Naipāli (Khas)	126	82	85	59	8	6	Bengal, Assam and Sikkim State.
Western Pahāri	793	734	894	816	49	48	Punjab and Kashmir State.
Unclassified Languages	***15***	***15***	***183***	***164***	***1***	***1***	
Andamanese	1	1	1	1	..	..	Andamans and Nicobars.
Gipsy Languages	14	14	182	163	1	1	Bombay. Punjab and Hyderabad State.
Vernaculars of other Asiatic countries, etc.—							
Indo-European Family	***32***	***26***	***14***	***7***	***2***	***2***	
Eranian Group (Persian)	**31**	**25**	**14**	**7**	**2**	**2**	Bombay, United Provinces, Baluchistan and N.-W. F. Province.
Semitic Family	***29***	***14***	***30***	***14***	***2***	***1***	
Arabic	28	13	30	13	2	1	Bombay and Hyderabad State.
Hamitic Family	***5***	***2***	***4***	***2***	..	..	
Ethiopic Group (Somali)	**5**	**2**	**4**	**2**	..	..	Bombay.
Mongolian Family	***83***	***32***	***42***	***9***	***5***	***2***	
Ural-Altaic Group (Turkish Dialects)	**1**	..	..	..	..	..	Bombay.
Japanese Group (Japanese)	..	**1**	..	..	..	..	Burma and Bombay.
Monosyllabic Group (Chinese)	**32**	**31**	**42**	**9**	**5**	**2**	Burma.
European Languages—							
Indo-European Family	***209***	***112***	***174***	***96***	***13***	***7***	
Romance Group	**10**	**5**	**10**	**5**	**1**	..	
Italian	1	..	1	..	..	..	Bombay and United Provinces.
French	1	1	1	..	..	..	Madras, Bombay, United Provinces and Bengal.
Portuguese	8	4	8	5	..	..	Bombay and Madras.
Teutonic Group	**199**	**107**	**164**	**90**	**12**	**7**	
English	197	107	163	90	12	7	Bombay, Bengal, Madras, United Provinces, Punjab and Burma.
German	2	..	1	..	..	..	Bombay, Madras, Bengal and Burma.

which again do not work up to those for Families, the difference being due to the conversion of absolute figures into thousands.
their birthplace under the Leads Western Hindi, Eastern Hindi and Bihāri.

SUBSIDIARY TABLE I *(b)*.

Comparison of census figures for certain languages with estimates based on the conclusions of the Linguistic Survey.

Province, State or Agency.	Classification according to Census. Language.	Census. Total number of speakers (000's omitted).	Linguistic Survey. Language.	Linguistic Survey. Total number of speakers (000's omitted).
1	2	3	4	5
Bengal	Hindī and Urdū	1,917	Bihārī	24,695*
			Bhojpūrī	*7,095*
Bihar and Orissa	Do.	24,933	*Magahī*	*6,863*
			Maithilī	*10,737*
Bombay	Hindī	167	Western Hindī	1,232
	Hindōstānī	1,032		
Central Provinces and Berar	Hindī	8,906	Eastern Hindī	5,521
			Western Hindī	2,342
			Rājasthānī	582
N.-W. F. Province	Hindkō and its dialects (Lahndā)	73	Hindkō and its dialects (Lahndā)	896
	Panjābī with Dōgrī	848	Panjābī with Dōgrī	25
United Provinces	Hindī	43,770	Bihārī	9,414
	Hindōstānī or Urdū	4,096	Eastern Hindī	15,258
			Western Hindī	21,798
			Central Pahārī	1,396
Baroda State	Hindī	3		
	Hindōstānī	6	Western Hindī	73
	Urdū	64		
Central India Agency	Hindī	1,061	Western Hindī	3,719
	Western Hindī	2,658	Eastern Hindī	1,377
	Eastern Hindī	1,377	Bihārī	78
	Bihārī	78		
Hyderabad State	Urdū	1,342		
	Hindōstānī	25	Western Hindī	1,379
	Hindī	12	Eastern Hindī	7
	Eastern Hindī	7		
Rajputana Agency and Ajmer-Merwara.	Hindī	1,239		
	Braj Bhāshā	261		
	Urdū	178	Western Hindī	1,706
	Western Hindī	28	Bihārī	5
	Bihārī	5		

Note.—The above figures have been taken from the Provincial Reports. Those in Column 5 are merely estimates.

* According to another method of calculation, the number of Bihārī speakers may be estimated at 25,132 (000)—*vide* footnote to page 388 of the Bengal Census Report, 1911.

SUBSIDIARY TABLE II.

Distribution by language of the population of each Province, State or Agency.

Province and Language.	Number of speakers per 10,000 of population.
1	2
INDIA.	
Hindī	2,616
Bengali	1,543
Telugu	751
Marāthi	632
Tamil	578
Panjābī	506
Rājasthānī	449
Western Hindī	448
Gujarāti	341
Kanarese	336
Oriyā	324
Burmese	252
Malayālam	216
Western Panjābī	152
Sindhī	117
Kherwāri	107
Eastern Hindi	77
Pashto	49
Assamese	49
Gond	49
Western Pahāri	49
Kashmiri	38
Karen	34
Other languages	287
AJMER-MERWARA.	
Rājasthāni	8,202
Hindi	682
Western Hindi	630
Other languages	186
ASSAM.	
Bengali	4,568
Assamese	2,170
Hindi	610
Manipuri	418
Bodo	370
Nāgā dialects	311
Khāsi	284
Gāro	218
Mikir	146
Mundāri	103
Lushei or Dulien	97
Oriyā	87
Abor-Miri	85
Santāli or Hār	77
Naipāli (Khas)	67
Rābhā	40
Thādo or Jangshen	38
Telugu	29
Kurukh or Orāon	28
Kuki (unspecified)	28
Dimā-sā	23
Paithe	22
Lālung	17
Other languages	164
BALUCHISTAN.	
Baloch	2,791
Pashto	2,726
Brāhūi	1,741
Western Panjābi	1,198
Sindhī	838
Panjābi	330
Western Hindi	132
Other languages	244
BENGAL.	
Bengali	9,102
Hindi	376
Santāli or Hār	144
Oriyā	64
Western Hindī	33
Tipurā or Mrung	27
Kurukh or Orāon	25
Naipāli (Khas)	20
Other languages	119

Province and Language.	Number of speakers per 10,000 of population.
1	2
BIHAR AND ORISSA.	
Hindī	6,309
Oriyā	2,035
Bengali	597
Santāli or Hār	369
Kurukh or Orāon	146
Mundāri	124
Hō	108
Western Hindi	101
Bihāri	76
Other languages	135
BOMBAY.	
Marāthi	3,966
Gujarāti	2,816
Sindhī	1,291
Kanarese	1,112
Western Hindi	381
Rājasthāni	93
Baloch	74
Western Panjābi	65
Hindī	61
Telugu	50
Other languages	91
BURMA.	
Burmese	6,507
Karen	881
Shān	741
Arakanese	267
Bengali	205
Chin (unspecified)	193
Mōn, Talaing or Peguan	148
Kachin or Singpho	140
Palaung	123
Western Hindi	119
Tamil	104
Telugu	102
Chinese	90
Intha	46
Khūn	40
Hindi	33
Akha (Kaw)	27
Other languages	234
C. P. AND BERAR.	
Hindī	4,682
Marāthī	3,126
Gond	728
Eastern Hindī	644
Oriyā	189
Western Hindī	182
Rājasthānī	115
Telugu	88
Kūrkū	84
Other languages	162
COORG.	
Kanarese	4,090
Kodagu	2,445
Malayālam	1,647
Tulu	813
Western Hindī	316
Marāthī	254
Tamil	245
Telugu	154
Other languages	36

Province and Language.	Number of speakers per 10,000 of population.
1	2
MADRAS.	
Tamil	4,080
Telugu	3,769
Malayālam	740
Oriyā	397
Kanarese	383
Western Hindī	233
Tulu	123
Kandh or Kuī	93
Marāthi	72
Savara	40
Other languages	70
N.-W. F. PROVINCE.	
Pashto	5,562
Panjābi	3,838
Western Panjābi	330
Rājasthāni	116
Western Hindī	79
Other languages	75
PUNJAB.	
Panjābi	5,834
Western Panjābi	1,759
Western Hindī	846
Hindī	735
Rājasthāni	308
Western Pahāri	404
Other languages	114
UNITED PROVINCES.	
Hindi	9,115
Western Hindī	853
Other languages	32
BARODA STATE.	
Gujarāti	9,356
Western Hindī	344
Marāthī	178
Sindhī	79
Other languages	43
C. I. AGENCY.	
Rājasthānī	3,689
Western Hindī	2,836
Eastern Hindī	1,471
Hindī	1,134
Gujarāti	451
Gond	229
Bihāri	84
Marāthī	70
Other languages	36
COCHIN STATE.	
Malayālam	8,933
Tamil	602
Marāthi	242
Telugu	122
Kanarese	45
Other languages	56

Province and Language.	Number of speakers per 10,000 of population.
1	2
HYDERABAD STATE.	
Telugu	4,761
Marāthi	2,616
Kanarese	1,256
Western Hindī	1,022
Rājasthāni	216
Gond	55
Tamil	24
Other languages	50
KASHMIR STATE.	
Kashmirī	3,778
Panjābi	2,352
Western Pahāri	1,770
Rājasthāni	821
Bhotiā	601
Western Panjābi	568
Shina	69
Other languages	41
MYSORE STATE.	
Kanarese	7,144
Telugu	1,583
Western Hindī	526
Tamil	422
Marāthī	151
Rājasthānī	77
Other languages	97
RAJPUTANA AGENCY.	
Rājasthānī	7,880
Hindī	1,130
Gujarāti	478
Western Hindī	413
Sindhī	55
Other languages	44
SIKKIM STATE.	
Naipālī (Khas)	3,194
Kirānti (Jimdār)	1,797
Bhotiā	1,414
Rong or Lepcha	1,055
Limbū	961
Murmi	837
Mangar	344
Newārī	144
Sunvār	103
Other languages	151
TRAVANCORE STATE.	
Malayālam	8,273
Tamil	1,617
Marāthi	52
Other languages	58

The figures for Provinces are inclusive of the States attached to them, except in the case of Madras, where they exclude Cochin and Travancore.

SUBSIDIARY TABLE III.

Number of persons speaking tribal languages compared with strength of tribe.

Name of tribe.	Strength of tribe.	Number speaking tribal language.
ASSAM.		
Austro-Asiatic Family.		
Khāsi and cognate tribes	205,699	200,802
Tibeto-Chinese Family.		
Abor-Miri	58,648	56,794
Chutiyā	88,825	3,107
Gāro	149,704	153,766
Kachāri	230,295	184,555
Lālung	39,219	12,187
Manipuri	250,541	295,425
Mikir	106,259	103,063
Nāgā	212,532	202,577
Rābhā	79,022	27,995
BENGAL, BIHAR AND ORISSA AND SIKKIM.		
Austro-Asiatic Family.		
Bhumij	362,976	127,129
Hō	421,771	419,986
Juāng	12,840	12,313
Kharia	149,977	113,627
Kōrā	95,480	24,035
Mundā	558,200	525,71#
Santāl	2,178,716	2,083,816
Tūri	65,095	6,449
Tibeto-Chinese Family.		
Bhotiā	29,350	26,417
Gūrung	17,019	1,052
Jimdār	59,104	55,063
Kōch	125,046	6,598
Lepchā	20,316	20,606
Limbū	25,462	22,389
Mangar	25,572	16,573
Mech	22,540	21,726
Mrūl (Murung)	12,391	11,284
Murmi	38,346	35,954
Newār	12,706	6,880
Dravidian Family.		
Gond	235,690	4,212
Kandh	302,883	136,711
Malto (Sauria Pahāriā)	64,864	64,875
Orāon	750,048	676,751
BURMA.		
Malayo-Polynesian Family.		
Salon (Mawken)	1,984	1,871
Austro-Asiatic Family.		
Miao	646	646
Palaung	144,139	144,248
Wa	14,674	12,548
Yao	512	274
Yin (Riang)	7,928	5,004
Tibeto-Chinese Family.		
Arakanese	344,123	323,962
Burmese	7,479,433	7,883,299
Tibeto-Chinese Family—*contd.*		
Danu	70,947	18,694
Intha	52,685	55,880
Kachin	162,368	169,414
Kadu	11,196	11,069
Karen (unspecified, Sgaw and Pwo)	872,825	850,756
Karenni	19,008	21,023
Khūn	42,366	48,408
Kuki-Chin	306,486	295,283
Lolo	67,418	65,548
Padaung	8,516	8,516
Shān	926,879	897,578
Taungthu	183,054	168,326
Taungyo	19,656	19,317
CENTRAL PROVINCES AND BERAR.		
Austro-Asiatic Family.		
Khariā	9,180	8,238
Korkū	152,363	134,360
Korwā	34,000	15,232
Tūri	4,053	1,202
Dravidian Family.		
Gond	2,469,583	1,167,015
Kolam	24,976	24,074
Indo-European Family.		
Halba	100,211	141,969
MADRAS.		
Austro-Asiatic Family.		
Gadaba	45,115	43,009
Savara	186,128	165,777
Dravidian Family.		
Badaga	38,180	38,691
Gond	25,596	8,087
Irula	100,659	2,358
Khond	354,940	370,693
Kōyī	79,422	49,305
Kuravan	109,684	42,855
Yerukala	38,241	
Kurumban	144,095	3,031
Todā	748	730
CENTRAL INDIA AGENCY.		
Dravidian Family.		
Gond	234,672	214,276
HYDERABAD STATE.		
Dravidian Family.		
Gond	124,341	73,939

CHAPTER X.

Infirmities.

General Remarks.

433. As at all censuses from 1881 onwards, information was collected regarding the existence of four infirmities, *viz.*, unsoundness of mind, deaf-mutism, blindness and leprosy. The instructions issued to the enumerators were as follows :— The infirmities recorded.

"If any person be blind of both eyes, or insane, or suffering from corrosive leprosy, or deaf and dumb from birth, enter the name of the infirmity in this column."

"Do not enter those who are blind of one eye only, or who are suffering from white leprosy only, or who have become deaf and dumb after birth."

These instructions differ from those issued at the previous census only in one small point of detail; the item "deaf and dumb from birth" was placed last in order to avoid the risk, in the vernacular versions, of the words "from birth," which there precede instead of following the words which they qualify, being taken as referring to infirmities other than deaf-mutism. There was, however, a somewhat important change in connection with the method of tabulation. In 1901, when the slip system was first introduced, the infirmities were in most provinces recorded on the ordinary slip which was prepared for each individual enumerated. The number of persons afflicted being comparatively small and the "infirmities" column being at the very end of the census schedule, there was a danger of this method resulting in the occasional failure to transcribe infirmities from the schedules to the slips. At the present census, in order to obviate this danger, a separate slip for infirmities was prescribed, and was prepared by a small special staff doing no other work.

434. The statistics of infirmities are embodied in Imperial Tables XII and XII-A. In the former the afflicted are classified by sex and age, and in the latter by sex and caste. At the end of this Chapter proportional statements will be found showing— Reference to statistics.

I. The distribution of the infirm by age, per 10,000 of each sex;

II. The number of persons afflicted per 100,000 of the population of each Province and State at each of the last four censuses;

III. The number afflicted per 100,000 persons of certain selected castes, and number of females afflicted per 1,000 males;

IV. The number afflicted per 100,000 persons at each age-period, and number of females afflicted per 1,000 males.

435. It must be admitted at the outset that the statistics of infirmities are very unreliable. The enumerators were not highly educated, and in spite of the care which was taken to supervise them, there must necessarily have been errors of diagnosis. There is no hard and fast boundary between sanity and insanity; and many persons whose attacks are periodic, or whose hallucinations and loss of judgment and self-control are not very apparent, might be regarded by some observers as sane and by others as insane. The word used in the vernacular translations usually connoted only the actively insane, and when entries, such as *ādh-pāgal*, meaning half-witted, were found in the schedules, they were left out of account in the course of tabulation. As a matter of fact it is very difficult to draw the line between the two forms of mental derangement; and although, as will be shown later, the proportion of imbeciles included in the return is probably very small, it is certain that they have not been wholly eliminated. The difficulties in the way of a correct diagnosis of leprosy are The accuracy of the return.

also very great. Not only is the popular nomenclature somewhat vague, but there are various other diseases, such as tertiary syphilis, which an untrained observer may easily confound with it. In 1881 leucoderma was often entered as leprosy, but that mistake has since been comparatively rare owing to the special care which has been taken to prevent it. It would seem a comparatively simple matter to diagnose deaf-mutism; but at the earlier censuses many persons were shown as suffering from it, merely because they had become hard of hearing in their old age. This error also has now, to a great extent, been eliminated. Finally, the enumerators were at one time apt to show as blind persons whose sight had become dim in their old age, or who had lost the sight of one eye only. In 1891 and subsequently, great care has always been taken to explain things clearly to the census staff, and mistakes of diagnosis have become far less frequent.

Wilful concealment has also to be reckoned with. There are numerous omissions of children suffering from insanity or deaf-mutism, owing to the unwillingness of their parents to recognize the existence of the defect so long as there is the slightest hope that it is merely a case of retarded development. In the case of adults, the omissions due to wilful concealment are greatest in respect of leprosy, as no one but a beggar who earns his living by parading his sufferings will willingly admit that he is afflicted with this loathsome disease. This natural reticence is largely discounted in the case of males, other than those of good social position, by the local knowledge of the enumerators; but there can be no doubt that many female lepers must have escaped entry as such. It is only in respect of the blind that the number of intentional omissions is unimportant. In the case of the other infirmities, the figures cannot be relied on as showing with any degree of exactness the actual number of persons afflicted, but so long as the instructions remain the same, it may be assumed that the degree of error is fairly constant in all parts of India, and at successive enumerations. The varying degree to which women are secluded may to some extent vitiate for them the comparison between the prevalence of the infirmities in different parts of the country, but for men there is no reason to suppose that there are any marked local differences in the completeness of the return. The omission of females may be more marked at certain ages than at others; but there is probably no change from one census to another. It follows that, subject to certain limitations, which will be mentioned further on, the statistics, especially those for males, may be relied on to show the secular changes in the prevalence of the infirmities, the localities where they are most common, and the distribution of the afflicted by age. It is these aspects of the subject to which attention will chiefly be directed in the following paragraphs.

lation since

436. The total number of persons suffering from each infirmity at each of the last four censuses is noted in the margin. There was a continuous fall, both in the number and the proportion of persons afflicted, from 1881 to 1901; and this has now been followed by a move in the other direction. Though the proportion is smaller, the number of the insane and the deaf-mutes is now about the same as it was thirty years ago. The number of lepers and blind, however, is less by about a sixth than it then was.

Infirmity.	Number afflicted.			
	1911	1901	1891	1881
Insane	81,006	66,205	74,279	81,132
	26	*23*	*27*	*35*
Deaf-mutes.	199,891	153,168	196,861	197,215
	64	*52*	*75*	*86*
Blind	443,653	354,104	458,868	526,748
	142	*121*	*167*	*229*
Lepers	109,094	97,340	126,244	131,968
	35	*33*	*46*	*57*
Total	833,644	670,817	856,252	937,063
	267	*229*	*315*	*407*

Note.—The figures in italics represent the proportion per 100,000 of the population.

The reasons for the progressive decrease between 1881 and 1901 were analysed in the last Census Report, where the conclusion was arrived at that it was due, partly to the greater accuracy of each fresh census and the more complete elimination of erroneous entries, and partly to the progressive improvement in sanitation and material conditions and increased provision of medical relief. Apart from these general reasons, two special causes contributed to the heavy decrease in 1901. At that time two very severe famines had recently occurred. When the stress of famine comes, the springs of private benevolence dry up; and although every effort is made by Government to supply food to those who are incapable of earning their living, as is the case with a very large proportion of the persons suffering from these infirmities, they necessarily suffer far more than any other class. Moreover, these persons are nearly always of inferior physique, and are thus less able to resist the

debilitating effects of famine. The mortality amongst them must, therefore, have been exceptionally high during the years preceding the census of 1901. The second reason is that in most provinces the method of compilation adopted at that census was defective. Thus in Bombay, where all infirmities are far more numerous than in 1901, the figures for the deaf-mute show that this cannot be ascribed solely to famine losses in that year. Deaf-mutism is from birth, and the mortality amongst persons suffering from it is high. In spite of this, at every age-period, the number now returned as deaf-mute is greater than it was in the corresponding age-period of the previous census. It may be added that, though the present figures show a large excess over those of 1901, they agree very closely with those of the two previous enumerations. If this explanation holds good in the case of deaf-mutes, it must apply in the case of other infirmities also.

437. For comparative purposes it would thus be unsafe to make much use of the figures for 1901: the number of persons afflicted was then abnormally low, and many of them escaped notice in the course of tabulation. The figures for 1881 are also of comparatively little use, as the arrangements then made for training the census staff were necessarily far less effective than they have since become. Errors of diagnosis were much more frequent, and the returns were swollen by the inclusion of many persons who were not really suffering from the afflictions noted against their names. In 1891 special steps were taken to guard against the mistakes which the experience of the previous census had shown were likely to occur, and a very great improvement in accuracy was effected. This improvement has since been continued. It is difficult to say to what extent the comparison between the result of different enumerations is vitiated by this progressive elimination of erroneous entries; there can be no doubt that the greatest change took place between 1881 and 1891, but the age curve for the deaf-mutes (paragraph 451) shows that even in 1891 the number of wrong entries at the higher ages was much larger than it was at the recent census. On the whole, however, it would seem that the figures for that year are the ones which can most profitably be taken for comparative purposes. A further reason for taking the year 1891 as the basis of comparison is that the decade preceding that census, like the one which has just come to a close, was a period of recovery from famine losses. The actual conditions, therefore, were very similar to those existing in 1911. As compared with 1891, there has been only a slight decrease in the total number of afflicted persons, but the proportion per 100,000 of the population has fallen from 315 to 267. The prevalence of insanity remains almost unchanged, but there is a considerable diminution in that of all other infirmities, and especially of leprosy.

438. Rather more than half the total number of afflicted persons are blind. About a quarter are deaf-mute, one-eighth are lepers and one-tenth are insane. The proportions, however, vary in different parts of India. In Upper India blindness accounts for two-thirds of the total number of afflicted persons, but in Bengal for less than one-third. Insanity contributes more largely to the total in Bengal and Burma than it does elsewhere, and leprosy in Assam. **Relative prevalence of each infirmity.**

Insanity.

439. The statistics of the insane are intended to include only those who suffer from the more active forms of mental derangement, or insanity properly so called. But even in Europe it has always been found difficult to distinguish between the insane in the strict sense of the term and the weak-minded; and the difficulty must necessarily be greater in India. Imbecility, however, is usually a congenital defect; and, as the age statistics show that the proportion of persons returned as insane at the lower ages is extremely small, it may be concluded that the figures do not include very many persons of this category. The weak-minded again are frequently cretins, and are often also deaf and dumb; and if many of them had been shown as insane, we should have found a far larger number of persons recorded as suffering from both infirmities than is actually the case. It may be added that the special enquiries made in some of the tracts where deaf-mutism is most prevalent show that a very large propor- **Insanity.**

tion of the persons returned as deaf-mute were cretins who had not been entered as insane.

Comparison with England and Wales.

440. In respect of the prevalence of insanity, India compares very favourably with European countries. According to the latest returns, the proportion of persons thus afflicted in England and Wales is 364 per hundred thousand of the population, or fourteen times the proportion in India. This may be due partly to the fact that the English statistics include the weak-minded as well as those who are actively insane, and to the greater completeness of the return in a country where the majority of the mentally afflicted are confined in asylums; but the main reason no doubt is to be found in the comparatively tranquil life of the native of India. It is well known that insanity increases with the spread of civilization, owing to the greater wear and tear of nerve tissues involved in the struggle for existence.

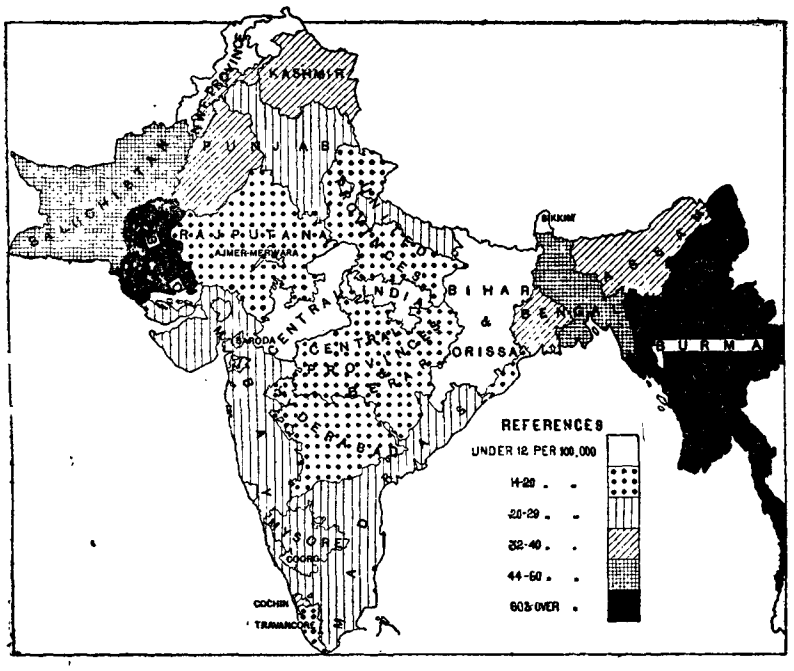
Comparison with 1891.

441. The total number of insane persons exceeds by 9 per cent. that returned in 1891, but their proportion per hundred thousand of the population has fallen from 27 to 26. The decline is fairly general, the chief exceptions being the United Provinces, the North-West Frontier Province and four Native States in the peninsular area. In the United Provinces the number of the insane per hundred thousand of the population has risen from 12 to 18. No satisfactory explanation of this large increase is forthcoming.

Local distribution.

442. The amount of insanity varies greatly in different parts of India. It is far more prevalent in Burma* than anywhere else. Next in order comes Baluchistan in the north-west of India, then Assam and Bengal in the north-east, and then Kashmir and the North-West Frontier Province in the north-west. Then, at a considerable distance, comes Bombay and then in order the Punjab, Mysore, Madras, Hyderabad and the United Provinces. Excluding minor units, the smallest amount of insanity is found in the Central Provinces and Berar, Rajputana, Bihar and Orissa and the Central India Agency. It will be seen that insanity is most prevalent in the East, and North-West of India and least so in the more or less elevated tracts which divide the peninsular area from the plains of Northern India.

Map showing the prevalence of insanity in India.



NOTE.—There was no census of infirmities in the Agency tracts of the North-West Frontier Province, the Frontier Ilaqas in Kashmir and the Pakokku Hill Tracts in Burma.

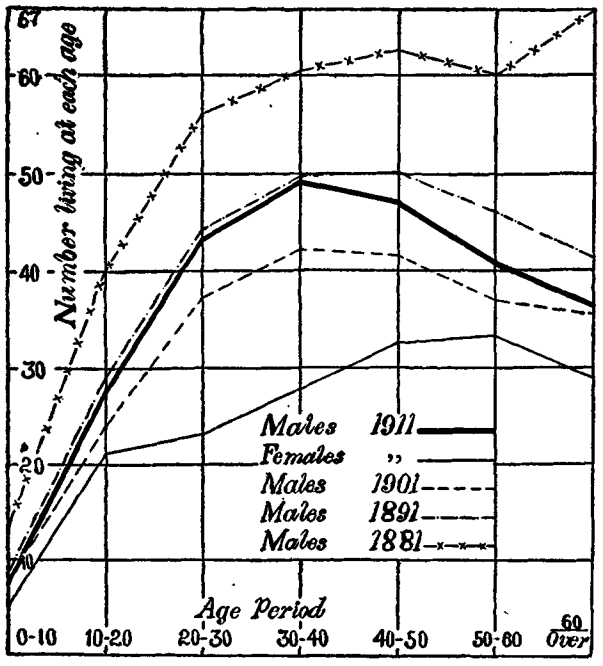
There are often marked variations in the prevalence of insanity in different parts of the same province. Thus in Bengal it is far more common in several tracts in the extreme south-east and north-east of the province than it is elsewhere. In the United Provinces the area of maximum prevalence is along the foot of the Himalayas, and in Bihar and Orissa in the tract on the sea coast. In the Bombay Presidency, Sind suffers most, and in the Punjab the North-West Dry Area, especially the Muzaffargarh district. In Assam the proportion of the insane in the Lushai Hills is eight times that in the province as a whole.

* NOTE.—I have not mentioned the small convict settlement of Port Blair, where the conditions are wholly exceptional. In that settlement 12 males per mille are insane.

443. The proportion of insane persons of both sexes per hundred thousand of the population is shown in the annexed diagram. The very small proportion of young children who are insane is due partly to the fact that the infirmity generally comes on in later life and partly to the reluctance of parents to recognize the existence of the affliction in their children until it is established beyond all possibility of doubt. The proportion of the male insane rises steadily until the prime of life is reached, after which there is a gradual decline, owing no doubt to the fact that if a man has any natural predisposition to insanity, or is likely to bring it on himself by his addiction to injurious drugs or sexual excesses, the malady will have declared itself before he reaches his climacteric. In the case of females the proportion rises rapidly till the age of 20. Then, the period of puberty and early child-bearing age being passed, it increases very slowly until it reaches its maximum between the ages 50 and 60, after the change of life. Of every hundred insane persons 62 are males and 38 are females. The deficiency of females is due to some extent to reticence on the part of their protectors, but it is also to a large extent genuine. The women of India, or at least those of the upper and middle classes, lead a quiet and secluded life, and are not engaged in the struggle for existence to so large an extent as the males. They are also far less addicted to intemperance and excesses of various kinds. The difference in the sex proportions is least marked at the two extremes of life, before the struggle for existence begins and after it has practically ceased, and is greatest between the ages 25 and 40; this is the most active period of life. The difference in the proportions between the sexes is smallest in provinces like Burma, where the women engage freely in out-door occupations. In the Cochin State, where the woman is often the head of the family, the sexes suffer almost equally. Amongst Europeans and Anglo-Indians, female lunatics are more numerous than male.

Insanity by age and sex.

Diagram showing the number of the insane per 100,000 persons of each age-period.



444. The statistics of insanity by caste are not very illuminating. In Assam the malady is extraordinarily prevalent amongst the Lushai tribe. Then, though at a great distance, come the Rājbansis, another aboriginal tribe, though now converted to Hinduism. Then come the Kayasthas and then the carpenter caste. At the other extreme are two aboriginal tribes—the Khāsis and Miris—and the Kewats, a low fishing caste. In Bengal the Kaibarttas, who correspond to the Assam Kewats, have the largest proportion of insane; then come the Baniyas, then the Anglo-Indians and then the Rajwars and Dhanuks, low castes of Dravidian origin; the infirmity is least common amongst several Dravidian tribes. In Bombay the Anglo-Indians head the list, and next to them come the Pārsis and the Muhammadan Bohoras of Sind; the Bhils, Dhodiyas and Ramoshis, on the other hand, have very few insane persons. In Burma the Chins, who are closely allied to the Lushais of Assam, suffer far more than any other community, while the Talaings and Karens are exceptionally immune. In the Central Provinces and Berar the list is headed by the weaving Koris, who are closely followed by the Brāhmans, Baniyas and Nāis. In the United Provinces the castes who suffer most are the Sheikh, Kāyastha, Baniya and Brāhman, while the Jats, Kewats and Dhobis suffer least. In Madras, excluding Anglo-Indians, the Malayāli Brāhmans are at the top of the list and are followed by the Kanarese, Telugu and Tamil Brāhmans; the Oriya

Insanity by caste.

Brāhmans, on the other hand, are exceptionally free from the affliction. It is unnecessary to pursue the matter further. Enough has been said to show that it is impossible to establish any clear connection between the prevalence of insanity and social status, though, on the whole, it would seem that high castes have a somewhat larger proportion of insane persons than the general average. This, however, may be due, as Mr. Molony suggests, to the difficulty of distinguishing between sanity and insanity, which is largely a question of degree and environment. There is, he says, no reason to suppose that Brāhmans suffer specially in this respect, but in their more cultured environment mental defect is more apparent than in the case of their less sophisticated neighbours. On the other hand, a wider prevalence of insanity would be expected amongst the higher castes as they live, on the whole, more strenuous lives.

Causes of insanity.

445. It will be interesting to consider briefly whether there is any connection between insanity and locality, social practices or race. It is difficult to trace any connection between insanity and the local physical conditions. The areas of greatest prevalence include such widely dissimilar tracts as Bengal and Burma, which are damp, and the North-West Frontier Province and North-West Dry Area, which are dry. Popular opinion connects this infirmity with a high temperature, and the Bengal Superintendent points out that "the medical treatment of the insane is designed with an eye to its cooling effects on the brain and nervous system." Nevertheless insanity is far more prevalent in temperate Europe than it is in tropical India. Though the climate of Bihar and Orissa is hotter than that of Bengal, the proportion of the insane in it is smaller. It is also much smaller in West Bengal than it is in North Bengal, though the latter tract has a cooler climate. With some notable exceptions, such as Bengal and the North-West Dry Area, most of the areas of maximum prevalence are either in the hills or along the foot of the hills. It might perhaps be inferred from this that there is some connection between the forms of mental derangement which predominate there and cretinism. As already stated, however, the age statistics show that comparatively few cretins have been returned as insane.

The principal social practices which have been accused of tending to insanity are the consumption of drugs and alcohol, consanguineous marriages and enforced widowhood. There is no reason to suppose that the moderate use of ganja does much harm: in some parts it is smoked habitually by coolies, who find that it refreshes them when fatigued; and old men frequently drink as a mild stimulant a decoction of the leaves of the wild variety of the plant, mixed with milk and various condiments. The difficulty, however, with ganja, as with all other drugs, is to use it in moderation; and the almost universal opinion is that when smoked in excess, it tends to produce insanity of a very dangerous type. It is believed to be a common cause of insanity amongst certain classes of religious mendicants who are much addicted to its use. Of 103 male patients admitted in one year to the Berhampur Asylum in Bengal, insanity was definitely traced to previous indulgence in ganja in not less than 32 cases, and the Punjab Superintendent points out that the tracts in his province where insanity is most common are those where this drug is most extensively used. There is no evidence that opium ever causes insanity, but excessive drinking is believed sometimes to have this effect.

446. In the Punjab, insanity is most common in the tracts where Muhammadans preponderate; and as they are addicted to the practice of cousin-marriage, the local Superintendent is inclined to regard this as a contributing cause. Insanity is also most prevalent in that part of the Bombay Presidency where Muhammadans are most numerous, but in both tracts the caste statistics show that Muhammadans suffer less, if anything, than the Hindus in the same locality. Moreover, insanity is less common than elsewhere in the south of the peninsula, where cousin-marriage is the general rule amongst large sections of the community. On the whole, it may be concluded that the statistics lend no colour whatever to the view that there is any connection between consanguineous marriages and insanity. Such a connection is popularly believed to exist, but the most recent investigations point to the opposite conclusion. Bateson tells us that:—

"Nothing in our present knowledge can be taken with any confidence as a reason for regarding consanguineous marriages as improper or specially dangerous. All that can be said is that

such marriages give extra chances of the appearance of recessive characteristics amongst the offspring. Many diseases of the nervous system depend for their appearance on the presence of external stimuli. Forms of insanity which appear when the individual is subjected to various strains may not appear at all if he is not so subjected. The element transmitted is the liability, and not necessarily the developed condition. The descent of such conditions is beyond the range of our analysis."*

There is nothing in the statistics to suggest that enforced widowhood or the zenana system are prejudicial to the mental equilibrium, but it must be remembered that omissions from the returns are most likely to occur in the case of ladies belonging to respectable families, who are chiefly affected by these practices, so that the negative evidence of the statistics is not very conclusive.

As regards race it may be noted that most of the areas where insanity is most prevalent, including Burma, Assam, North and East Bengal, and Kashmir are inhabited by races that are wholly or largely Mongoloid; and the Lushāis, Chins and Maghs, who suffer most, all belong to this stock. So also do the Mech of North Bengal. The people who suffer least from insanity are those of Dravidian origin.

Popular beliefs regarding insanity.

447. Mr. O'Malley refers to the popular belief which attributes insanity not only to sexual indulgence, but also to abstinence from sexual intercourse after puberty has been reached. Under this mischievous impression the consummation of the marriage of feeble-minded youths is often forced on early, with the result that the already tottering reason is shattered. Another common belief is that insanity is often caused by philtres which neglected wives administer to their husbands in the hope of regaining their love. Mr. O'Malley proceeds as follows:—

"The lower classes have a curious medley of ideas on the subject. Physically, insanity is thought to be due to an excess of bile in the system, or to worms in the head. Neglect of the worship of the gods, or the curse of a Yogi, Sādhu or other holy man may produce it; it is specially liable to attack those who practise Tantric arts but fail to control the spirits they evoke . . . Generally, however, it is attributed to demoniacal possession. The spirit which is most commonly thought to produce madness is Brahmadaitya, the spirit of a Brāhman who has died an unnatural death, *e.g.*, by murder or suicide. . . . . Madness being due to possession by an evil spirit, every attempt is made to appease or exorcise it. The exorcists (*Ojhas or Gunias*) hold smoking chillies to the nostrils of the patient, chant *mantras*, addressing the spirit in filthy and obscene language, all with the idea of driving it away. When these means prove futile, they prescribe a diet calculated to force the spirit to leave his victim in fear of losing his caste, for Brahmadaitya is the spirit of a high caste Brāhman. The unfortunate patient has, therefore, to consume soup made of toads, fæcal matter, etc. When these abominable nostrums fail, the use of medicated oils and of indigenous herbs and drugs is resorted to . . . The iron bracelet (*bala*) given by the priests at the shrine of the goddess Kāli at Tirol in the Arambagh sub-division for the lunatic to wear is popularly believed to be highly efficacious in curing insanity. . . . The medical treatment of the insane prescribed by the Kavirajes sometimes takes the following forms. The mud taken from putrid tanks is plastered on the patient's head, or aloe pulp is mixed with water and applied in the form of an emulsion. A favourite remedy is soup made from a particular kind of frog (called *sona bang*, or golden frog) and soup prepared from a vegetable known as *susuni sak*. . . . Insanity is believed to be hereditary, but it is recognized that it may skip a generation. It is thought that it is more easily transmitted through the mother, there being a saying that madness is due to a mother and ignorance to a father."

Deaf-mutism.

Deaf-mutism.

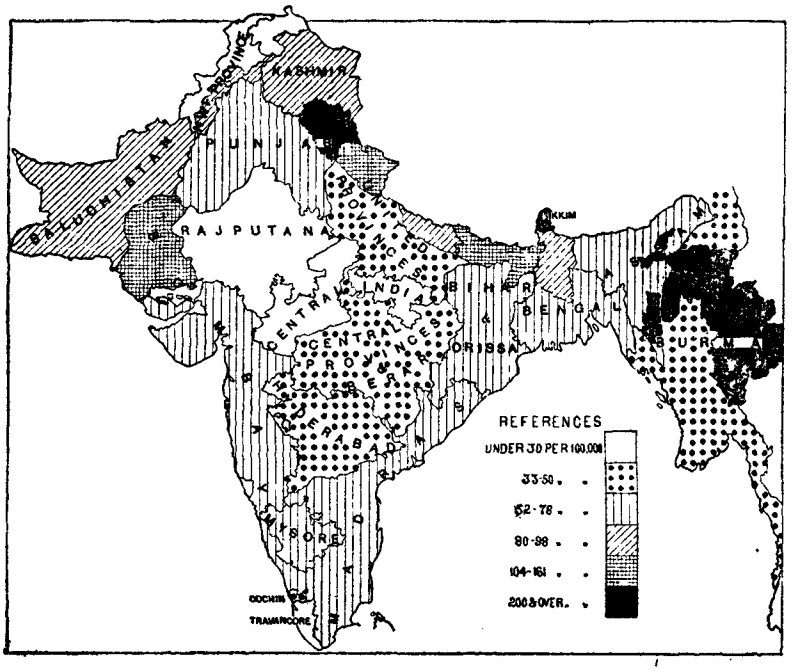
448. By deaf-mutism is meant the congenital want of the sense of hearing which, in the absence of special schools, such as are only just beginning to appear in India, necessarily prevents the sufferer from learning to talk. Clear instructions were given to the enumerators to enter only persons who were congenitally afflicted. Some few, perhaps, may have been included in the return who had lost the power of speech or hearing after birth, but the total number of such mistakes is now very small. In India as a whole 74 males and 53 females per hundred thousand are deaf and dumb from birth. These proportions are much the same as those obtaining in European countries.

* *Mendel's Principles of Heredity*, pages 226, 229. Professor J. Arthur Thomson has recently endorsed this opinion. On the other hand, in a paper read before the Royal Statistical Society in December 1911, Miss Elderton came to the conclusion that parents of albinos, deaf-mutes and insane are relatively more often cousins, and that if one parent is so afflicted, the offspring are more likely to be similarly afflicted in the case of cousin-marriage.

Local distribution.

449. The local distribution of the deaf-mute shows extraordinary variations. Taking the Province or State as the unit, the affliction is most common in Sikkim, where no fewer than 266 persons per hundred thousand suffer from it. It is also extremely common in Kashmir and the North-West Frontier Province, which, like Sikkim, are Himalayan tracts. Of the main British provinces it is worst in the Punjab and Baluchistan; then follow in order Madras, Assam, Bihar and Orissa, Burma and Bengal. It is less prevalent in Bombay and the United Provinces and least so in the Central Provinces and Berar. Except Sikkim, Kashmir and Mysore, the Native States are far more free from this infirmity than any British province. Within the major provinces, again, there are great local variations. In the Punjab, the United Provinces, Bihar and Orissa and Bengal, the affliction is invariably most common along the foot of the Himalayas. In the Punjab, the proportion of deaf-mutes in the Himalayan natural division is 257 per hundred thousand, compared with 70 in the rest of the province; and in the Champaran district of Bihar and Orissa it is 169, against a provincial average of only 72. Nor is it only in the neighbourhood of the Himalayas that hilly country presents conditions predisposing to this affliction. In Burma the proportion of deaf-mutes per hundred thousand is 216 and 234 in the Specially Administered Territories and the Northern hill districts respectively, reaching its maximum in the Shwegu Kachin Hills in Bhamo, where no less than 7 per cent. of the population (about 6,000) are thus afflicted; whereas in the open plains, the proportion ranges only from 33 to 45 per hundred thousand. In Assam the infirmity is nearly seven times as prevalent in the Naga Hills as it is in the province as a whole.

Map showing the prevalence of deaf-mutism in India.



NOTE.—There was no census of infirmities in the Agency tracts of the North-West Frontier Province, the Frontier Ilaqas in Kashmir and the Pakokku Hill Tracts in Burma.

450. It is well known that in Europe and the United States deaf-mutism is found in local contact with cretinism and goitre, and it has always been a popular, as well as a scientific, belief that water is the vehicle of the pathogenic organism. The same association of the three infirmities exists in India wherever deaf-mutism is specially prevalent; and here also the areas of maximum prevalence are ordinarily along the course of certain rivers. I showed this clearly for Bengal in the last provincial Census Report, and my conclusions are confirmed by the further enquiries which Mr. O'Malley has now made. In the United Provinces the areas of greatest prevalence are the upper reaches of the Ganges and the Jumna with their tributaries, along the Ramganga river, and also along the Ghogra and its tributaries. In all these tracts the infirmity is associated with goitre and cretinism. The Punjab Superintendent shows, from the statistics of persons treated at hospitals, that goitre is exceedingly prevalent in the tracts where deaf-mutism is chiefly found. In Burma, in the areas of maximum prevalence, the persons returned as deaf-mute were mostly cretins. In Myitkyina "it is rare to see a cretin or deaf-mute who is not also suffering from goitre," and in the Chin Hills "two out of every three idiots are afflicted

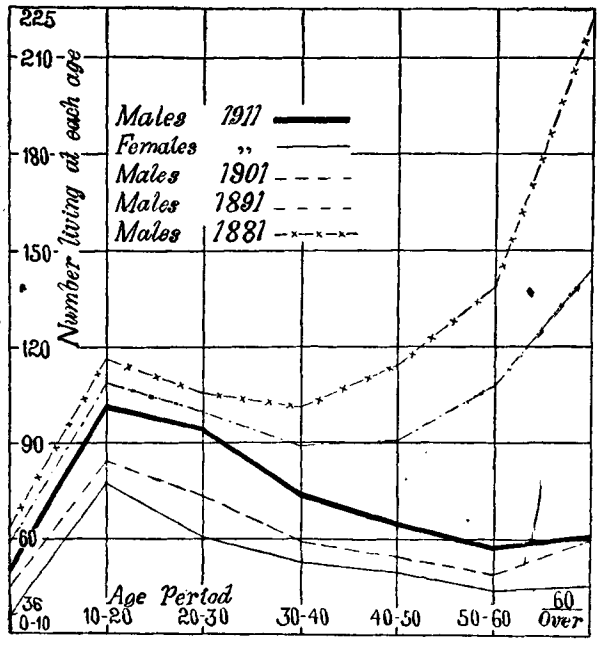
with goitre." In this province, however, it is less easy to trace a connection between deaf-mutism, with its allied afflictions, and the water supply. It is most common in the lower valleys, and persons living at a higher elevation or in the open plains are comparatively immune.

It is popularly believed that deaf-mutism, like insanity, is often the result of consanguineous marriages. Such marriages have been assigned as the reason for the prevalence of the affliction amongst the Nāgās, but, if a wider view be taken, it is clear that the statistics lend no support to the theory. The Dravidians of Southern India, who practise cousin-marriage extensively, are far less afflicted than the people of many other parts to whom this institution is unknown.

Distribution by sex and age.

451. In all countries males suffer to a greater extent than females from this infirmity, as from all other defects of a congenital nature. The diagram in the margin shows that its prevalence is greatest between the ages of 10 and 20 and then drops steadily until the age of 50, after which a very slight rise is apparent. Deaf-mutism being a congenital defect, and persons suffering from it being relatively short-lived, the lowest age should be that of maximum prevalence, and there should be a steady fall in the proportions in each succeeding age-period. The reason why the proportions below the age of 10 are smaller than that in the next higher age group is obviously that parents are reluctant to admit the existence of this defect in their children so long as there is the slightest hope that it is merely a case of retarded development. The slight rise after the age of 50, on the other hand, is due to the fact that, in spite of the care which was taken to eliminate cases of senile deafness from the returns, the enumerators still occasionally entered as deaf-mute persons who had lost the sense of hearing in their old age. The total amount of error due to this cause is, however, now very small. In this respect it will be seen from the curves in the above diagram that there is a great contrast between the results of the last two censuses and those of the first two. At the census of 1881 there was a steady rise from the age of 30 onwards and a very rapid one at '60 and over.' The proportion of persons returned as deaf at this time of life was then about four times as great as in 1911.

Diagram showing the number of deaf-mutes per 100,000 persons of each age-period.



Deaf-mutism by religion and caste.

452. Deaf-mutism being determined mainly by local physical conditions, it is impossible to connect it with particular castes or social strata. The communities that suffer most are those that are relatively most numerous in the localities where the conditions exist which tend to cause this infirmity. There is nothing to show that the infirmity has any predilection for any particular religion or caste. In these circumstances nothing would be gained from a detailed examination of the figures in Subsidiary Table III.

Comparison with 1891.

453. The total number of deaf-mutes is slightly larger than in 1891, but this is because some of the tracts, since included within the scope of the return, contain an exceptionally large number of persons thus afflicted. In the area enumerated in 1891, the number of deaf-mutes is less by 9,000 than it was in that year. And, even including new areas, the proportion afflicted per hundred thousand of the population has fallen from 75 to 64. A reference to the diagram in the margin of paragraph 451 will show that this proportional diminution has occurred entirely amongst persons over 30 years of age. Up to that period of life the curve for males is practically the same at both censuses. It may,

therefore, be assumed that the decrease in the proportion of persons afflicted is artificial, and is due to the erroneous inclusion in the returns for 1891 of persons who were not congenital deaf-mutes. The number of persons returned as deaf-mutes at '50 and over' is less by more than 11,000 than it would have been had the number returned at that age-period borne the same proportion to the number returned at '30—50' as it did in 1891. On the figures as they stand, most Provinces and States show a diminished prevalence of the affliction. In Madras, Bombay and Travancore, however, there has been practically no change, while in Mysore there has been a slight, and in Burma a very considerable, increase. In Burma this is due entirely to the inclusion within the area of enumeration of several tracts in which the infirmity is exceptionally rife.

Blindness.

Blindness.

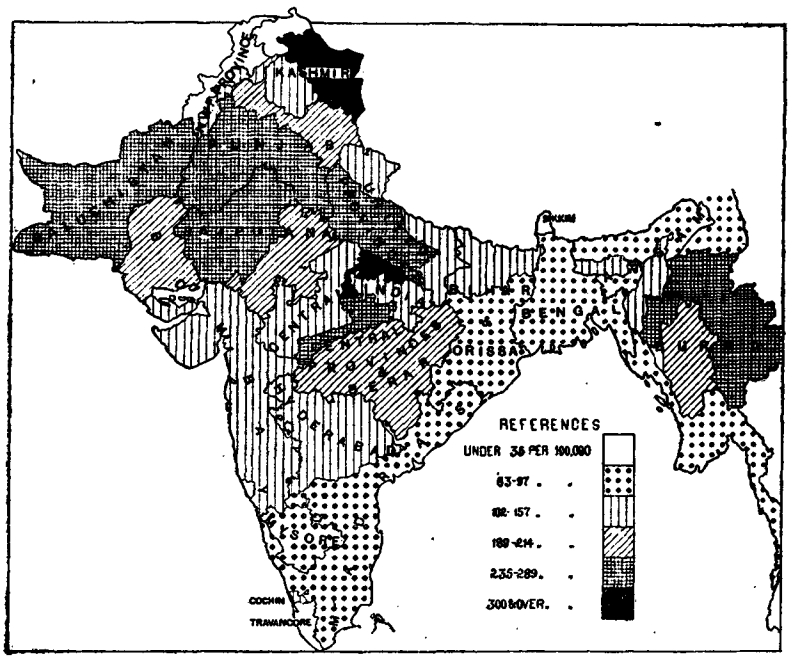
454. Of all the infirmities recorded at the census, blindness is the most easy to diagnose. There was a tendency at the earlier enumerations to show as blind persons who were merely dim-sighted, or who had lost the sight of one eye only. These mistakes have since been carefully guarded against in the instructions to the enumerators, and it is highly improbable that any material errors of diagnosis now occur. Blindness, again, is an infirmity of which no one is ashamed, and which there is no desire to conceal. So far, therefore, as this infirmity is concerned the statistics may be accepted without qualification.

In India as a whole, fourteen persons in every ten thousand of the population are blind, as compared with from eight to nine in most European countries and in the United States of America. It is a matter of common observation that blindness is ordinarily far more common in tropical countries than in those with a temperate climate. It is, however, less common in India than in parts of eastern Europe; in Russia, for instance, nineteen persons in every ten thousand are blind.

Local distribution.

455. The prevalence of this infirmity varies inversely with the rainfall. It occurs most frequently in the Punjab, Baluchistan, the United Provinces and Rajputana, where the climate is dry, and the dust and glare are excessive, and least so in Assam, Bengal and Madras, where a copious rainfall lays the dust and covers the surface of the ground with luxuriant green vegetation. It must be remembered, however, that in the provinces where the affliction is most common there are other contributing causes. The winter months are cold, the houses are built with thick mud walls and are very badly ventilated; and much harm is done to the eyes by the bad air and the thick smoke from the fires at which the people cook their food. The importance of this factor is shown by the great prevalence of blindness in several hill tracts in Assam and Burma where there is no dust or glare, and especially in certain parts of Kashmir, where during the bitterly cold winter, the people live pent up for months in small, low-roofed, fuggy rooms.

Maps showing the prevalence of blindness in India.



NOTE.—There was no census of infirmities in the Agency tracts of the North-West Frontier Province, the Frontier Ilaqas in Kashmir and the Pakokku Hill Tracts in Burma.

The local variations within provincial boundaries show, as a rule, the correspondence noted above between blindness and a scanty rainfall. In the Punjab, the infirmity is worst in the southern part, where the rainfall is least. In Bombay, Sind suffers most, and in the Burma plains, the dry Central Basin. In Rajputana, the dry western tract is the part where the affliction is most widespread. There are, however, a few exceptions, as in the United Provinces, where the infirmity is very common in a comparatively narrow tract stretching from north to south through the centre of the province, where the dust and glare are not much greater than in other parts. Mr. Blunt suggests that, in his province, neglect and dirt are the causes which most frequently lead to loss of sight. In Assam the high proportion in the hills is attributed to the want of ventilation in the houses of the hill people. There appears to be no correspondence between the prevalence of blindness and the mortality from small-pox. This disease is much more common in Madras than in the United Provinces, although blindness in the former province is much more rare than in the latter.

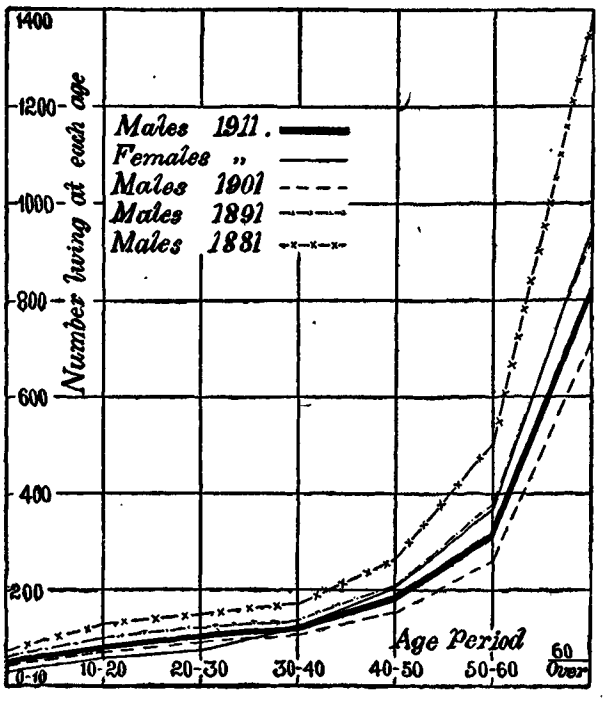
The proportion of the sexes.

456. Blindness is the only infirmity from which women suffer more than men. Of every hundred thousand persons of each sex, 138 males are blind as compared with 145 females. At the earlier ages, which include congenital blindness, males are relatively more numerous, but in later life females suffer most. The proportions vary in different provinces; as a general rule, males suffer most in the tracts where blindness is least, and females in those where it is most, prevalent. In the latter tracts, as we have seen, the houses are very badly ventilated; and, as the women are more confined to them than the men, it is they who suffer most from the smoke of the fires at which they cook their food and from the general want of ventilation. Another reason for an excess of blind persons amongst females is that they benefit less than men from medical and surgical relief. They resort less freely to the Government hospitals, and when they go to them, they are more difficult to treat, especially in the case of operations for cataract.

Age distribution.

457. Blindness is essentially a disease of old age. Comparatively few persons suffer from it in infancy and early childhood, but the number increases steadily up to the age of 60. After that age, blindness becomes far more common, the proportion of persons who are afflicted with it being six times as great as it is between the ages of 15 and 60. Of the total number of persons who are blind, half are over 45, and a third are over 60 years of age. These figures support the general view that cataract, which generally comes on late in life, is one of the most common causes of blindness.

Diagram showing the number of the blind per 100,000 persons of each age-period.



Blindness by caste.

458. An examination of the statistics in Table XII-A shows that, on the whole, the high castes suffer much less from blindness than other classes of the community. In only one province does any section of the Brāhmans take a prominent position in the Table. This is in Madras, where the Malayālam Brāhmans suffer more than all other castes save one; but on the other hand, the Oriya Brāhmans of the same Presidency suffer least of all. As a general rule, the castes with the largest proportion of blind persons are of low social status, but the same caste is seldom specially afflicted in more than one province. Thus the Nai and Chamār appear amongst the four castes that suffer most only in the Central Provinces and Berar, the Kalu only in

Bihar and Orissa, and the Kori only in the United Provinces. The inference is that it is the local conditions and way of living which conduce to blindness rather than any racial predisposition. In support of this conclusion, it may be noted that in Assam, three aboriginal tribes resident in the hills have relatively more blind persons than any other section of the community, while another similar tribe living in the plains has the smallest proportion of all.

Comparison with 1891.

459. The total number of blind persons is less by about 15,000 than it was in 1891, and the number in every ten thousand of the population has fallen from 17 to 14. The decrease is due largely to (i) the diminished prevalence of small-pox which is reflected in the smaller proportion of blind persons under 20 years of age and (ii) the increasing readiness of the people to seek medical relief. Cataract is perhaps the most common cause of blindness, and it is also the one with which it is most easy to deal. In the Government hospitals and dispensaries of the main British provinces, the total number of successful operations for cataract has risen from 154,560 in the ten years 1891 to 1900 to 174,108 in the past decade. About two-thirds of these operations were performed in the Punjab and the United Provinces, where this affection is most prevalent. The reason why this large increase in the number of cures has not effected a more marked reduction in the number of blind persons is that most of the sufferers when operated on are already well advanced in life, and do not on the average live many years longer.

Leprosy.

The accuracy of the figures

460. There are many diseases which may be mistaken for leprosy, and the Indian Leprosy Commission of 1891 found that, of the persons supposed to be lepers who were produced before them, about 10 per cent. were suffering from other diseases. Special care was taken to warn the enumerators against the most common mistakes, and particular emphasis was laid on the necessity of excluding cases of leucoderma or skin discoloration. In this way some cases of true leprosy, which in its early stages is hard to distinguish from that complaint, may have been left out of account, but on the whole, it would probably be fairly safe to assume that the margin of error due to wrong diagnosis is within the limit of 10 per cent. mentioned by the Leprosy Commission. On the other hand, the omissions due to concealment were, no doubt, very considerable. It has already been pointed out that no one but a beggar will willingly admit that he is a leper, and it will be seen in paragraph 462 that omissions must have been specially numerous in the case of females. It is impossible to form any idea of the extent to which the disease has been concealed, but it would be rash to assert that the real number of lepers does not exceed by 40 or 50 per cent. that shown in Table XII. There is, however, no reason to suppose that the proportion of omissions or errors of diagnosis has varied materially since 1891, and in that case the figures may be accepted as a correct index of the changes which have occurred in the prevalence of the disease.

Local distribution.

461. In India as a whole 51 males and 18 females per hundred thousand persons of each sex are lepers. Of the different provinces, Assam suffers most, then Burma, and then in order Bihar and Orissa, the Central Provinces and Berar, Madras, Bengal, Bombay, the United Provinces, the Punjab and the North-West Frontier Province. In the two last-mentioned provinces there are only 17 male and 8 female lepers per hundred thousand of each sex. The occurrence of leprosy is very local, and its prevalence varies enormously within provincial boundaries. This will be clearly seen from the map* facing this page which shows the incidence of the disease in individual districts. In the Himalayan natural division of the Punjab the proportion of lepers is thirty times as great as it is in the North-West Dry Area. The map shows further that the districts where leprosy is most common are widely scattered. They include North Arakan, the Chin Hills and Sagaing in Burma; Simla, Nahan and Chamba in the Punjab; Almora in the United Provinces; Bankura, Birbhum and Burdwan in Bengal; Drug in the Central Provinces and Berar, and

* Maps showing similar details for previous censuses will be found in the Report of the Indian Leprosy Commission of 1891 and in the India Census Report for 1901.

MAP SHOWING
THE DISTRIBUTION OF LEPERS
ACCORDING TO THE CENSUS OF 1911.
REFERENCES.
REFERENCES TO COLOURS.
0— 1 Lepers to 10,000 of population
1— 5 do. do.
5—10 do. do.
10—20 do. do.
20—30 do. do.
UNCOLOURED
NOTE.—There was no Census of infirmities in the Agency tracts of the N. W. Frontier Province, the frontier tracts in Kashmir and the Paklkku Hill Tracts in Burma.
Scale 1 Inch = 160 Miles.
Miles 160 120 80 40 0 160 320 480 Miles
PUNJAB
CENTRAL PROVINCES & BERAR
KASHMIR
CENTRAL INDIA
BALUCHISTAN
RAJPUTANA
MADRAS
UNITED PROVINCES
BENGAL
BOMBAY
AFGHANISTAN
BALUCHISTAN
KASHMIR
PUNJAB
N.W. FRONTIER PROVINCE
RAJPUTANA
AJMER-MERWARA
UNITED PROVINCES
CENTRAL PROVINCES
BERAR
BOMBAY
HYDERABAD
MADRAS
BENGAL
BIHAR
ORISSA
ORISSA FEUDATORY STATES
BHUTAN
SIKKIM
NEPAL
CHINA
ARABIAN SEA
BAY OF BENGAL
LACCADIVE ISLANDS
ANDAMAN ISLANDS
CEYLON
PONDICHERRY
KARIKAL
DAMAN
GOA
CALICUT
COCHIN
TRAVANCORE
MADURA
RANGOON
Brahmaputra R.
Indus R.
Ganges R.
Narbada R.
Godavari R.
Irrawaddy R.
Salween R.
Mahanadi R.
LIBRARY of the BOMBAY BRANCH of the ROYAL ASIATIC SOCIETY

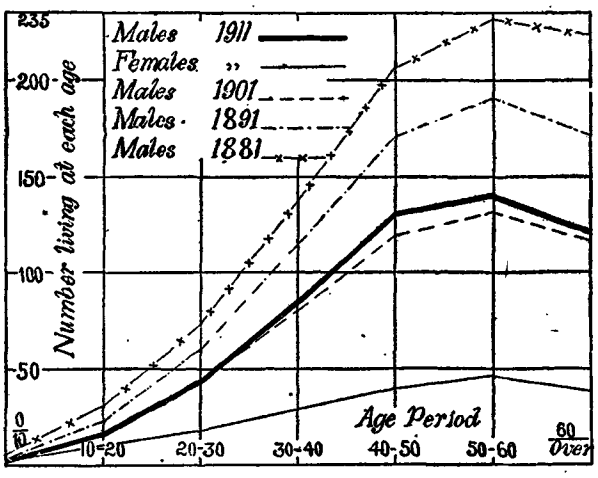
Manbhum in Bihar and Orissa. In all these districts there are at least 13 lepers in every 10,000 of the population. As pointed out in the last Census Report the physical and climatic characteristics of the tracts where leprosy is most prevalent differ greatly. In some of these tracts the climate is dry and the rainfall light, while others have a damp climate with a heavy rainfall. Some of them are alluvial river valleys, while others have a laterite or rocky soil. Some are low-lying plains, others are slightly elevated, and others again are in mountainous country. The races who inhabit these areas also vary greatly, and they subsist on different kinds of food.

Distribution by sex and age.

462. According to the returns, the proportion of female, is barely one-third that of male, lepers. The great majority of those who live by begging are males, and in the leper asylums of Bengal and Bihar and Orissa males are twice as numerous as females. It is possible, therefore, that males may be more susceptible to the disease, but it is very improbable that this is the case to the extent indicated by the census figures; and the great disproportion which they show is no doubt due largely to the fact that the disease is concealed wherever possible, and that women are more successful than men in evading the inquisitiveness of the enumerators. The disproportion between the sexes is much greater in the prime of life than it is in early childhood, when there is not the same special incentive to conceal the existence of the disease in females.

463. It will be seen from the diagram in the margin that the age distribution follows very closely that at the census of 1891. Under the age of 10 the proportion of lepers is exceedingly small, but it soon begins to grow. There is a considerable increase between 10 and 20; and from that age up to 50 the rise is uniform and fairly rapid. Between 50 and 60 the proportion continues to increase slightly, and then declines. Bearing in mind the fact that a leper's life is a comparatively short one, it would seem that the greatest liability to the disease occurs between the ages of 20 and 50.

Diagram showing the number of lepers per 100,000 persons of each age-period.



Leprosy by caste.

464. The low castes suffer more from leprosy than the high. In the Central Provinces and Berar, the largest proportion is found amongst the Kewats, Telis, Dhobis and Pankās; in the United Provinces, the Doms suffer most; in Bengal, the Rajwārs, and Bāuris and in Bihar and Orissa, the Bāgdis, Bāuris and Ajāts. This greater liability of the lower castes may be ascribed to their poverty, and to the small, insanitary, and often dirty, houses in which they live. But it must be remembered that successful attempts at concealment were probably more frequent in the case of the higher castes. The proportion of Christians amongst lepers is exceptionally high, but this is simply because most of the asylums are managed by missionary bodies, who make many converts amongst the unfortunate inmates.

Comparison with 1891.

465. The number of lepers has fallen since 1891 from 126 to 109 thousand, a drop of more than 13 per cent. When it is remembered that the number of persons suffering from the other three infirmities taken together has remained almost stationary, it may be concluded that the decrease in the reported number of lepers is genuine and indicates a real diminution in the prevalence of the disease. It is possible that this is partly the result of the improved material condition of the lower castes, amongst whom leprosy is most common, and of a higher standard of cleanliness. The greater efforts which have been made in recent years to house the lepers in asylums may also have helped to prevent the disease from spreading. The total number of asylums in India is now 73, and they contain some five thousand inmates, or about 4·7 per cent. of the total number of lepers. This may not seem much, but it has to be

remembered that the movement is still in its infancy and that progress has been very rapid in recent years. Complete statistics for 1901 are not readily available, but it is known that in the two provinces of Bengal and Bihar and Orissa, the number of lepers in asylums was then only about half what it is now. The greater part of the credit for the provision of asylums for these unfortunate persons belongs to the Mission for Lepers in India and the East, which receives liberal help from Government. Its latest report shows that there are 3,537 lepers in the forty asylums maintained by the Society.

Province.	Number of	
	Leper asylums.	Inmates.
Total	73	5,116
Bengal	4	450
Bihar and Orissa	8	847
Bombay	14	843
Burma	4	500
C. P. and Berar	6	756
Madras	6	442
Punjab	7	339
United Provinces	18	538
Central India Agency	3	85
Kashmir State	1	153
Mysore State	1	25
Travancore State	1	138

The belief is growing that leprosy is communicated from one human being to another by some insect, and two South African doctors have recently published papers* implicating the bed bug (*acanthia lectularia*). If this theory be correct it is obvious that the segregation of lepers in asylums must reduce the number of foci of the disease, and to that extent prevent it from spreading. It is worthy of note that in many of the districts where the disease was most prevalent in 1891, there has since been a remarkable improvement. Chamba, which in 1891 had 34 lepers in every ten thousand of its population, now has only 15 ; in Birbhum the corresponding proportion has fallen from 35 to 16, in Bankura from 36 to 23, in Simla from 29 to 18, in Dehra Dun from 20 to 11, in Garhwal from 17 to 10, in Burdwan from 22 to 14 and in North Arakan from 28 to 20.

* Messrs. Sandes and Long in the *British Medical Journal* for 1911, pages 270 and 469. See also Article by Currie (Howaii) in the *Lancet* for 1911, page 141.

SUBSIDIARY TABLE I.

Distribution of the Infirm by age per 10,000 of each sex.

AGE.	Insane.								Deaf-mutes.							
	Males.				Females.				Males.				Females.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5	102	150	170	181	139	196	183	218	403	410	453	424	469	486	532	513
5—10	547	582	588	669	568	633	567	652	1,458	1,484	1,420	1,269	1,446	1,548	1,439	1,274
10—15	833	921	820	888	876	954	820	883	1,529	1,621	1,310	1,295	1,454	1,525	1,152	1,183
15—20	940	928	945	990	1,028	1,013	967	1,007	1,217	1,270	1,078	963	1,223	1,211	1,029	884
20—25	1,118	1,037	1,054	2,204	1,095	1,012	1,011	1,867	1,142	999	969	1,733	1,143	976	953	1,580
25—30	1,270	1,217	1,232		1,013	968	990		1,019	982	899		975	888	862	
30—35	1,316	1,232	1,263	2,065	1,126	1,103	1,103	1,788	877	853	824	1,427	861	870	803	1,288
35—40	976	989	953		790	798	863		570	545	605		529	501	548	
40—45	960	963	986	1,433	996	1,001	971	1,500	576	580	623	1,079	611	590	630	1,069
45—50	574	573	560		571	537	592		309	317	379		302	313	366	
50—55	558	576	563	833	706	665	719	1,031	333	347	456	795	369	397	485	893
55—60	239	246	273		297	274	317		136	139	246		140	149	250	
60 and over	567	598	588	737	795	846	897	1,054	401	448	738	1,015	478	546	951	1,816

AGE.	Blind.								Lepers.							
	Males.				Females.				Males.				Females.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5	317	303	411	307	226	211	278	203	30	46	45	47	67	100	92	98
5—10	557	585	648	618	360	385	415	394	70	108	89	129	150	206	196	247
10—15	599	692	648	654	366	448	411	394	209	271	240	273	408	456	421	432
15—20	541	575	588	552	376	410	409	374	381	418	406	451	647	662	625	647
20—25	604	601	607	1,156	457	458	449	883	587	581	586	1,445	835	781	735	1,620
25—30	646	665	632		510	520	517		886	911	877		946	926	926	
30—35	687	696	662	1,143	646	641	620	1,040	1,176	1,220	1,202	2,379	1,186	1,146	1,188	2,012
35—40	546	541	560		507	506	535		1,206	1,159	1,209		980	930	998	
40—45	775	754	698	1,184	831	822	753	1,252	1,561	1,514	1,522	2,294	1,268	1,291	1,296	1,937
45—50	538	519	564		549	522	584		1,050	930	998		803	752	776	
50—55	915	866	749	1,375	1,075	1,027	888	1,569	1,189	1,187	1,163	1,630	1,079	1,081	991	1,498
55—60	442	453	623		487	487	637		491	483	493		449	420	457	
60 and over	2,883	2,750	2,610	3,011	3,610	3,563	3,444	3,882	1,164	1,122	1,170	1,252	1,182	1,249	1,299	1,509

NOTE.—In this table those infirms whose age was not specified have been left out of account.

SUBSIDIARY

Number of persons afflicted per 100,000 of the

Province, State or Agency.	Insane.								Deaf-			
	Males.				Females.				Males.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13
INDIA.	**31**	**28**	**33**	**43**	**20**	**17**	**21**	**28**	**74**	**62**	**86**	**103**
Provinces.	33	30	34	44	21	19	22	28	80	67	94	107
1. Ajmer-Merwara	25	24	22	69	12	4	9	42	23	29	39	80
2. Assam	51	47	62	37	37	35	48	25	87	87	95	65
3. Baluchistan	57	...	...	...	28	...	...	...	103	...	...	...
4. Bengal	50	50	58	74	36	35	44	53	81	72	102	126
5. Bihar and Orissa	16	17	20	29	8	9	10	16	90	95	139	192
6. Bombay	37	24	38	54	20	13	23	30	73	43	72	83
7. Burma	85	61	98	114	74	45	83	84	77	33	55	72
8. C. P. and Berar	19	18	20	29	11	9	12	17	54	54	51	70
9. Coorg	11	16	26	23	10	20	25	18	42	59	80	109
10. Madras	24	23	25	37	17	15	18	28	87	74	87	59
11. N.-W. F. Province	54	37	41	70	25	21	24	38	113	100	109	104
12. Punjab	31	43	36	58	20	26	21	36	95	91	115	145
13. United Provinces	23	19	16	19	12	10	8	9	67	46	88	78
States and Agencies.	22	14	26	31	14	9	16	18	45	33	52	59
14. Baroda State	30	15	43	51	21	9	27	34	29	41	45	93
15. Central India Agency	10	5	...	...	6	2	...	...	27	19	...	...
16. Cochin State	34	27	32	21	30	23	27	13	39	77	66	41
17. Hyderabad State	23	4	18	30	15	2	10	16	37	7	46	49
18. Kashmir State	48	60	...	...	30	37	...	...	107	136	...	...
19. Mysore State	26	21	25	22	20	16	19	14	86	62	78	68
20. Rajputana Agency	18	12	32	...	9	8	19	...	36	22	...	...
21. Sikkim State	13	46	...	...	7	32	...	...	297	355	...	...
22. Travancore State	20	20	19	...	16	14	11	...	34	31	34	...

Note.—The figures for provinces include those for the States attached to them, except in the N.-W. F. Province, where they are
In the cases where the columns have been left blank, either the infirmities were not

TABLE II.

population at each of the last four censuses.

MUTES.				BLIND.								LEPERS.								Serial No.
Females.				Males.				Females.				Males.				Females.				
1911.	1901.	1891.	1881.	1911.	1901.	1891	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	
14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	
53	42	57	67	138	121	164	216	145	120	171	240	51	48	68	84	18	17	23	29	
56	45	61	69	140	133	164	223	145	133	168	250	55	54	73	88	20	19	25	30	
9	16	24	61	248	120	181	355	301	125	209	588	3	8	7	9	2	3	3	3	1
66	62	75	39	94	97	107	74	87	91	105	57	90	125	182	96	32	39	60	38	2
50	...	...	...	235	...	...	...	260	...	...	...	14	...	...	...	5	...	...	...	3
58	49	68	84	78	80	84	119	63	67	75	113	56	69	104	141	19	23	36	51	4
55	56	78	109	111	112	122	160	104	104	123	184	71	76	82	103	23	24	26	29	5
49	29	49	59	136	84	149	234	153	87	156	300	52	38	69	75	23	15	24	29	6
65	22	47	48	131	105	172	152	150	117	229	162	79	56	117	101	37	25	52	33	7
39	40	37	53	173	155	166	220	239	201	192	288	58	78	91	103	33	38	39	39	8
59	56	64	85	47	45	49	92	45	63	51	90	6	6	13	25	..	4	14	23	9
68	55	65	48	83	91	101	150	79	88	104	167	62	54	53	67	20	17	18	25	10
75	75	69	61	161	128	198	295	151	132	245	341	17	18	16	23	8	10	7	11	11
70	66	77	95	249	298	343	506	261	314	361	556	17	26	37	65	8	11	13	22	12
45	28	52	48	208	168	229	270	234	178	241	323	48	36	58	63	11	11	13	16	13
33	23	37	41	128	55	165	134	143	50	193	137	29	17	31	35	11	8	12	16	
13	28	30	62	129	75	161	248	204	95	235	351	31	18	32	39	12	10	15	17	14
19	13	...	...	109	41	...	...	128	35	...	...	19	6	...	...	9	4	...	...	15
33	60	43	37	133	113	133	50	125	107	105	43	73	57	66	27	28	25	31	23	16
29	4	30	29	122	15	100	128	121	9	84	110	41	4	39	42	15	2	13	18	17
87	92	...	...	154	115	...	...	152	97	...	...	59	72	...	...	26	36	...	...	18
68	48	62	56	104	79	108	89	94	67	105	98	18	17	22	16	8	8	11	9	19
21	15	...	...	185	78	272	...	242	79	372	...	9	6	21	...	3	3	7	...	20
233	385	...	...	36	71	...	...	21	57	...	...	16	55	...	...	40	25	...	...	21
24	23	24	...	42	42	46	...	29	29	33	...	49	68	53	...	16	28	22	...	22

for British territory only, and Madras where they exclude those for Cochin and Travancore.
recorded at all, or they were recorded for a very small number of persons.

SUBSIDIARY TABLE III.

Number afflicted per 100,000 persons of certain castes and number of females afflicted per 1,000 males.

Caste.	Number afflicted per 100,000.								Number of females afflicted per 1,000 males.			
	Insane.		Deaf-mutes.		Blind.		Lepers.					
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-mutes.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11	12	13
ASSAM.												
Ahom	66	35	129	90	67	72	170	88	493	652	1,015	486
Brahman	97	35	78	67	61	46	46	14	299	704	619	250
Chutiya	64	21	99	97	75	65	94	53	310	933	824	535
Garo	36	38	56	53	135	159	91	61	1,038	927	1,163	667
Jogi	49	47	89	47	93	123	86	33	929	506	1,275	365
Kachari	31	23	82	87	70	73	112	45	703	1,021	1,000	389
Kalita	62	37	100	97	108	111	69	32	542	896	944	425
Khasi	19	35	68	39	113	72	24	19	2,000	641	708	857
Koch	44	30	83	64	69	63	71	38	667	745	882	517
Kshattriya (Manipuri)	25	31	18	16	41	18	29	10	1,258	870	451	361
Kuki	26	28	6	14	49	28	9	..	1,111	2,500	588	..
Lushai	395	606	27	..	95	59	..	..	1,759	..	714	..
Mech	98	55	95	99	81	61	290	51	565	1,044	763	175
Mikir	34	23	39	66	136	113	242	113	667	1,619	795	446
Nadiyal	34	30	100	102	46	63	37	30	883	971	1,313	769
Naga	27	29	390	349	169	192	21	12	1,154	950	1,206	571
Patni	47	53	69	42	127	92	141	39	1,074	590	694	263
Rajbansi	101	70	106	60	112	104	172	53	652	534	870	288
Sudra	54	17	47	17	72	87	74	23	303	345	1,136	289
Synteng	92	80	81	67	107	80	51	9	1,000	938	857	200
BENGAL.												
Anglo-Indian	160	181	43	11	85	149	21	..	1,133	250	1,750	..
Bagdi	32	18	73	54	92	86	153	49	580	750	950	327
Baidya	104	47	45	34	97	65	32	9	457	750	674	286
Baishnab	68	38	80	50	153	129	131	46	669	760	1,020	422
Baniya	210	163	263	433	228	650	123	135	500	1,067	1,846	714
Bauri	20	22	53	46	102	173	395	237	1,133	890	1,732	619
Bhumij	111	16	54	45	61	57	154	93	149	870	962	631
Brahman	93	41	66	49	82	54	43	16	388	656	579	337
Chamar	46	48	134	156	121	210	133	66	600	672	1,000	287
Dom	41	25	130	105	119	148	200	113	600	781	1,205	547
Gandhabanik	72	10	67	68	81	77	129	30	139	1,025	958	234
Goala	38	34	71	63	82	91	92	62	729	727	904	548
Hari	38	33	100	93	104	90	127	38	764	932	887	594
Indian Christian	53	30	60	47	86	70	634	321	522	731	757	472
Jolaha	26	21	59	38	49	61	19	11	700	555	1,067	483
Kaibartta, Chasi	29	18	58	36	62	57	36	10	587	614	900	269
Kaibartta, Jaliya	54	37	77	50	101	71	31	10	655	637	678	327
Kaibartta, Unspecified	244	193	693	431	858	495	387	92	724	566	529	217
Karan	45	11	112	39	101	58	63	31	250	333	555	470
Kayastha	93	46	73	50	88	61	23	11	471	651	658	458
Koch	13	16	27	18	116	118	239	10	1,250	647	987	400
Namasudra	48	36	86	53	71	51	29	8	729	604	706	265
Pod	42	36	54	38	53	38	14	5	819	687	692	308
Rajbansi	65	47	86	53	73	64	80	21	675	584	816	244
Rajwar	141	134	347	269	358	281	499	208	846	688	697	370
Sadgop	50	18	91	40	95	51	163	24	353	437	525	148
Sarak	51	..	51	100	307	50	1,073	400	..	2,000	166	381
Tanti and Tatwa	48	21	103	50	91	92	59	27	395	440	916	420
Teli and Tili	57	34	79	62	86	79	125	57	552	725	856	419
BIHAR AND ORISSA.												
Ajat	231	38	1,755	1,444	139	568	277	76	200	1,000	5,000	333
Babhan	12	3	74	32	89	62	51	3	253	423	666	61
Brahman	30	9	102	44	123	73	82	23	307	434	597	278
Chamar	10	7	94	60	110	109	49	12	769	702	1,129	268
Chasa	18	8	57	30	78	59	129	36	493	549	777	292
Dhobi (*Hindu*)	19	12	97	65	113	126	84	30	706	702	1,173	370
Dhuniya (*Musalman*)	7	6	141	99	139	115	70	6	1,000	804	946	90
Dosadh	12	5	95	72	169	139	67	9	500	820	897	153
Ghasi	23	14	135	70	141	120	23	25	625	543	896	1,125
Goala (Ahir)	10	5	96	55	112	111	44	10	531	578	995	226
Hari	41	26	242	267	159	176	133	62	667	718	1,151	487
Jogi (Jugi)	23	45	124	125	158	307	119	6	2,000	1,000	1,929	48
Jolaha (*Musalman*)	14	10	119	79	144	131	61	16	860	748	1,023	295
Kahar	16	11	105	64	201	209	103	20	769	689	1,183	218
Kalwar	24	10	117	62	95	70	47	5	429	548	753	119
Kandh	12	5	36	21	49	61	85	39	444	623	1,288	484
Kandu	14	7	125	74	144	140	63	8	500	630	1,040	130
Kayastha	42	16	107	43	139	75	40	5	365	382	514	127
Kewat	22	6	78	50	126	105	89	39	318	690	891	462
Khandayat	22	7	77	28	99	73	120	39	354	406	810	331
Koiri	15	7	166	100	132	129	47	8	484	614	999	175
Kumhar	11	9	99	72	105	144	62	23	786	728	1,375	373
Kurmi	15	6	96	58	143	150	61	17	412	616	1,061	287
Mayra	43	26	188	95	179	276	384	164	600	500	1,524	422
Munda	32	34	95	74	147	133	58	33	1,125	812	942	590
Napit (Hajjam) (*Hindu*)	23	17	91	79	137	187	74	108	750	875	1,375	1,461
Nuniya	11	3	79	58	122	105	60	9	513	815	962	167
Oraon	18	13	63	47	139	148	16	11	825	813	1,155	703
Pan	11	5	68	31	82	79	94	33	462	474	995	369
Rajput (*Hindu*)	20	4	99	43	108	73	62	7	214	421	650	113
Sarak	67	28	322	113	390	480	349	113	400	333	1,172	308
Subarnabanik	81	41	121	104	172	218	212	52	500	833	1,235	238
Teli and Tili	24	7	81	57	123	113	69	20	309	700	952	295

SUBSIDIARY TABLE III—*contd.*

Number afflicted per 100,000 persons of certain castes and number of females afflicted per 1,000 males—*contd.*

Caste.	Number afflicted per 100,000.								Number of females afflicted per 1,000 males.			
	Insane.		Deaf-mutes.		Blind.		Lepers.					
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-mutes.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11	12	13
BOMBAY.												
Agri	16	16	69	35	98	119	105	81	1,000	500	1,191	748
Anglo-Indian	637	290	25	26	..	26	51	..	440	1,000	..	..
Bharvad	25	13	61	49	97	124	36	13	494	782	1,251	363
Bhil	15	13	35	32	89	111	44	14	895	900	1,212	304
Brahman	62	21	72	48	127	106	28	12	291	586	728	368
Koli	23	18	69	54	102	151	59	29	741	728	1,369	451
Kunbi	22	10	63	38	143	159	114	41	449	597	1,114	365
Lingayat	32	15	74	52	85	65	31	7	443	678	741	225
Lohana	83	27	91	37	205	186	13	8	279	345	762	515
Mahar, Holiya or Dhed	23	17	53	41	144	166	96	47	724	760	1,151	484
Maratha	21	13	54	37	107	108	101	37	599	654	963	353
Sonar	65	24	62	50	125	66	44	17	341	762	494	367
BURMA.												
Arakanese	71	50	32	27	38	20	3	8	672	804	500	2,333
Chin	663	619	287	218	90	87	183	67	967	787	1,000	381
Kachin	218	249	1,039	968	280	190	43	29	1,153	950	686	686
Karen	54	39	50	29	42	45	62	19	718	586	1,057	315
Shan	137	120	159	141	308	303	88	74	895	903	1,006	863
Talaing	47	21	48	21	45	24	42	11	453	447	549	265
Taungthu	35	133	27	91	52	142	36	11	3,812	3,320	2,708	303
Wa-Palaung	106	129	196	234	184	209	27	28	1,240	1,212	1,153	1,050
C. P. AND BERAR.												
Ahir	17	9	46	33	147	261	47	43	508	729	1,791	908
Baniya (*Hindu*)	25	6	69	41	192	205	35	5	235	553	992	125
Baniya (*Jain*)	40	12	77	52	295	296	52	6	286	630	942	111
Barai	34	34	77	64	161	216	141	34	1,000	826	1,333	238
Brahman	43	14	55	39	199	244	26	13	291	618	1,076	452
Chadar	21	14	72	42	315	508	14	14	667	600	1,636	1,000
Chamar	10	11	39	23	234	370	61	28	1,111	607	1,641	478
Dhimar	18	8	74	67	169	259	49	25	462	913	1,555	522
Dhobi	11	5	63	39	143	242	90	46	444	647	1,759	534
Gond	16	10	51	38	138	240	42	27	687	778	1,822	676
Kachhi	17	13	63	39	247	354	23	19	800	605	1,409	786
Kalar	28	11	78	63	168	232	52	36	407	827	1,420	720
Kori	54	10	59	52	216	354	5	16	182	833	1,545	3,000
Kunbi	19	11	59	36	199	228	80	25	569	701	1,129	305
Kurmi	20	7	81	43	234	367	81	41	367	541	1,593	521
Lodhi	19	11	64	41	188	279	29	12	586	650	1,502	422
Lohar	20	10	70	65	157	209	52	38	500	922	1,322	723
Mali	16	12	55	33	189	230	95	42	717	614	1,228	447
Maratha	32	15	34	49	220	233	56	23	467	1,438	1,068	423
Mehra	18	11	43	37	158	215	56	29	619	883	1,393	529
Nai	40	13	86	51	286	368	67	35	333	594	1,207	520
Rajput	22	8	67	41	159	195	41	17	360	604	1,197	402
Sunar	38	14	86	54	215	194	34	17	375	618	890	500
Teli	17	14	59	45	192	297	107	63	824	793	1,603	606
MADRAS.												
Brahman (Tamil)	40	15	78	66	90	102	63	22	385	850	1,154	347
Brahman (Telugu)	49	14	103	74	68	63	28	11	295	726	936	406
Brahman (Malayalam)	209	79	47	79	199	159	33	11	318	1,400	667	250
Cheruman	12	9	44	46	220	190	103	55	857	1,148	951	584
Chetti	23	16	44	49	54	39	33	8	718	1,173	742	250
Idaiyan	41	21	158	114	126	128	106	34	520	751	1,062	330
Kamma	17	11	83	60	64	53	21	6	612	720	824	265
Kammalan	21	13	88	59	84	70	42	13	662	696	862	309
Kamsala	28	17	82	70	78	56	44	30	610	866	728	692
Kapu	16	12	71	53	52	53	31	12	765	758	1,022	389
Komati	37	14	92	53	104	68	52	16	380	574	646	310
Kuruba	18	13	53	62	77	70	12	7	714	1,111	859	571
Madiga	20	21	89	77	86	85	60	23	1,038	861	974	376
Mala	17	23	77	62	66	59	76	21	1,346	819	907	278
Musalman	43	26	82	57	86	73	57	13	621	719	870	231
Nayar	38	28	79	66	135	153	54	23	787	910	1,220	454
Pallan	15	17	77	70	92	103	61	17	1,262	991	1,215	299
Paraiyan	14	14	80	63	80	79	77	24	1,024	827	1,031	327
Tiyan	34	27	66	49	101	101	52	20	815	757	1,025	402
Vellala	17	11	90	68	69	74	50	15	676	775	1,120	320
N.-W. F. PROVINCE.												
Arora	98	32	129	115	187	160	5	3	270	735	704	500
Awan	61	26	191	69	164	162	15	10	363	305	833	522
Brahman	76	19	115	19	229	168	13	..	167	111	500	..
Jolaha	70	23	165	63	170	138	25	6	286	333	706	200
Pathan	51	22	98	53	168	107	14	6	377	478	560	375
Sonar	119	21	99	171	219	128	..	..	167	1,600	545	..

SUBSIDIARY TABLE III—*contd.*

Number afflicted per 100,000 persons of certain castes and number of females afflicted per 1,000 males—*contd.*

Caste.	Number afflicted per 100,000.								Number of females afflicted per 1,000 males.			
	Insane.		Deaf-mutes.		Blind.		Lepers.					
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-mutes.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11	12	13
PUNJAB.												
Ahir	11	4	55	29	222	319	11	..	308	422	1,140	..
Arain	30	21	77	60	194	217	7	4	581	633	902	410
Arora	47	26	73	46	257	253	3	2	465	538	845	455
Awan	37	21	131	98	238	175	7	6	488	657	643	750
Biloch	45	31	95	63	253	312	5	2	585	555	1,033	429
Brahman	29	12	100	72	262	278	28	11	327	585	858	325
Chamar	19	15	107	90	296	390	13	5	664	711	1,107	346
Chuhra	18	13	41	24	406	464	4	1	564	476	926	227
Dhobi	34	17	168	108	327	331	4	3	414	542	852	667
Fakir	27	35	85	69	521	334	21	7	909	571	451	229
Ghirath	27	12	335	255	97	104	104	32	417	707	1,000	283
Gujar	14	8	75	51	177	157	12	4	468	547	710	268
Indian Christian	24	25	36	16	165	175	46	55	818	364	853	952
Jat	24	18	66	46	237	241	7	4	567	528	780	421
Jhinwar	23	25	81	60	258	317	16	4	911	596	998	188
Julaha	32	27	126	92	272	265	11	6	716	608	818	432
Kanet	21	16	197	167	143	172	151	75	721	804	1,142	473
Khatri	41	19	61	56	228	202	8	3	371	745	719	250
Kumhar	23	20	121	80	297	306	11	7	739	555	861	563
Lohar	24	16	125	105	254	224	25	15	571	705	738	500
Machhi	35	20	85	76	244	336	10	4	463	752	1,145	333
Mirasi	35	24	147	89	419	366	27	12	581	522	753	394
Mochi	35	27	114	67	283	284	7	4	630	492	838	438
Nai	28	21	101	63	302	324	10	3	611	513	884	250
Pathan	41	15	65	50	198	225	10	7	275	578	860	529
Rajput	28	21	100	73	226	207	22	8	614	594	751	289
Rawat	35	15	162	103	231	103	12	15	333	500	350	1,000
Saiyid	31	17	105	75	233	306	11	3	488	626	1,146	286
Sheikh	42	30	91	63	228	255	10	5	582	556	904	368
Tarkhan	23	15	90	70	268	260	16	5	518	632	789	268
Teli	22	26	94	67	253	265	8	3	972	592	861	308
UNITED PROVINCES.												
Ahir	18	10	72	48	214	259	50	12	499	613	1,103	210
Baniya	34	16	77	49	219	189	33	6	414	554	753	157
Barhai	18	10	64	38	242	219	46	6	458	524	791	121
Bhangi	19	14	65	46	280	279	26	5	658	641	904	196
Brahman	29	12	79	44	203	185	47	10	372	503	820	196
Chamar	17	9	50	36	208	238	43	12	529	692	1,334	272
Dhobi	9	8	56	43	207	263	55	11	829	711	1,191	184
Dhuniya	14	10	58	35	160	191	33	8	667	587	1,151	203
Dom	20	16	240	192	233	198	189	87	743	751	796	434
Fakir	19	12	85	42	240	227	55	8	577	443	834	136
Gadariya	16	12	39	34	217	269	37	5	707	798	1,122	124
Jat	13	5	42	31	196	207	16	3	304	559	807	132
Julaha	23	10	83	56	222	245	40	7	453	638	1,048	162
Kachhi	17	11	45	30	223	308	45	10	603	594	1,210	189
Kahar	24	13	72	45	232	307	52	11	504	573	1,235	193
Kayastha	49	16	76	28	220	157	37	3	283	330	636	73
Kisan	14	6	47	29	245	245	42	4	370	522	853	87
Kori	27	16	72	46	303	394	59	14	559	613	1,239	225
Kumhar	20	12	68	41	197	206	47	9	572	572	982	180
Kurmi	21	11	56	37	222	253	60	10	534	624	1,051	157
Lodha	16	10	55	37	209	263	33	5	641	559	1,125	140
Lohar	18	8	67	42	213	198	41	5	400	573	846	119
Mali	22	17	108	73	328	370	50	18	595	598	1,003	306
Murao	26	15	62	45	230	366	53	7	511	716	1,429	121
Nai	21	12	49	45	278	293	49	9	525	833	970	164
Pasi	16	12	49	44	206	274	62	14	704	848	1,267	211
Pathan	23	18	64	46	200	196	40	6	621	654	904	128
Rajput	25	9	82	55	175	154	66	20	310	580	762	258
Sheikh	49	26	112	88	314	343	47	7	476	707	976	128
BARODA STATE.												
Bhil	46	36	35	24	311	548	69	83	750	667	1,704	1,167
Brahman (Audich)	43	41	24	10	172	152	14	..	889	4,000	853	..
Dhed	26	18	24	6	156	345	59	20	692	250	2,152	333
Dubla	282	677	1,184	246	3,213	7,138	2,142	1,354	2,200	190	2,035	579
Koli	13	9	25	14	97	190	6	3	640	490	1,782	500
Kunbi	26	10	13	10	117	189	11	4	352	667	1,443	292
CENTRAL INDIA AGENCY.												
Agarwal	7	3	43	72	148	134	11	2	500	1,833	1,000	333
Bhil	80	49	263	239	394	593	358	157	545	806	1,333	388
Bhilala	67	40	147	178	385	327	190	52	636	1,292	905	290
Brahman	18	5	42	22	127	121	13	10	275	516	948	757
Chamar	5	6	21	15	115	141	17	8	1,130	692	1,193	500
Gond (*Hindu*)	7	5	22	12	98	104	7	..	800	588	1,200	..
Gujar	7	4	20	21	118	131	12	5	429	810	840	308
Maheshri	10	..	30	9	160	79	..	..	..	333	563	..
Pathan	20	9	24	23	136	105	16	3	400	833	680	167
Rajput	12	7	29	10	93	112	18	9	500	283	988	412
Sheikh	37	17	51	37	178	182	22	10	429	667	948	412

SUBSIDIARY TABLE III—*concld.*

Number afflicted per 100,000 persons of certain castes and number of females afflicted per 1,000 males—*concld.*

Caste.	Number afflicted per 100,000.								Number of females afflicted per 1,000 males.			
	Insane.		Deaf-mutes.		Blind.		Lepers.					
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-mutes.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11	12	13
COCHIN STATE.												
Iluvan	23	26	41	34	134	108	79	21	931	857	826	272
Indian Christian	32	35	49	32	122	96	77	18	1,081	632	775	222
Jonakan	19	44	57	52	133	75	69	24	2,200	867	543	333
Kammalan	29	57	47	57	123	97	64	46	2,000	1,250	810	727
Nayar	36	27	22	30	191	232	54	27	810	1,462	1,295	531
Pulayan	8	5	14	29	85	96	99	53	667	2,200	1,200	571
HYDERABAD STATE.												
Brahman	50	17	37	35	152	123	26	11	328	918	778	422
Dhangar	9	7	22	19	128	132	31	9	783	818	1,026	303
Golla	26	21	43	29	145	160	32	14	758	647	1,079	427
Kapu	37	24	41	33	116	91	32	11	621	766	755	324
Komati	57	25	67	48	264	202	70	19	415	675	734	263
Lingayat	15	9	33	26	83	78	20	8	586	782	912	372
Madiga and Mang	23	19	36	27	109	106	57	23	787	735	951	396
Mahar and Mala	17	17	27	28	121	126	55	18	1,032	994	1,023	321
Mutrasi	30	19	42	38	104	134	75	20	585	842	1,252	250
Pathan	34	16	22	20	74	84	22	8	417	813	1,019	313
Sale	22	21	40	27	103	87	44	13	897	652	807	293
Sheikh	34	14	37	22	94	86	36	12	406	590	887	333
Telaga	23	26	53	31	130	127	49	25	1,074	561	953	491
KASHMIR STATE.												
Balti	59	35	414	471	470	1,156	32	25	458	893	1,927	615
Brahman	51	35	88	60	162	123	42	15	561	557	621	291
Dom	30	24	165	129	180	170	139	161	750	727	875	108
Gujar	27	19	42	34	82	88	77	22	571	628	847	227
Kashmiri Musalman	65	39	127	99	173	161	56	32	567	748	887	542
Megh	28	25	82	142	204	231	110	47	818	1,594	1,038	395
Mughal	25	14	50	59	114	59	32	23	429	929	406	556
Rajput	28	30	108	65	142	152	93	18	917	511	909	165
Saiyid	112	28	82	79	162	153	52	25	222	848	831	429
Sheikh	66	41	120	130	166	137	49	34	474	826	652	536
Sudhan	28	21	53	35	78	66	206	68	750	667	864	310
Thakkar	51	22	125	98	212	144	117	54	393	721	621	422
MYSORE STATE.												
Banajiga	27	21	91	76	100	106	30	12	778	820	1,045	400
Beda	29	24	83	68	111	96	24	12	800	805	848	485
Brahman	48	25	111	76	126	107	13	10	511	670	851	769
Golla	23	24	85	57	112	98	22	11	1,000	646	849	471
Holeya	16	13	83	66	76	89	25	8	776	779	1,140	321
Kuruba	14	13	85	66	126	103	14	7	964	778	816	500
Lingayat	26	17	88	75	115	119	15	9	649	851	1,031	607
Madiga	21	20	88	75	91	79	28	12	909	859	845	432
Panchala	24	14	123	88	103	96	14	3	563	679	882	222
Vadda	25	23	107	87	80	67	14	3	889	782	810	200
Vakkaliga	22	19	89	74	116	98	15	8	844	836	841	495
Sheikh	57	33	63	34	64	49	22	4	538	500	712	150
RAJPUTANA AGENCY.												
Bhangi	2	12	39	39	307	293	..	2	5,000	941	903	..
Bhil	11	4	28	17	56	80	12	2	346	569	1,375	143
Brahman	25	13	45	22	266	355	10	2	471	469	1,255	213
Chamar	12	7	29	16	161	245	7	4	578	532	1,440	500
Gujar	10	9	25	19	121	172	4	2	741	657	1,195	417
Jat	10	7	31	19	135	206	9	4	569	529	1,301	370
Koli	11	12	26	24	189	322	6	..	1,000	857	1,614	..
Kumhar	14	5	48	28	152	263	9	7	364	553	1,624	667
Mahajan	47	12	60	33	369	364	14	1	259	552	990	80
Mali	13	10	29	24	130	202	9	4	727	780	1,434	375
Meo or Mewati	8	9	30	19	167	338	5	4	1,000	577	1,815	750
Mina	12	5	28	14	108	125	6	2	361	434	1,022	235
Nai	27	8	50	27	265	363	13	4	261	500	1,253	273
Pathan	35	14	38	16	174	205	5	4	350	364	1,040	667
Rajput	17	6	35	18	162	186	13	3	292	403	904	167
Sheikh	35	26	51	25	187	205	4	1	647	429	967	250
TRAVANCORE STATE.												
Indian Christian	26	24	33	24	43	22	54	17	891	675	485	300
Ishavan	19	20	31	22	28	30	44	12	1,077	714	1,092	286
Kuravan	3	3	20	13	33	35	46	41	1,000	667	1,100	928
Nayar	22	11	34	25	52	30	57	12	516	750	584	208
Pulayan	6	14	24	22	49	46	52	35	2,000	909	913	653
Shanan	26	21	46	25	46	37	37	5	773	513	769	129

SUBSIDIARY TABLE IV.

Number afflicted per 100,000 persons of each age-period and number of females afflicted per 1,000 males.

Age-Period.	Number afflicted per 100,000.								Number of females afflicted per 1,000 males.			
	Insane.		Deaf-mutes.		Blind.		Lepers.		Insane.	Deaf-mutes.	Blind.	Lepers.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.				
1	2	3	4	5	6	7	8	9	10	11	12	13
All Ages	**31**	**20**	**74**	**53**	**138**	**145**	**51**	**18**	**621**	**677**	**1,000**	**347**
0— 5	2	2	23	17	33	23	1	1	841	790	713	767
5—10	12	8	78	55	56	38	3	2	645	672	646	738
10—15	22	18	97	77	71	53	9	8	653	644	613	676
15—20	34	25	107	78	88	66	23	14	679	681	695	570
20—25	42	24	103	65	101	71	36	17	608	678	756	493
25—30	44	22	87	56	99	81	50	19	495	629	789	370
30—35	49	27	79	54	115	112	72	26	531	665	940	350
35—40	49	29	68	50	121	132	98	32	502	629	928	282
40—45	47	32	68	51	169	191	124	37	644	718	1,071	284
45—50	47	34	60	47	195	235	140	44	617	661	1,019	265
50—55	40	32	57	44	292	351	139	45	786	750	1,175	315
55—60	42	37	57	45	345	430	141	50	771	699	1,102	317
60 and over	36	29	61	45	806	940	121	39	871	808	1,274	352

NOTE.—In this table those infirms whose age was not specified have been left out of account.

CHAPTER XI.

Caste, Tribe and Race.

Introductory remarks.

466. The first question that arises is what is meant by a caste; what are the social groups whose numerical strength is shown in Table XIII? The segmentation of Hindu society is much more complicated than appears at first sight, and it has taken place in more directions than one. The difficulty of dealing with it on a statistical basis is accentuated by the somewhat vague ideas of the subject on the part of the people themselves and their indifference to social distinctions with which they are not directly concerned. The Bengali is content to designate all persons belonging to Rajputana trading castes as Mārwāri, regardless of the fact that this term, even when correctly used, merely connotes nativity, and that the people of Rajputana, like those of Bengal, are sub-divided into many different castes. To the peasant every money-lender is a Baniya, every artisan a Mistri or (in Madras) a Pānchāla. In the eyes of the average Hindu, Kol is a sufficient designation for the various aboriginal tribes of Chota Nagpur. In Assam Nagā is the generic name given by the plains people to a miscellany of hill tribes who have little or nothing in common. Consequently when a man is asked the name of his caste his first impulse is to give the answer which experience tells him will satisfy the ordinary questioner. When one goes further and makes it clear that enquiry is being made as to his social group, and not the country in which he was born or the occupation which he follows, he is still in some doubt as to the information which is required of him, whether it is his general social status, or his caste properly so-called, or the group to which intermarriage is restricted, or his family group or gotra. Apart from general terms indicating occupation or locality, such as Baniya or Mārwāri, there are thus amongst Hindus, four different kinds of social distinctions, *viz.*—

(*i*) The four classes (*varna*) mentioned in the Shāstras, *viz.*, Brāhman, Kshatriya, Vāisya and Sudra, with a fifth division for the large and miscellaneous group of untouchables (asprishya Sudra). This is an elaboration of the still earlier division into Ārya, noble or twice-born, and Anārya or Sudra.

(*ii*) The modern castes (*jāti*), or social groups bearing a common name and having a common traditional occupation.

(*iii*) The sub-castes, or endogamous groups into which each main caste is usually divided.

(*iv*) The minor sub-divisions, or exogamous groups (*gotra, got, kul, illam, phaid*, etc.), within each sub-caste, composed of persons reputed to be descended from a common ancestor and between whom marriage is prohibited.

Relation of classes to castes.

467. The theory of the Hindu Law books is that all the existing castes are descended from the four classes by an elaborate series of crosses, first between the members of different classes, and then between the descendants of these initial unions. This theory influenced the earlier European writers on the subject, who, without fully endorsing the manner in which they are said to have arisen, looked on the existing castes as descended from the four classes by a gradual process of fission. They accepted the view that the classes had gradually developed into castes. It has, however, been shown by Senart and others that the division into castes has no direct relation with the division into classes. The castes came into existence independently, without any regard to the classes. The individual castes no doubt claimed to belong to one or other of the classes, but this they still do. The social precedence of a caste depends on the class to which it belongs; and at every census numerous castes come forward claiming to be ranked in one or other of the four main classes. Such claims are not meant in any way to disturb or alter the existing restrictions as to marriage, commensality, etc., by

which the communities concerned are fenced in, but merely to raise their status in the hierarchy of caste.

The spirit of exclusiveness which holds the different communities aloof from each other centres in the caste. Castes in the same class feel no special affinity for each other, except in very special circumstances, *e.g.*, amongst the ex-convicts at Port Blair, where the number of persons of each caste is so small that it is impossible for them to confine their social relations and matrimonial arrangements within the customary limits. They are thus driven to enlarge them; and so they extend the *jus connubii* to the whole class. This, however, is probably only a temporary expedient. The children of these mixed marriages take the caste of the father; and as soon as the number of members of a given community is sufficiently large, it will probably close its ranks to further admissions from outside.

Social distinctions based on the fourfold division of Manu are said to be observed also by the Indian Christians in Mangalore, and to a less extent in Goa. There is no bar on inter-dining or on taking girls in marriage, but no one will give his daughter in marriage to a man of a lower class than his own.

468. Class and caste stand to each other in the relation, not of parent to child, but of family to species. The general classification is by classes, the detailed one by castes. The former represents the external, the latter the internal, view of the social organization. The actual caste to which he belongs is a matter of the greatest importance to the individual, but it is of comparatively small interest to the general public. To the Brāhman, for instance, it is immaterial whether a man is a Teli, a Kahār or a Nāi; the important question for him is whether water can be taken from him or not, whether his touch does or does not cause pollution. In the one case he is a clean, and in the other an unclean, Sudra. The division of the Āryas into three classes, while all the non-Āryas except the untouchables are lumped together in one, is explained by the fact that the classification was made by members of the former community and that differences amongst themselves naturally loomed more largely in their eyes than those amongst the Anāryas.

The division into classes is a broad grouping of the population as a whole, corresponding to our own upper, middle and lower classes and to numerous similar divisions elsewhere, such as that of the Hovas of Madagascar into nobles, freemen and slaves. We probably owe it to the writers of the ancient law books, who made it the basis of discrimination for the purpose of the civil and criminal law. They may possibly have borrowed it from Persia, where also the population was formerly divided into four classes—priests, warriors, cultivators and artisans. But although in Manu the primary distinction is by classes, more than fifty castes are named. It is true that the latter are said to be derived from the former, but they are always carefully distinguished. It is probable that when the above work was compiled, though the number of castes was smaller, the general state of affairs was not so very different from that which still exists. Hiuen Tsiang who visited India early in the seventh century found both classes and castes in existence. In the four classes "purity or impurity of caste assigns to every one his place."* The two forms of cleavage still exist side by side. Every clean caste claims to belong to one or other of the four classes. As an illustration of the fact that these class distinctions are still recognized it may be noted that a Brāhman, when acknowledging a salutation (*pranām*) from persons of other classes, says to the Kshatriya *jaiya ho* (may victory attend you), to the Vaisya *kalyān ho* (may prosperity attend you), and to the Sudra *jiyo* (may you live long).

Definition of caste.

469. The second kind of social division, that of castes properly so-called, is not easy to define. The system has grown up gradually and without any set design or purpose. The spirit of exclusiveness which underlies it is universal, but it has manifested itself in different ways in different places and amongst different communities. The character and scope of the restrictions which have arisen from it are not everywhere the same. There is scarcely any general statement on the subject which is universally true, but generally speaking, it may be said that the most prominent characteristics of a caste are endogamy and commensality. No member of a caste may intermarry, or eat, or even share a

* Beal's *Siyuki* I, 82.

hukkā with persons of other castes.* The right of intermarriage, however, seldom extends to a whole caste; it is usually confined to smaller groups, or sub-castes. As regards eating and smoking the practice varies. Sometimes all the members of a caste will eat and smoke together. Sometimes they will do so only with members of their own, or possibly other specified sub-castes, and sometimes again they will do so only with members of their own family. These tests by themselves will not suffice to enable us to decide what constitutes a caste. We must go further and endeavour to see what the various endogamous groups have in common which leads to their being classed together as members of the same caste. The most obvious links are the possession of the same designation and traditional occupation. But here we are faced with the difficulty that the designation is usually that of an occupation; and although occupations are often hereditary, they are not always so. Some functional terms are the names of social groups which have been welded together into castes, but others indicate function only and connote no social agglomeration. Some terms again are used sometimes in the one sense and sometimes in the other. The Jews of Kolaba monopolize the local oil industry to such an extent that they are generally known as Telis, but no one would dream of affiliating them to the ordinary Teli caste. Still, the mere fact of being known by the same name constitutes a sort of bond, which, in the absence of any marked difference of status, social practices and the like, gradually strengthens as time goes on; and there is often some difficulty in deciding whether the persons known by a given term form a "caste" or not. If, in addition to the common designation and traditional occupation, they have other common ties, such as the same reputed origin, the same tutelary deity, the same social status and ceremonial observances, the same family priests, etc., they will regard themselves, and be regarded by others, as forming a "caste." A caste may, therefore, be defined as an endogamous group or collection of such groups bearing a common name and having the same traditional occupation, who are so linked together by these and other ties, such as the tradition of a common origin and the possession of the same tutelary deity, and the same social status, ceremonial observances and family priests, that they regard themselves, and are regarded by others, as forming a single homogeneous community.

470. It will be seen that the decision as to what does, and what does not, constitute a caste is largely a matter of degree. In practice cases will arise where it is difficult to come to a decision. The word Brāhman is a case in point. There are numerous communities claiming this designation who not only do not intermarry, but are widely separated from each other in respect of race, status and social customs. But they all have the same traditional occupation and the same reputed origin; and there can be no doubt that both in their own eyes and in those of the public these links constitute a bond which, when a broad view is taken, overshadows the secondary distinctions that actually exist. For this reason Brāhman has been taken for census purposes as the designation of a caste. In Madras Udaiyān is the common designation of three groups, Malaimān, Nattamān and Sudarmān. These have often been treated as separate castes but Thurston holds that they are merely sub-castes of Udaiyān. Though they do not intermarry they eat together and recognize the bond of common descent.

There are many groups in the process of detaching themselves from, or joining themselves to, a given caste, in respect of which it is difficult to say whether they should be regarded as a sub-caste or as a separate caste. In some parts such a group may be looked on as a sub-caste, while elsewhere it is treated as an independent caste, or even as a sub-caste of some other caste. In Bengal Dhimar is regarded as a sub-caste of Kahār, but elsewhere it is held to be a distinct caste. The difficulty is heightened by the looseness of the popular ideas on the subject and the general indifference of the Hindu public to social distinctions that do not directly concern themselves to which reference has already been made. Thus, there are in certain Bengal districts a number of persons descended from coolies imported by indigo planters, from Chota Nagpur who are commonly dubbed Bunās and were returned accordingly at the census of 1891. In 1901, enquiries showed that they belonged to a number of different castes and tribes, and that amongst themselves they maintained their old social distinctions intact. With a little care in

* The restriction on commensality is not always enforced in the case of children. In Bengal young children of high caste Hindus may eat with children of any clean caste, and among the Maithil Brāhmans of Tirhut a boy on the eve of the *upanayan* ceremony takes rice cooked by servants of the Dhānuk or Kahār caste.

training the enumerators it was found possible to get them returned under their proper caste designations. The term Baniya again is a purely functional designation applicable to a number of castes of diverse origin, customs and social status, including not only Agarwāls, Oswāls, Maheśris, etc., who admittedly rank as Vaisyas, but also Subarnabaniks, Telis, Shāhās and others who rank, some of them as Sudras and some even lower. Here also, only care was needed to get the proper caste recorded in the schedules. Sometimes, however, depressed communities have been so long and so persistently classed together under a common designation, and their own nomenclature and mutual relations are so uncertain and confused, that it is impossible to separate them; and in their case it has to be confessed that the names under which they have been tabulated refer to genera rather than to species, to groups of castes of similar status and occupation, rather than to castes in the proper sense of the term. To this category belong the Bhangis and Mehtars, the sweeper castes of the United Provinces and Bengal, the Kolis of Bombay and the Parāiyans, Holeyas and Vellālas of Southern India.

471. It must also be remembered that although communities in different parts of India may have the same name and traditional occupation, and are therefore grouped together in the caste table for the whole of India, it does not necessarily follow that they belong to the same caste. According to Risley* the Kāyasthas of Bihar pique themselves on being wholly distinct from those of Bengal proper; both are writer castes and occupy about the same social status, but they have different customs and different traditions of origin. The Banjāras or Labhānas of the Central Provinces are a recognized Hindu caste, but those of Mysore are a tribe which is only now emerging from Animism; they have nothing in common beyond the fact that both communities are carriers and drivers of pack bullocks. When there is a slight difference in the name (*e.g.*, Vaidu and Vaidya, or Nāyar and Nāik) the communities have been tabulated separately, even though the occupation is the same.

Caste and sub-caste.

472. It has sometimes been said that what is commonly known as the sub-caste, or smallest endogamous group, ought really to be regarded as the caste, and that the caste, as defined above, is merely a general term including a number of true castes following the same profession. The word "Baniya" has been given as a case in point. So far as that particular term is concerned—and there are others of the same kind, such as Vellāla, the general appellation of a number of communities which have little or no connection with each other beyond the fact that they are all cultivators; Vakkal, the common designation of all cultivating castes in Canara; Sāmantan, the collective name of a group of castes forming the aristocracy of Malabar, and Ambalavāsi, that of fifteen castes of temple servants in the same tract of country—it has already been stated that it is simply a functional designation. It includes all kinds of trading communities, many of which not only have no connection with one another, but are often of very different social status. The case is otherwise when we come to terms like Barhi, Chamār, Dhobi, Kamār, Khatri, Sonār and the like. Each of these groups is split up into a number of smaller ones, or sub-castes, but it would be contrary to all hitherto-accepted ideas on the subject to treat the latter as separate castes. In spite of the restrictions on marriage, all minor sub-divisions of the above and similar main groups regard themselves as forming a single community, bound together by their possession of the same traditional occupation as well as, in many cases, their belief in a common origin. They also have other ties of the kind already referred to; and they often combine to take joint action where their common interests are affected. The restrictions on marriage between members of different sub-castes in the same locality are often comparatively lax; and while in some places marriage between two such groups is forbidden, in other places, not far distant, it may be allowed. Even where it is forbidden, the penalty for a breach of the rule is far less severe than it is in the case of marriage beyond the limits of the major group or main caste; the irregularity is often condoned on payment of a small fine. Sometimes, in the case of sub-castes, the restriction on marriage applies only to the giving, and not to the taking, of wives; and it often happens, in places where the number of members of a particular sub-caste is small, that they amalgamate with some other section of the same main caste. There is far less rigidity about a sub-caste than there is about a caste.

* More recently the tendency is for all Kāyasthas to acknowledge a common origin.

In the Bengal Report for 1901* I gave numerous instances showing how in that Province the barriers dividing sub-castes are much weaker than those which separate castes. The same is the case everywhere. In Madras it is said that amongst the Nāyars the prejudice against the intermarriage of persons belonging to different sub-castes is dying out. When the Bhonsla family were rulers of Nagpur, there were seven leading Marāthā clans who did not intermarry with the rest, *i.e.*, they formed an endogamous sub-caste, but this restriction has now been relaxed. In the United Provinces, Mr. Blunt says that even Brāhmans sometimes marry outside their sub-caste. "Sārasvat occasionally marries Gaur, for instance; Sanadh and Jujhotia are both said to give their girls to Kanaujia, and the former also to Gaur." Similarly with the Dhānuks:—"Taking a single sub-caste, the Laungbarsa, we find that within the boundaries of a single district it is (1) exogamous as regards one sub-caste but endogamous as regards all others, (2) strictly endogamous and (3) strictly exogamous." The Rājputs of Garhwal were formerly divided into three sub-castes, high, middle and low class, or Khasia; but these distinctions are breaking down and the poorer members of the highest group have taken to intermarrying with the other two groups. Mr. Blunt goes on to show how the restrictions in respect of sub-castes vary from time to time and quotes as a concrete instance the case of the Lucknow Khatiks which he examines in some detail.

The Smarta Brāhmans of Madras are divided into eight sub-classes which, again, are further sub-divided. All these divisions were formerly endogamous, but at the present day intermarriage between the sub-divisions of the same sub-class sometimes occur. The Pālshikar Brāhmans of Bombay city intermarry with the Deshasth Brāhmans of the Central Provinces, but they have not yet been able to do so with the members of this sub-caste in the Deccan. In the Punjab the Superintendent notices a general tendency towards the amalgamation of sub-castes, the number of which has largely decreased since 1891. It may be added that it is often very difficult for a superior sub-caste to protect itself from the ingress of inferior ones. In Orissa, low class Pānde Brāhmans can get themselves recognized as Samantas. Hindu social reformers, all over the country, are urging people to break down the minor endogamous restrictions and to allow marriage freely within the limits of the main caste.

In the United Provinces, amongst the trading castes there is a movement in favour of making the connubial limit as wide as the commensal. The success hitherto attained has not been very great, but some of the minor restrictions based on locality have already been swept away.†

There is perhaps no part of India where the Brāhmans are subdivided into so many endogamous groups as in Bombay. In that Presidency they belong mainly to four principal groups each of which is further subdivided, the number of such subdivisions in one case being very nearly a hundred. Yet theoretically these major and minor subdivisions are of no importance; marriages can take place between any Brāhmans who follow the same Veda and belong to the same *shākhā* and different *gotras*. At any given moment the theoretical unity seems to count for very little in view of the practical diversity, but its influence nevertheless is constantly making itself felt. Changes in the sub-castes are constantly going on; and while new groups are being formed, old ones are being absorbed. Education, it is said, is now becoming an important factor, and there are signs that the desire for literate brides may lead to the gradual disregard of sub-caste distinctions. Mr. Mead points out that the re-amalgamation of sub-castes which have a common origin, is exemplified in the attempt of the Gaud Sārasvat Brāhmans to coalesce:—"About 400 years ago, tradition relates, the Sārasvats broke away from the parent stock. The latter itself is divided into several local groups. They have also divided on sectarian lines into Vaishnavas and Smārtas. Between these groups intermarriage was practically unknown. About three years ago some of the more progressive leaders of the Sārasvat community broke adrift from the spiritual control of their Swāmi, and have attempted to reunite the scattered fragments into one compact Gaud Sārasvat caste. Several conferences have been held, but the vital test of permanence, intermarriage, has not yet taken place. It may come, but it is equally likely that the ultimate result will be the formation of double the number of sub-castes, each caste splitting into two, according as its constituents favour or disfavour the amalgamation. Two factions in the Sārasvat groups have already appeared—the "Londonvālās" and "non-Londonvālās"—the former being those who have been excommunicated by the Swāmi for dining with Europe-returned and excommunicated members. The further developments of this group of sub-castes, who have been collectively classified as Gaud Sārasvats at this census, will be interesting."

Definition of tribe.

473. A tribe in its original form is distinguished from a caste by the fact that its basis is political rather than economic or social. The members believe that they all have a common origin, but what holds them together is community of interest and the need of mutual defence; and aliens who are willing to throw in their lot with the tribe are usually freely admitted. Especially is this the case with women obtained by purchase or capture. The tribe is not associated with any specific occupation, and there are no functional restrictions. It is also not necessarily endogamous, though in practice it is largely so, owing to its

* Page 356. † Baijnath, *Hinduism*, Meerut 1905, page 69.

own and its neighbours' unwillingness to give girls to outsiders. Its members usually speak the same language, which is often peculiar to the tribe. Tribes that have long been in contact with Hinduism have modified their original type, and have come to conform more or less closely to the pattern of an ordinary caste, and to adopt the restrictions associated with the caste system. Sometimes this process has proceeded so far that the tribe has been transformed into a caste. Among the Animistic tribes of Chota Nagpur, though there is no common traditional occupation, the restrictions on marriage and social intercourse are almost as rigid as in the case of castes. It is only on the confines of the Empire —on the North-West Frontier and in Assam and Burma—that the tribes are still free from these trammels.

The restrictions amongst certain aboriginal tribes are so great as to suggest that they always existed and have not been borrowed from the Hindus. There is a proverb, *Jata Kharia tata Haria*, which means that no Kharia will eat food cooked by anyone except himself. When a Munda returns home after a long absence he may not enter his house until his wife comes out and bathes his feet in token of her belief that he has done nothing during his absence to make him impure.

It is sometimes thought that the constitution of a tribe is more homogeneous than that of a caste, but this is not necessarily the case. A tribe, like a caste, is often formed from many different sources. The late Sir Alfred Lyall has shown (*Asiatic Studies* I, Vol. VI, pages 180-182) that the Mina, Meo, Mer and Grassia tribes of Rajputana are formed of accretions from various sources, and his remarks on the subject are so apposite that they are well worth quoting :—

"Let any cause drive together a number of stray families, the law of attraction collects them into a tribe, while the law of exogamy immediately begins to work each family into an inner circle of prohibited degrees, and strings together all these circles upon the tribal bond of union like rings upon a curtain rod."

Mr. Bray's account of the expansion of the Brāhūīs may also be quoted in this connection :—

"According to my vague view, the Brāhūī nucleus in the early days was a fairly compact body in which the Mīrwārī, an offshoot from the Kambrārī, gradually took the lead. Issuing successfully under Mīrwārī leadership from the conflicts with the aborigines (whoever they may have been) and the Balōch and the Jatt and any others that stood in their way, they must have found little difficulty in attracting recruits from all quarters, even from the ranks of their late enemies. Not the least striking proof of the fullness of their success is the very large Pathān element among them ; for Pathāns are ever chary of sinking their own race except to join a vigorous and rising power. Once settled in Kalāt and the neighbourhood, the Brāhūīs seem to have spread themselves over the country, and in consequence to have undergone a certain amount of disintegration, the Brāhūī nucleus drifting apart into their clans, and their new-found allies into communities of their own. And from these clans and communities were in course of time developed what we now call tribes. Though it is improbable enough that the tribes at their birth were either as numerous or as heterogeneous as the tribes of to-day, it is hardly likely that they were truly homogeneous even then ; in any case the original tribal stock must soon have become crossed by malcontents from other tribes and by fugitives or adventurous spirits from outside. But coincident with this partial disintegration there was a gradual organization of the several tribes into a Confederacy under the leadership of the Ahmadzai, who, though apparently a junior branch of the Mīrwārī, soon forced their way to the front."

At the present day the tribal system in Burma is rapidly breaking down. Most of the tribes of the Burmese group are being absorbed by the Burmese, those of the Lolo group by the Chinese, and the northern tribes by the Kachins. Mr. Webb shows clearly how unstable is the tribal unit in many parts of Burma :—"There is no insuperable boundary between the members of separate races, and still less between the members of separate tribes. These are changed and transformed, separated and amalgamated, and the members transfer themselves from one to another with the greatest facility. In the past the subjugation of one community by another has generally been followed by a fusion of the two, or by the absorption of the conquered by the conquerors. Although the possibility of racial transformation by this means has now been greatly curtailed, it has been in active operation up till comparatively recent times. After the evacuation of Pegu by the British in 1826, the Talaing language was rigorously suppressed, its teaching in the Buddhist monasteries was forbidden, and the absorption of the Talaings by the Burmans rendered inevitable. More recent instances of this process can be studied in the Chin Hills, where, until administrative control was established quite recently, tribal fusion as a result of conquest was in constant operation. Even at the present time the existence of unadministered territory within the limits of the province permits the possibility of racial transformation by the means of force. But aggression is by no means the only method possible. Intermarriage affords innumerable opportunities for effecting a transfer from one race to another and produces a vague border land of hybrid tribes and individuals in which no clear determinate line of demarcation between separate communities exists. Religion, with its corollary of education, is another potent factor in the diffusion of

the superior languages resulting in the ultimate assimilation of the members of less advanced tribes. The monastery schools of the province can claim an equal share with its travelling dramatic companies in producing the remarkable uniformity of the Burmese language throughout its limits, and a superior share in extending the language to the neighbouring tribes and races. The use of a fresh language is generally followed by the assumption of the dress, customs and race of the people by whom the extending language is spoken. Migration, by bringing primitive tribes into a new environment, and into contact with civilized races, operates to produce both racial fissure, and racial amalgamation. It may result in the multiplication of tribes asserting a separate tribal existence, or it may result in the extinction of smaller tribes by absorption with their more powerful neighbours. Race in Burma is not a fixed definite phenomenon capable of presentation in a set of tabular statements. It is vague and indeterminate, and in a stage of constant fluctuation. Its method of record is liable to vary from district to district, and sometimes from enumerator to enumerator. The census figures are but a presentation of a momentary phase of racial distribution. They do not necessarily represent a distribution of the population into separate and mutually exclusive racial groups. While the main racial divisions are based on distinct and separate migrations into the province, centuries of contact with one another have resulted in numerous actions and reactions of widely diverse character. The superior races, instead of using their superiority to maintain a state of exclusiveness, have utilised it to absorb and include all outside elements. The figures for the larger racial groups therefore represent the present resultant of a series of amalgamations extending through many centuries of time. The smaller groups consist of tribes which, owing to various causes, have escaped the assimilative activities of their more powerful neighbours. Wherever the surface of the country has been somewhat uniform, in the plains and the broader valleys, the tendency towards amalgamation has operated strongly. But wherever the surface of the country has been highly diversified, rendering communication difficult and central control impossible, the tendency towards amalgamation has operated slightly, and in many instances the contrary process of dispersion has been at work. At present improved communications and control are assisting the forces making for amalgamation, and opposing those making for dispersion. But whichever tendency may be in operation the facility of transition from race to race and from tribe to tribe remains as a permanent source of racial instability."

The permanence of caste.

474. Viewed at any given moment caste appears fixed and immutable, but this is by no means the case. The process of change is slow and imperceptible, like the movement of the hour hand of a watch, but it is nevertheless always going on. From the dynamical point of view the most important features of the caste system are the opposing forces of repulsion and attraction. When one section of a caste develops peculiarities of any kind—a different occupation, habitat or social practice, or more rarely, a different religious cult—the tendency is for it to regard itself and to be regarded by the rest of the caste, as something different. This feeling grows stronger with time, until at last it, or the main body of the caste, withdraws from the marriage league. The result is a new sub-caste, and often, in the end, a new caste. On the other hand, when a section of one caste adopts the occupation characteristic of another, the tendency is for it to become absorbed in the latter. To begin with, it will still be known by its original name, with the addition of its new functional designation. Outsiders will soon look on it as a section of the caste which commonly follows the occupation in question. In course of time it will itself come to take the same view. It will begin to adopt the same ceremonial observances, to be served by the same family priests, and to worship the same tutelary deity. Later on, the fact that it has all these things in common with the caste in question will create the belief that it sprang from the same source, and it will end by being regarded as a genuine sub-caste.

These changes have always been in progress. New castes have come into existence to meet new needs and old ones have been dissolved when the necessity for them no longer existed. The Baidya or physician caste of the United Provinces has disappeared because its function was usurped by the Hakim or Muhammadan doctor. The sub-caste, or endogamous group, is even more unstable. It has been aptly compared to a circle whose centre can change its point and whose radius may at any time be lengthened or contracted. The way in which these changes take place will be more clearly understood if we consider briefly the different types of caste and sub-caste.

Types of caste.

475. Although all castes are hemmed in by similar restrictions against intermarriage and commensality with persons belonging to other communities, it does not follow that they were all shaped in the same mould. As a matter of fact, this is very far from being the case. The spirit of exclusiveness is everywhere the same, but the communities which we call castes have been welded

together in different ways. All that is needed to form a caste is some mutual attraction or bond of union. Usually this is a common occupation; persons belonging to the same pursuit find it necessary to combine in the furtherance of their common interests and the regulation of their business affairs. This constant intercourse with each other draws them closer and closer together. At the same time the various groups thus brought into contact with each other gradually lose touch with the communities to which they previously belonged, until the process of severance is completed by the discontinuance of marriage relations. After that they form a genuine sub-caste of the new group.

A typical instance of the formation of a caste on these lines is afforded by the Banjāras, or carriers on pack bullocks. In the days when India was overrun by the contending armies of the Moghals and Marāthās, the supply of provisions for the troops on both sides became a matter of paramount importance. Persons of various castes took to the new occupation. For the purpose of mutual defence it was necessary for them to travel together in large parties. The Brāhmans, Rājputs, Chārans and others who engaged in this pursuit gradually became separated from their original social groups and fell under the influence of the law of attraction which binds together persons who live and work in close association; and although in some cases their former origin can still be traced, they are all alike regarded by themselves and by everyone else as members of the Banjāra caste. They worship the same tutelary deity Banjāri Devi, as well as an old free-booter named Mithu Bhukia. It may be added that in Berar a section of this caste has settled down to regular cultivation and become somewhat prosperous. It has on this account severed its connection with the Banjāras and taken to calling itself Wanjāri. It is now practically a distinct caste.

The Darzi caste of the Central Provinces is another functional group of this type. It has a Bāman sub-caste, evidently of Brāhmanical origin, a Raj (Rājput), a Kāithia (Kāyastha), and a Chamārna (Chamār), as well as others of a territorial character.

476. But although function has been the most potent influence in the formation of the existing castes, it has not been by any means the only one. Risley has distinguished seven types of caste, *viz.*:—

(*i*) *tribal castes*, where a whole tribe like the Bhumij of Chota Nagpur, the Koch of North Bengal, the Jat of the Punjab and the Koli of Bombay has insensibly been transformed into a caste by the gradual acceptance of Hinduism and the social ordinances which are connected with it.

(*ii*) *functional castes* composed of persons following the same occupation. Usually, as in the case of Barhi, Dhobi and Nāi, these castes are an aggregation of fragments of various tribes or pre-existing castes who have been drawn together by the attraction of a common occupation. Many military castes have been formed in this way. The Nāyars of Malabar were a military body holding lands and serving as a militia and were composed of different elements. So also were the Khandāits of Orissa. Ruling families of many different stocks have obtained recognition as Rājputs.

(*iii*) *sectarian castes* comprising persons, like the Jāti Baishnab of Bengal, the Lingāyat of Bombay, and the Sarāk of Orissa, who were at first merely the adherents of a sect, but in time came to recognize the bond thus created between them as stronger than any other, and so formed a new marriage union. In southern India most of the converts to Jainism have forgotten their old social divisions and now intermarry only amongst themselves, so that what was once a religion has now become a caste. In Assam at the present time the Mataks, or followers of the Moāmaria Gosāin who belong to various castes, are beginning to intermarry amongst themselves instead of with persons of their original caste belonging to other sects. This type also includes castes, such as the Gharbāri Atith of Bihar, the Rāvalia of Baroda and the Gosāin of the United Provinces, formed of the descendants of members of religious orders, originally celibate, by their wives or concubines.

The Khalsa is an instance of a new sectarian caste. Pandit Hari Kishan Kaul writes :—

"Khalsa is an old term, which denotes the true followers of Guru Gobind Singh, but in the past, it has been used merely to signify the persuasion of the members of various castes who belong to the orthodox Sikh religion. It has been returned for the first time as a caste, *i.e.*, as the name of a social group. The advocates of the Khalsa or Tat Khalsa movement dis-

regard the restrictions of caste and inter-dining and aim at establishing an universal brotherhood amongst the Sikhs. They have preferred to call themselves by the common title Khalsa, instead of stating the caste to which they belonged. The result is that in discarding their old caste, they have adopted a new one much in the same way as several other castes, which were formed similarly in the old days, owing to the adoption of a set of doctrines."

(*iv*) *castes formed by crossing* like the Shāgirdpeshā of Orissa, the Sudra of East Bengal, the Bidur of the Central Provinces, the Chakkiyar of Malabar, the Bhilāla of Bombay, the Gola of Baroda and the Boria of Assam.

Even outside the caste system we find various communities of mixed races. The Anglo-Indians are a case in point. So also are the Zerbadis, or offspring of Muhammadan men by women of the country, in Burma, whose number is now nearly 60,000 or about three times what it was at the previous census.

It should be noted, however, that half-breeds do not always form a special class. When a Chinaman marries a Burmese woman his sons call themselves Chinese, because that is regarded as the superior race, while his daughters claim to be Burmese, because the Burmese woman enjoys a better status and more independence than a Chinawoman.

(*v*) *castes of the national type* like the Marāthā and the Newār.

(*vi*) *castes formed by migration* like the Ladrani of Bombay, and the Siyālgir of Midnapore. There are comparatively few castes of this type. Migration usually produces a new sub-caste rather than a new caste.

(*vii*) *castes formed by change of custom or occupation* like the Bābhan of the United Provinces and Bihar, the Wanjāri of Berar, the Valluvan and Jātāpu of Madras, the Chitāri of the Central Provinces, the Nādor of the Bombay Presidency and the Sadgop and Chāsādhobā of Bengal. The Tapodhans of Baroda are said to have been originally Audich Brāhmans who were outcasted, because they practised widow marriage and served as priests in the temples of Siva.

Extent to which existing Castes are of functional origin.

477. Starting with the proposition that caste originated in community of function, Nesfield has given an interesting analysis of the way in which, in his opinion, castes have been formed in the United Provinces, and has endeavoured to show how the same tribe has supplied fragments to many different castes.* The Gaurs were once a widely dominant tribe who have given their name, not only to many villages in Northern India, but also to the large district of Gonda. There are sub-castes called Gaur of many castes, including not only fishing and other humble castes, such as Barhi, Halwāi and Darzi, but also high castes, such as Kāyastha, Tāga, Rājput and even Brāhman; and this, he concludes, proves that these castes have all received accretions from the Gaur tribe.

Numerous similar instances are to be found in all parts of the country. The tribe which gave its name to Gujarat is no longer found there, but there are Gujar sub-castes of Vāni, Sutār, Lohār, Kunbi, Kumbhār and Salāt. The argument, however, may easily be pushed too far. Nesfield himself admits that part of the Gaur sub-caste of Brāhmans may be descended from Brāhmans who had no blood relationship with the Gaurs, but who were so called because they were domiciled in the country ruled by the Gaur kings and under their protection. It will be seen further on that there are numerous sub-castes named after past political divisions, and it would be very unsafe in such cases to assume without any other evidence that the name of the sub-caste connotes any blood connection with the dominant tribe. But of the general conclusion that tribes have been absorbed in castes, there can be no doubt whatever. The process is still going on before our eyes. In Khandesh numerous castes, such as Darzi, Shimpi, Sonār and Sutār have what is called an Ahir sub-caste. These, however, are only sub-castes in the making; for though they do not intermarry with the functional group to which they are commonly supposed to belong, they sometimes do so with the corresponding division of some other functional group. Thus the Ahir Sutārs still intermarry with the Ahir Shimpis and Lohārs. It is also obvious that where a once numerous tribe has disappeared, this must be due, not to its having died out, but to its having been absorbed in other communities. The descendants of the Gaurs must still exist under other names; and it is almost certain that they are to be found in part in some of the sub-castes which are named after them, but it would be extremely unsafe to assert that such sub-castes are invariably, or solely, composed of the descendants of the Gaur tribe.

Nesfield says that, of a hundred castes in the United Provinces, the names of seventy-seven are based on function and those of only seventeen on tribe, while three are named after locality, two are sectarian and one is of unknown etymology. Of the tribal names again, practically all belong to hunting, fishing and labouring castes, whose functions have not yet become specialized. In making a classification of this kind, however, it has to be remembered that the mere fact that the name of a group is functional does not necessarily imply that it is an aggregation of heterogeneous elements drawn together by the attraction of a common

* *Brief View of the Caste System of the North-Western Provinces and Oudh*, Allahabad, 1885.

occupation. It frequently happens that a tribe on becoming Hinduized assumes a new name, which often has a functional connotation, in order to conceal the origin of the group and to improve its social status. The cultivating section of the Kaibarttas have recently taken to describing themselves as Mahishya, the designation of an extinct agricultural caste; but it would obviously be wrong to class them on the ground of their new designation as a caste owing their origin to function. The Koch of North Bengal have changed their name to Rājbansi and claim Kshatriya affinities. But here again there has been no real change in the social grouping, or in the restrictions connected with it, and they are as much a race caste as they were when they were known as Koch. Frequently again a community is given a new name from outside. This happens even with casteless tribes, such as the Horo of Chota Nagpur who are now commonly called Mundās, though amongst themselves the previous designation is still in vogue. In such cases the new name is given, sometimes with reference to some peculiarity of the tribe, as with Musahar, rat-eater, and sometimes with reference to its characteristic occupation, such as Dhānuk, archer. There is no more reason in such cases for assuming that the functional designation connotes a new grouping than there is for assuming that the Musahars are a heterogeneous group who came together because of a common fondness for the flesh of rodents. The identification of a caste name with function may sometimes be due to faulty etymology. The derivation of Pāsi from *pās*, a snare is, at least, doubtful; nor is it at all certain that the original meaning of Kewat, which in Bengal has been Sanskritized as Kaibartta, was "one engaged on water," or that Gujar is a variant of *gochar*, cattle grazier.* Lastly, a tribe has sometimes concentrated its energies on a single occupation to such an extent that its name has come to be used as a synonym for that occupation. In Sind, Kori and weaver are synonymous terms, but the trade is called after the tribe, not the tribe after the trade. Sweepers in the Punjab are known as Chuhrā and in the United Provinces as Bhangi. Although a plausible Sanskrit derivation can be found for both of these words, it seems more probable that the occupation was named after the tribe which chiefly followed it, than that it was the name of an occupation which drew together people from various different groups.

It is clear that it is impossible, on the uncertain basis of caste nomenclature, to say which castes are functional and which are tribal in their origin; it is necessary to go further and examine each caste in detail, with special reference to its internal structure and the practices and character of the different endogamous groups. It would be impossible to undertake so tedious a task in a census report. It may be mentioned, however, before leaving the subject, that the relative strength of the different types of caste varies greatly in different parts. Nesfield was no doubt correct in holding that the functional type of caste predominates in the United Provinces. But, as a general rule, it would seem that elsewhere the tribal type still includes a large proportion of the population. In old Bengal, we find amongst the castes which can still be identified as of this type, three with an aggregate strength of about six millions, and seven more with four millions. In Assam two-thirds of the Hindus of the Brahmaputra valley belong to castes of the tribal type. In Bombay three such castes contain more than one-third of the local Hindus; while in the Punjab one alone (Jat) contributes a fifth of the total population.

Types of sub-caste. Sub-castes of fusion.

478. Just as there are different types of caste, so also there are different types of sub-caste. These may be divided primarily into two main classes; sub-castes of fusion, and sub-castes of fission. The former head includes groups drawn together from divers sources. In former days, when India was split up into a number of separate States, each State developed its own caste system independently. There was no necessary racial connection between the people who took to a particular occupation and formed a caste named after it in one tract and those pursuing the same occupation elsewhere. Take, for example, the Dhobi caste. The persons whose business it is to wash clothes would be known as Dhobis all over Northern India, but this would not imply any social relations, or other affinity except that of a common occupation, between the Dhobis of different States. Amongst themselves they would emphasize the difference between one such group and another by prefixing to their common functional designation the name of the territorial unit to which they belonged, or the language which they speak. Thus we find Kanaujia Dhobis, or Dhobis of Kanauj; Magahiya Dhobis, or Dhobis of Magadha; Tirhutia Dhobis, or Dhobis of Tirhut; Awadhiya Dhobis, or Dhobis of Oudh. In the Central Provinces and Berar, in the tract where Oriya and Chhattisgarhi Hindi, otherwise known as Laria, meet, there are numerous castes, such as Sonār, Sundi, Koshta, Kewat, Tānti, etc., with Oriya and Laria sub-castes. Even the Brāhmans are not free from these territorial distinctions. All the Brāhmans of India are divided into two main groups according to locality—the Pancha Gaura, and the Pancha Drāvira. In each province again, there are further territorial sub-divisions. In Bombay we have Gujarāti Brāhmans, Konkānasth Brāhmans, Deccani

* Many instances could be quoted where a word has been given a Sanskritized form on the basis of its supposed derivation. The Kosi river in Bengal is so called from *Khussi*, the Newār word for river; but it is known in Paurānik literature as Kausiki, on the assumption that it is named after the daughter of Kusik, Raja of Gādhi.

Brāhmans, Deshasth Brāhmans, etc.; and in Madras, Telugu Brāhmans, Tamil Brāhmans, Canarese Brāhmans and so on. In a sense these various groups, which have nothing necessarily in common and are often found speaking a different language, should be regarded as separate castes. The reason for not treating them as such has already been explained in paragraph 472.

479. In places where the demand for a particular service is greater than the members of the caste ordinarily associated with it are able to meet, or the profits are unusually high, it often happens that persons belonging to some other community adopt the occupation. At first the regular members of the caste refuse to have anything to do with them, but in time their attitude undergoes a change. Community of occupation involves community of interest. The new-comers lose touch with their former associates and withdraw, or are ejected, from their old marriage union; and they gradually come to be regarded by the general public as a section of the caste whose occupation they have appropriated and to be called by the same name. Later on the members of that caste come to look on them as belonging to their community, though of a separate sub-caste, and they themselves take the same view. They tend more and more to model their social and religious observances on those of the caste to which they now consider themselves to belong. The differences which originally existed are obliterated, and the reason for their differentiation from the main body of the caste is lost sight of. They have now become an undoubted sub-caste of the new caste, and may at any time in suitable conditions be amalgamated with some other sub-caste. Accretions of this kind generally occur for functional reasons, but they sometimes also take place when a group which has risen in the world detaches itself from its original caste, pretends to belong to a higher one and calls itself by the same name. Sometimes also a group of immigrants takes the name of a local caste, and is eventually recognized as belonging to it.

It may be interesting to mention a few typical instances of accretions to caste. They may be classified, as a rule, under three heads—functional, parvenu, foreign. The following are functional accretions:—

The Tānti caste has in the Purnea district of Bihar and Orissa a sub-caste, known as Jogi, consisting of persons formerly lime-burners who now earn their living by weaving. In the United Provinces the Mochi caste has a 'Kāyastha' sub-caste consisting of persons of that caste who now earn their living by making saddlery. In the Punjab and Bombay many Sunārs are shown by the designation of their sub-caste names to have come from a large number of different castes including, Agarwāl, Ahir, Brāhman, Jat, Rājput, Khatri, Gujar, Kori, Māli, etc. The case of the Banjāras is very similar. In the Punjab members of various castes (including Choprā, Arora, Arain, Bhat, etc.) who take to cultivation get recognized as Jats, though they often retain, as a sub-caste, the designation of their original caste.

Parvenu accretions to castes are numerous, but it is not always easy to trace them, as the new-comers sedulously conceal their real origin. In the Tamil country there are many groups, calling themselves Vēllāla, who in their origin have no connection with that caste. Nominally, they cannot intermarry with genuine Vēllālas, but the caste is so widely diffused that its members cannot protect themselves from these invasions. The Kapewar caste of Telingana has been invaded by various low castes; thus about 4,000 persons in the Bastar State who were classified as Balijas at the last census have now been returned under this head. In West Bengal and Chota Nagpur, various aboriginal groups of iron workers have gained recognition as members of the Lohār caste. The priests of aboriginal tribes have often succeeded, on their conversion to Hinduism, in gaining recognition as Brāhmans. There are many persons in various parts of India claiming to be Brāhmans who historically have no right to the title.*

The Brāhman caste also contains various sub-castes of foreign origin, such as the Chitpāvan Brāhmans with their characteristic grey eyes who are believed to have come across the sea, the Sakadvipi Brāhmans who have been identified with the priesthood of the early Persian invaders of India, and the Namputiri Brāhmans of the Malabar Coast who appear to be allied to the Todās and formerly followed the rule of female descent. The Dhōbas of Chittagong have a sub-caste called Rām which is believed to be descended from Hindustani washermen who went to the district with British troops. The Dogra Awāns are clearly an accretion to the Awāns from the ranks of the Dogras. The Kātkaris of Thana and Kolaba have a Sidhi sub-caste consisting, it is believed, of immigrants from Africa. Another instance of foreign accretion to a caste is furnished by the Tarakan Nāyars, originally Sudras from Coimbatore, who settled in Malabar as traders and eventually came to be regarded as Nāyars.

* See, for instance, Central Provinces Report for 1901, page 176 f.

It is often difficult to say whether a particular group is in process of fusion or fission. In the popular view it is generally the latter, but this is by no means always the case. For instance there are numerous groups, now regarded as Brāhmans, who are supposed to have been degraded because of certain impure practices or forms of worship, but in reality are the promoted descendants of aboriginal priests, sorcerers and soothsayers.

Sub-castes of fission.

480. The limits of a sub-caste are susceptible of contraction as well as of expansion. Here again considerations of locality play an important part. Where the consequences of an unsuitable marriage are serious, as they are in most Hindu social groups, parents are very chary about giving their daughters in marriage to any one with whose antecedents they are imperfectly acquainted. Persons who emigrate to a distance from their original home, if they do not often return thither, lose touch with their social group and are thus deprived of the *jus connubii*. In former times the same result often ensued from a reshuffling of political boundaries.

But migration is not the only cause which may cause a discontinuance of marriage relations. Not only are parents loath to give their daughters to those with whom they are insufficiently acquainted, but they are also unwilling to give them to persons whom they regard as in any way inferior to themselves. Consequently, when one section of a caste abandons an occupation which is regarded as degrading, or purges itself of some heterodox social practice, such as the remarriage of widows, or when it becomes wealthier and more prosperous, it objects to contract matrimonial alliances with those members of the caste who have failed to advance along the same lines. Sometimes again, a section of a caste may have fallen in public estimation owing to some real or imagined pollution, and may on that account have been ejected from the marriage union. Occasionally, a quarrel between the members of a caste, or between their landlords, is sufficient to cause them to cease from intermarrying. As a rule, the Hindus are very tolerant in the matter of religion, and so long as their caste fellows conform to the prescribed social observances, they do not concern themselves with their religious beliefs. Though there are a few exceptions, sectarian differences seldom affect the marriage relations. There are various trading castes in Rajputana, some of whose members are Hindus and others Jains, but they freely intermarry. In the Punjab, again, the distinction between a Sikh and a Hindu is a purely religious one and has little or no effect on the social relations of a caste.

I have already pointed out in the last paragraph that it is often hard to say whether a given sub-caste is one of fusion or of fission. The following, however, are instances of sub-castes which are believed to be disruptive:—

(1) *Residence in a different locality.*—The members of Bihar castes long resident in Bengal can no longer intermarry with their caste fellows in Bihar, nor can the Baidyas east of the old course of the Brahmaputra intermarry with those living west of that river. In Madras the Koirapara and Kodayar rivers also operate as a matrimonial line of cleavage. Sub-castes based on locality are extremely common in Gujarat, especially amongst the Brāhmans and Vānis.

(2) *Change in social practices.*—The sections of the Kurmi, Kalwār, Teli, Konga Vellāla, Lewa Kunbi, Ambalakāran and various other castes who have given up widow marriage will not intermarry with those sections who still allow it. A similar restriction is observed by the Dosādhs who refrain from eating fowls against those who still eat them, by the Dhānuks who will not eat the leavings of other castes against those who do so, and by the Tāntis of Midnapore against a sub-caste who bury their dead. Various castes, such as the Nayinda of Mysore, have vegetarian or teetotal sub-castes. In Madras the members of the Krishnavakkakar caste who trace descent through the male are cutting themselves off from those who follow the older system of tracing it through the female. The Bānsphor Doms of Bengal who will not touch dead bodies have, on that account, split off from the main body of their caste; and the Ekādasi Jugis who mourn for eleven days will not intermarry with those who mourn for thirty days.

An instance of what seems to be a very trivial cause of scission is afforded by the Bāruis of Bengal. There are two groups who will not intermarry because the women of one group wear nose rings and those of the other do not.

(3) *Change in occupation.*—The Panikkans of Madras who have taken to weaving will not intermarry with those who serve as barbers to the Shānāns. The Bestas of Mysore who live by agriculture, fishing and palanquin-bearing, respectively, form separate endogamous groups. In Bombay the Chandlāgar, Chitārā and Rasania sub-castes of Mochi, who have given up leather work and taken to making spangles, painting and electro-plating, are treated as reputable artisans and do not touch their brother Mochis. The Sukli Tānti of Bengal has become a separate endogamous group, because it only sells cloth and does not weave it. The Paridhas of the Orissa States are Chāsās who were outcasted for working as syces. The Dhokra sub-caste of Kamār in Bankura has separated from the Lohāria sub-caste, because it now works in brass and not iron. The Brittiyāl Baniyas of the Brahmaputra valley are Hāris who have taken

to trade. Certain Shrimāli Vānis in Baroda have lost the *jus connubii* with the main body of the caste by becoming sweetmeat makers.

(4) *Pollution.*—In Backergunge many castes have sub-castes with whom the main body will not associate because the Maghs in the course of their raids, which were so frequent before the establishment of the *Pax Britannica,* are said to have entered their ancestors' houses. In various parts of the country there are sub-castes that are held to be degraded because, as with the Pirālis, their ancestors were compelled by the Muhammadans to smell roast beef, or, as in the case of the Chelikuria Namputiris, were circumcised and made to eat beef.

(5) *Sectarian differences.*—As already stated, differences of religious belief or practice do not often affect the question of marriage. There are, however, a few exceptions. In Madras the Brāhmans of the Saiva and Vaishnava sects do not intermarry. In the South of Bombay the Vaishnavs are considered stricter Brāhmans and are hypergamous to the Smārtas. The Gāndas of Orissa do not intermarry with their Kabria sub-caste because the latter belong to the Kabirpanthi sect. In the United Provinces the Telis and Halwāis have sectarian sub-castes, known as Mahābiria and Panchpiriya, and the Barhais and Bhangis have a Nānakshāhi sub-caste. The Devangas of Bombay have a sub-caste consisting of persons reconverted from Muhammadanism, who are known as Santa salis because they keep up the practice of circumcision.

(6) *A Quarrel.*—Owing to some dispute the Vishā Lād Vānis of Dabhoi are prohibited by their leaders from intermarrying with those of Baroda. A split in the governing body has caused a similar rupture between two factions of Dhobis in the Hooghly district of Bengal. The Chief of a Native State in Bihar and Orissa has prohibited his people from intermarrying with their caste fellows residing in the estates of certain tenure holders.

Admission of individuals to other castes.

481. The changes referred to above, by which whole groups are affected, though the most important, are not by any means the only ones that take place. The spirit of exclusiveness which forbids the admission of outsiders is a thing of gradual growth, and has not always developed on the same lines or to the same extent; nor has it always been equally efficacious in preventing an admixture of foreign elements. This spirit is strongest amongst the functional castes, but it is precisely these castes that are most liable to be affected by the intrusion of alien groups following the same occupation. Such changes are comparatively rare amongst the castes that are not based primarily on community of occupation. Non-functional castes, however, owing to their less strongly developed spirit of exclusiveness, are less strict in their rules against the admission of outsiders. The dividing line between Jats and Rājputs in the Punjab is a very uncertain one. There are many groups who in some districts are classed as Jats and in others as Rājputs; and a well-to-do Jat seldom finds much difficulty in forming matrimonial alliances with Rājput families and getting himself recognized as a member of that community. In Orissa we find the great mass of the population divided off into three castes, Chāsā, Khandāit and Karan—cultivators, soldiers and writers. A well-to-do Chāsā family can still, with patience and perseverance, gain recognition, first as Khandāit and afterwards as Karan. In East Bengal a Sudra in similar circumstances can become a Kāyastha, and in Bombay a wealthy Marāthā Kunbi a Kshatriya; it was only at his installation that Shivaji was recognized by the Brāhmans as a full-blooded Rājput. In Assam a Kachāri on conversion to Hinduism becomes in turn a Madāhi, a low class, and finally a high class, Koch. In Madras there is a Tamil proverb that a Kallān may come to be a Maravan, and if prosperous may develop into a Agamudaiyan and then by slow degrees, become a Vellāla. The Nāyars still assimilate outsiders, such as Chettis and Gollas. Such changes were even more frequent in ancient times. In the *Mahābhārata* it is said that the Vāhikas of the Punjab had no fixity of caste. A man might become first a Brāhman, then a Kshatriya, then a Vaisya, then a Sudra and then a barber; after that he might again become in turn a Brāhman and a slave; one person in a family became a Brāhman, and the others what they liked.* Even now somewhat similar changes still occur in the Himalayan border land between Tibet and India proper.

482. Under Hindu rulers persons were sometimes promoted by the Raja from one caste to another. This power was exercised by the Rajas of Cochin, who often raised men of lower caste to the rank of Nāyar. A former Raja of Talcher in Orissa compelled his Chāsā subjects to admit certain Goālās to their community. In the Punjab Sir James Lyall heard old men quote instances within their memory in which a Raja promoted a Ghirath to be a Rāthi and a Thakur to be a Rājput.

* *Karna Parva,* XLIV, XLV.

The changes are not always in an upward direction. Ibbetson says that in the Punjab the process of degradation from Rājput to lower rank is too common to require proof of its existence.

It is not uncommon to find low castes admitting to their community persons of higher castes who have been excommunicated. Namputiri Brāhman women who have been outcasted for adultery are admitted to the Tiyan caste. The Muchi, Bāgdi, Dhobi and other low castes of Bengal, the Vaddar of Bombay and the Ahir, Arora, Awān, etc., of the Punjab have been known to take in persons of higher castes; and there are instances of persons of the barber, weaving and fishing castes being admitted by the Yānādis of Madras. Members of any Hindu caste except the Dom, Dhobi and Chamār may gain admission into the Dosadh community by giving a feast to the heads of the caste and eating pork and drinking liquor in token of their adoption of Dosādh usage. In the Central Provinces many of the lower castes will admit men of other castes of a similar social standing who wish to marry a girl of their community. Mr. Marten says that the same practice was formerly common even in the higher castes, and that the alien origin of a family can often be detected by its gotra name.

Exceptions to rule of endogamy.

483. Although endogamy has been mentioned as the most striking characteristic of caste, there are some local exceptions to the rule prohibiting intermarriage with other communities. In the Punjab hills the Kanet and Khas castes intermarry, and in Assam and parts of East Bengal the Baidya and Kāyastha. In the north of India castes of the tribal type are comparatively indifferent regarding the origin of their women; and if a man marries a wife of an alien group, he can often get her admitted to his caste without much ado. Even where the woman herself is not formally admitted to the caste, or is merely a concubine, the children are often permitted to take their father's rank. In the Kangra hills the son of a Brāhman father and Rājput mother is reckoned a Brāhman. In the south of India, the communities tracing descent through the female allow a woman to form a *sambandham* union with a man of another caste, provided that it is not lower than the one to which she herself belongs, and the children born to her are usually held to belong to her caste. The children of Nāyar and Ambalavāsi women by Brāhmans and other men of higher caste rank as Nāyars, and those of Kudan women by Pulaya men as Kudans.

Throughout the Punjab the Jats and Gujars and certain classes of Rājputs who have not enough women of their own, sometimes buy as wives Chamār and other low caste women, accepting without enquiry the allegation that they belong to their own caste. So long as they themselves are satisfied no one else seems to mind. This state of things is very different from that existing, say in Bengal, where a man's caste fellows take a lively interest in his selection of a wife and would promptly turn him out of caste if he married a woman whom he could not prove to be of the proper class. Practices similar to those in the Punjab described above are common also in the west of the United Provinces and in Sind. The Banjāras admit on marriage women of all but the lowest castes. In the Punjab hills the Sonārs and Nāis marry Kanet women. The Sālais of Assam marry girls of the Kewat caste. In Cawnpore a Kanaujia Bharbhunja who follows the trade of a Halwāi may marry a girl of that caste.

Though they are more rare, cases sometimes occur of men procuring as their wives women of a higher caste with a view to raising their own status. In Kumaon a Dom may, for a sufficient consideration, obtain as wife the daughter of a Rājput Khasiya. In Bombay a Kunbi who has got on in the world may by sufficient payment marry into Marāthā families. Similarly in Assam, a Hālwa Dās may get a Kāyastha or a Baidya bride.

Discontinuous changes.

484. We have hitherto been considering those gradual changes which take place unperceived even by the persons most concerned, or which result from local exceptions to the ordinary caste ordinances. It remains to consider changes made of set purpose. In the days of Hindu rule the Rajas, under the advice of their Brāhmans, considered it their first duty to uphold the *dharma*, which in their view included the social order. As a general rule, no caste

changes of any kind were wittingly allowed, nor was any community permitted to prefer claims to a higher status than that already assigned to it. An exception occurred when a man of low caste obtained political power. The Brāhmans of his kingdom would then discover that his community was originally of the Kshatriya class, and would invoke some legend to explain how it had lost its status. The legend most frequently quoted was that relating to the extirpation of the Kshatriyas by Parasurām. It would be alleged that, in order to escape his vengeance, the ancestors of the community in question concealed their true designation and assumed that by which it was subsequently known. A purification ceremony would then be performed, after which the community would be admitted to Kshatriya rank. It would retain this rank so long as it continued to be dominant; but when it lost its political power, it would again sink to something near its original status. There are many tribes, such as the Pod, Koch and Bhar, whose claim to be entered as Bhanga Kshatriya in the census schedules is a reminiscence of the time when they held sway in the country. Sometimes, but more rarely, the status of a caste other than that of the Raja himself was altered by a royal edict. Several changes of this kind are attributed to Ballāl Sen, who is said to have degraded the Subarnabanik and raised the Kaibartta to the status of a clean caste, but it must be remembered that he ruled in a part of the country where at the time the caste system had not fully developed. A similar change has recently been made in Nepal, where the Maharaja has declared the Telis to be a clean caste.

485. There is no official control of the caste system in British India, and communities desirous of improving their social status are no longer prevented from endeavouring to do so. When a low caste grows more prosperous and abandons the degrading occupation which formerly characterized it, its members naturally become dissatisfied with the position hitherto accorded to them, and endeavour to acquire a better status. The first, half unconscious, step to which they are urged by the degraded Brāhmans who now minister to them, is to give up their impure or heterodox practices and to model their conduct of life on that of the higher castes. They frequently assume the sacred thread and change their period of mourning to that observed by some higher caste. Their efforts towards social aggrandizement are greatly facilitated, if they can succeed in sloughing off their old caste designation; and a long step is made in this direction, if they can induce Government to recognize them by a new name. For this there is no better opportunity than that afforded by the census, when a record is made of the caste of each individual. At each succeeding census the Provincial Superintendents are overwhelmed with petitions from various upstart communities praying to be entered in the schedules under some new name, which is usually designed to connote a higher status.

The practice in dealing with such applications has not always been uniform, but as a general rule, it may be said that the new name is recognized if its adoption causes no risk of confusion, *i.e.*, if it is not already in use as the designation of some other body, and is not a mere class name such as Kshatriya or Vaisya. Thus the community formerly known as Chandāl has been allowed to change its name to Namasudra, the Chāsi Kaibartta to Mahishya, and the Hāri of Assam to Brittiyāl Baniya. On the other hand, the Pods and Rājbansis of Bengal were not allowed to be entered as Brātya Kshatriyas, nor the Bhuinhārs, the Ganaks of Assam and the Pānchālas of Madras as Brāhmans, nor the Sudras of East Bengal as Kāyasthas, because these changes would have obliterated distinctions which actually exist.

The claim to a new name and status is almost invariably accompanied by copious quotations from the Shāstras and by commentaries full of fanciful statements and false analogies, backed up by vicious syllogisms, such as:—

The Vaisyas are traders; we are traders; therefore we are Vaisyas.

For the desired deduction the major premise should be "all traders are Vaisyas," but this of course is not the case. There are many trading castes that are admittedly not of Vaisya rank.

These claims to higher status are generally bolstered up by a *vyavasthā*, declaration, or obtained from certain pandits whose good offices have been secured, in some such terms as the following:—"The ..... have the same social observances as the Vaisyas, their occupation is that of the Vaisyas; they say their real name is .....; which is mentioned by Manu as a Vaisya caste. Therefore they may be regarded as Vaisyas." No attempt is made to investigate the actual facts, or the past history and associations of the community.

An interesting light is thrown on the manner in which these *vyavasthās* are sometimes obtained by a letter which I received from a society recently formed at Benares with the

declared object of preventing the existing social organization from being subverted. In this letter it was stated that the society, after hearing the representations of a certain community which had preferred claims to higher rank, decided that its claims were unfounded, whereupon five of the six pandits who had previously given a *vyavasthā* in support of the claimants recanted and *refunded the heavy fees* which they had received from them. The one remaining pandit who refused to withdraw his support, or part with his fee, was punished by being deprived of the services of his family priest. It is not, of course, implied that in all cases the Brāhmans who support such claims do so from sordid motives. They judge of a caste by its existing social and religious customs, and take it for granted that the customs in question have been observed from the beginning. The possibility of a change having been made does not appear to occur to them.

The record of these attempts to gain a higher status does not extend over a long enough period for it to be possible to say yet with what degree of success they are ultimately attended. The community formerly known as Chandāl was permitted as far back as 1891 to call itself Namasudra; and its members have generally succeeded in getting themselves described by their new name, not only in official documents, but also by the general public. Their old name is now used only as a term of opprobrium. Their status has thus already been improved to some extent. They are now engineering a further change, and claim to be called Namasudra Brāhman. Being all of the Kāsyapa gotra, they allege that they are descended from the Vedic Rishi of that name, and that the term Namasudra which they were so keen to claim a few years back is "merely a current denotation." The Chāsi Kaibarttas, who were entered as Mahishya for the first time in 1901, have already obtained general recognition for their new name, but their upward movement is somewhat retarded by the fact that the Jāliya Kaibarttas, from whom they wish to sever themselves, are also beginning to claim the same designation; unless they can keep themselves distinct, the advantages that will accrue from the change of name are not likely to be very great.

The degree of success, it would seem, depends a great deal, not only on the influence which the community is able to exert, and on the sacrifices which it is willing to make, but also on the methods adopted. In some cases a claim may be persisted in for generations without any success. The Kammālans or Pānchālas of Southern India, were already claiming to be descended from the divine architect Viswakarma, and consequently, to rank as Brāhmans, when Abbé Dubois wrote his book on Indian castes a hundred years ago, but so small has been the result, that in 1901, the Cochin Census Superintendent mentioned their claim as a new one only recently put forward. The want of success in this particular case may be ascribed to two causes. The community in question are not particularly prosperous and have failed to adopt the social observances of the priestly caste; while by claiming an equality with the Brāhmans, they have aroused the hostility of the people who have most influence in regulating these questions of social status and precedence. Various other groups of artisans also claim to be Brāhmans, including the Vishvakarma Lohārs and Dhiman Barhais of the United Provinces, and the Jangiras of the Punjab. So also do the Suraj Dhuj Kāyasthas and Bhargavas of Rajputana.

Caste and race.

486. The relation of caste to race has often been discussed, and various divergent theories have been enunciated. At one extreme is that of Nesfield,* who assumes the essential unity of the Indian race, denies any general difference of blood between Aryan and aboriginal, and holds that caste is merely a question of occupation. According to him, by the time the caste system and its restrictions on marriage had been evolved, the Aryan blood had already been absorbed beyond recovery into the indigenous, so that no caste, not even the Brāhman, could claim to have sprung from Aryan ancestors. The existing differences in social rank are due solely to the character of the occupation; the scavenger castes are at the bottom of the social scale, then those engaged in hunting and fishing, and so on, through a regular gradation, to the landowners and warriors and, at the top of all, the priests. The antithesis of this theory is Risley's view that the primary distinction was one of race, engendered by the contact of the conquering fair-skinned Aryans† and the conquered black aborigines. The former despised the latter, but at first, having too few women of their own, they were often obliged to take aboriginal girls as their wives. Later on, when this scarcity no longer existed, they closed their ranks to any further intermixture; and when they did this, each group became a caste like those of the present day. There was a regular gradation of social rank, the communities of pure Aryan and pure aboriginal stock being respectively at the

* *Brief View of the Caste System of the North-Western Provinces and Oudh*, Allahabad, 1885.

† Risley explained that he used the expression Aryan to designate the people, calling themselves Arya or noble who entered India from beyond the North-West frontier and brought with them the Sanskritic languages and the religious ideas to which expression is given in the Vedas and Upanishads, and whose physical type is represented by that of the Jats and Rājputs, *viz.*, a long head; a straight, finely cut nose; a long, symmetrically narrow face; a well-developed forehead, regular features and a high facial angle. He did not pretend to enter on the controversy between those who, like Pösche and Penka, regard the tall, blonde, dolichocephalic and leptorrhine Scandinavian as representing the primitive Aryan type, and those who, like Isaac Taylor, have held that it is to be identified with the short-headed, leptorrhine, neolithic race who built the lake dwellings of Southern Germany, Switzerland and Northern Italy.

top and bottom, and those with varying degrees of racial mixture in the middle. Once started, the principle of endogamy was strengthened and extended to groups formed otherwise than on a racial basis, until the modern multiplicity of castes was evolved. But even now caste largely corresponds to race; and, in Northern India at least, the social status of a caste is indicated by its physical type, those at the top having an Aryan, and those at the bottom an aboriginal, physiognomy. Taking the nose as the most characteristic feature, he asserted that castes vary in social rank according to the average nasal index of their members. He did not of course mean that each individual caste had its distinctive physical type,* but that each social stratum, comprising a number of castes of similar standing, can be distinguished in this way from those above and below it.

487. Risley's conclusions, based on the measurements made by him in Bengal, have been called in question by Crooke in the United Provinces, Enthoven in Bombay, and Thurston in Madras, while O'Donnell has argued that even the Bengal measurements are often at variance with it. On the other hand, Nesfield's theory of racial unity is conclusively disproved by the measurements, which show considerable diversity, not only in different areas, but also amongst different groups of castes in the same area. It is not proposed to burden these pages with the discussion of this controversial question, but it is desirable to point out the practical bearing on the point at issue of the facts which have been adduced in the preceding paragraphs regarding caste changes. Those which I have described as discontinuous, whereby a whole community raises its social rank, though disturbing the correlation between caste and status which Risley alleged to exist, have in themselves no effect on the racial composition of the community, unless in time the upstarts succeed in intermarrying with some other social group. But the changes arising from the transfer of individuals or groups from one caste to another would clearly disturb the homogeneity of the castes receiving them. This would be the case, for instance, where the men are in the habit of taking wives from other castes of lower status. Still more would it be the case amongst the functional castes. If it be conceded that such castes have received successive accretions of groups from outside, it follows that the main caste is seldom a homogeneous body and that measurements taken, as they have almost invariably been, without regard to the sub-caste, cannot be expected to give uniform results. The individual sub-castes are more likely to consist of persons having a common origin, but this also is by no means an invariable rule. The processes of fission and fusion have no doubt been in operation from the earliest times; and the sub-castes of to-day, though more uniform in type than the castes of which they form part, were probably in their turn formed out of different groups, which in course of time have become so closely intermingled that all traces of the original distinctions have disappeared.

488. It may be asked whether it is possible that, when so many of the existing castes have a functional origin, there should be any correspondence between caste and race. The answer is that the conquerors would naturally have reserved for themselves the higher occupations, leaving the more primitive ones to the aborigines†. On the one side would be priests, landholders, warriors and traders; on the other, hunters, fishermen, basket-makers, scavengers and agrestic serfs. Handicrafts and other intermediate occupations would be followed by the half-breeds, who were in closer contact with the conquerors than the pure aborigines. Again, not only would persons of higher status monopolize the occupations regarded by them as superior, but the occupations themselves would be graded in public estimation according to the status of the persons practising them. This of course is merely an indication of the general tendency. As noted elsewhere, there can be no doubt that aboriginal priests have often obtained recognition as Brāhmans and aboriginal chieftains as Kshatriyas, just as some outcastes from the conquering race no doubt found an asylum amongst the aborigines. When members of one caste take to the occupation of another, it would ordinarily be the case that both communities occupy more or less the same social position. It would be much

*See for instance *The People of India*, page 76, where he refers to "The 'fiction' that differences of occupation signify a difference of blood."

† I dealt with this question more fully in the Bengal Census Report for 1901, pages 362 to 364.

easier for an artisan to take to a handicraft other than his own than for a scavenger or boatman to adopt it as his means of livelihood. Such accretions, therefore, would not necessarily affect materially the racial composition of the caste receiving them. It should be explained that all these remarks apply primarily to Northern India. In the south, the infusion of Aryan and other foreign blood is much weaker, and there is far greater racial uniformity.

Methods of Comparing physical types.

489. Sir Thomas Holland in his paper on the Coorgs and Yeravas* has some highly suggestive remarks on the controversy as to the significance of the Indian measurements. He points out that Risley's argument regarding the fading out of the Aryan type in the south and east premises a mixture of blood and a dilution of the Aryan strain. It is thus not surprising that a high caste in the United Provinces shows an average nose only a degree superior to that of a lower caste in the Punjab. Also, where there is a mixture, there may be a reversion on the part of individuals to a lower type in one particular only; the broad-nosed Brāhmans picked out by O'Donnell, for example, differ from the lower castes in other characteristics by more than the average difference shown by the Brāhmans as a whole. He points out that if the results of the nose measurements are plotted to show the frequency distribution, while there is an overlapping of the curves, their crests, around which the maximum number of individuals are grouped, are arranged in the order of social rank.

Holland proceeds on the lines indicated above to analyse in detail the measurements taken by him of the Coorgs and Yeravas and to compare them with those of other south Indian communities; and it is much to be desired that the numerous measurements which have now been made of castes and tribes in all parts of India should be dealt with on the same lines. A secondary advantage of the graphic method employed by him is that when the measurements for a caste include persons of several different groups, the irregular shape of the curve would often draw attention to the fact; and in some cases perhaps it would enable the probable characteristics of the heterogeneous elements to be disentangled, or at least, those of the predominant one.

It may be noted here that many anthropologists are no longer satisfied with mere arithmetical indices, which fail to bring out peculiarities in shape, such as the flatness of the back of the head mentioned by Thurston as so common in Madras, and that much more importance is now attached to contours. Sergi, for example, classifies skulls according to their general shape as ellipsoid, cuneiform, ovoid, etc., and ignores altogether Topinard's cerebral index, or ratio of breadth to length, on which such stress has been laid in Indian anthropometry.

490. In this connection it should be noted that Walcher has recently shown that in infancy the bones of the skull are so soft that it can be made longer or broader according as the child lies on its side or its back.† This discovery though new to western science, had been made long ago by primitive races in many parts of the world. In the western Punjab it is the almost universal practice to flatten the back of a baby's head by making it, when not in its mother's arms, lie on its back with its head resting on a hard surface. Pandit Hari Kishan Kaul says, "I have seen most symmetrical heads flattened horribly at the back by this process, within the first few months after the birth of a child." He adds that he has seen gross deformities of the head removed by similar means, and that mothers are in the habit of pulling the noses of their infants in order to give them an aquiline shape. The practice of artificially moulding the shape of the head and features is extremely common in Baluchistan and I make no apology for reproducing the following extract from Mr. Bray's interesting observations on this subject ‡ :—

"Too many nurses" says the Brāhūi proverb (and the Pathāns have a proverb modelled closely after it) "make the babe's head oval" or—as we should put it—"too many nurses spoil the babe's head." The first concern in a Brāhūī nursery, on the birth of a child, is the moulding of its head and features. There is no time to lose. During the first three days the babe's body is believed to be so plastic that it can be shaped to will, especially if it is not exposed to the air. Whatever is to be done, must be done in the first fortnight, though as a matter of fact most people persevere for full forty days. According to the current idea—and this may be of interest to the anthropometrist—the babe is born with a tapering head. Nothing could be more opposed to Brāhūī standards of beauty and, I may add, to Brāhūī canons of luck. So they bestir themselves at once to set nature right. The methods they adopt are curiously like Walcher's. First and foremost the babe's head must be laid on a soft pillow, millet being the usual stuffing. The object (as in Walcher's experiments) is of course to keep the babe plumb on the back of the head. The forehead again should be neither convex nor concave, but flat; so they keep it wrapped round in a muslin bandage, drawn as smooth and as tight as they can get it. In these matters a girl gives her parents much more anxiety than a boy. A boy, they say, is one of nature's jewels and stands in scant need of embellishment, after all is said and done. But failure in the case of a girl is little short of a disaster; so they bore three or four holes in her ears, with the result that if she chance to turn over to one side on her pillow, the pain soon makes her turn back again to the proper position.

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* J. A. S. B., 1901, Part III, page 59.
† *Muenchener Medicinishe Wochenschrift*, 17th January 1911.
‡ Baluchistan Report, paragraph 303.

"The Jatt and the Balōch appear to have much the same standards of beauty as the Brāhūīs and much the same methods of conforming to them. So have the Pathāns * * *

"But as anthropometry does not stop short at the measurements of the head, let us pass on to the deliberate moulding of the features. And here I will confine my remarks to the Brāhūīs, though it must not be supposed that the other peoples of Baluchistan do not have parallel customs. One of the first things they do when a babe is born is to examine the size of its mouth, measuring it against a finger-joint. If it is too large, they compress it within a small ring, rubbing the lips slowly to make them thin. Not less is the care they lavish on the ears and on the nose, which is pinched constantly and pressed upwards. In fact what with pulling and compressing and massaging with kneaded flour and oil, they devote as much trouble to the features of a new born babe, as a fashionable beauty-doctor in Europe to the wrinkles of his lady patients. They even do their best to train the hair in the way it should grow, for few things are more fraught with ill-luck for a Brāhūī maiden than to have her *baunri*, or the whorl of her hair, at all forward on the head. * * * Not only should the foot be small, it should have a pronouncedly arched instep. To secure this shape, which they call *mōza-pād* or "boot-foot," the nurse massages the foot with oil, pressing the instep up with her thumbs. Bow-legs (a literal translation, by the by, of their own expression *kāmān pād*) are regarded as a most unlucky formation, and they seek to avoid it by tying the legs together and stuffing wads of rags in between them to keep them straight. To be really effective, the whole course of beauty-treatment should be begun on the day of the birth and be sedulously adhered to for at least forty days. As may be imagined, the womenfolk are kept pretty busy in a Brāhūī nursery.

"So convinced are the Brāhūīs that art should be the handmaid of nature, and so confident are they of the efficacy of their methods, that not even where their domestic animals are concerned, are they content to leave nature alone. The foreheads of their lambs and kids are smoothed and flattened by constant dabbing with the palm of the hand, for a smooth flat forehead is looked upon as a highly desirable feature in sheep and goats. How far the pointed-inward, tapering ears of the Baluchistan breeds of horses are natural, I do not know. The Brahūī, at any rate, does not leave such important matters to chance. He takes a rag some eight inches square, cuts two holes in it, and thrusts the ears through, until the rag rests on the forehead. Not only is this treatment designed to pull the ears to the proper shape, it is intended to narrow the forehead. Another point in horseflesh which is much prized is a slender foreleg above the knee, and this they seek to secure by means of bandages, which are left on the legs until they get worn out, or fall off of their own accord."

The races of India

491. In the chapter on Caste which he contributed to the last Census Report the late Sir Herbert Risley distinguished seven distinctive physical types (excluding the small group of Negritos in the Andamans), namely, (i) the Turko-Iranian type on the North-Western Frontier, (ii) the Indo-Aryan type of the Punjab, Rajputana and Kashmir, (iii) the Scytho-Dravidian type of western India, (iv) the Aryo-Dravidian type of the United Provinces and Bihar, (v) the Mongolo-Dravidian type of Bengal and Orissa, (vi) the Mongoloid type of the Himalayan area, Assam and Burma, and (vii) the Dravidian type of Madras, Hyderabad, the Central Provinces, Central India and Chota Nagpur. I am not qualified to venture on this uncertain ground and have no fresh light to throw on it. It is necessary, however, to mention that Risley's view that the foreign element in western India which has modified the indigenous Dravidian type was Scythian has not yet gained general acceptance. According to Professor Haddon* the foreign element is Alpine not Mongolian, and may be due to an immigration of which the history has not been written. Risley's view that there is no physical difference between the speakers of the Mundā and those of the Dravidian languages has also been questioned, though no evidence to the contrary has yet been adduced. I have already in the chapter on Language (paragraphs 408-409) discussed briefly the origins of the people speaking the Mundā and Dravidian languages, and have mentioned (paragraph 412) that the discovery that the Mon-Khmer, like the Mundā, languages belong to a great linguistic family stretching from India as far as Easter Island on the coast of South America, has upset the theory that the speakers of Mon-Khmer dialects came into Burma from China, which had its origin in the belief that the affinities of those dialects lay in this direction. In the same Chapter (paragraph 413) attention has also been drawn to the extreme danger of attempting to determine race on the uncertain basis of linguistic considerations.

Blue pigmentation as a test of race.

492. As noted in paragraph 489, in recent years there has been a tendency to place less reliance on anthropometry as a test of race. Professor Ridgeway has adduced a great deal of evidence to show that physical type is a matter of

* *The Wanderings of Peoples*, page 27.

environment rather than of heredity and Professor Boas is accumulating a mass of data showing that the cephalic index of Europeans born in America differs from that of the same races in Europe, and that the change in head-form of America-born individuals occurs almost immediately after the arrival of their parents in America.* Boas adds that, though the mechanical treatment of children in America differs from that in Europe, this alone cannot explain the changes that actually take place. In these circumstances it seems well worth following up any other clue to race that may be suggested. Herr Baelz has propounded the theory that certain blue patches when found on the skin of very young children are an unmistakable proof of Mongolian race.† He says :—

"Every Chinese, every Korean, Japanese and Malay is born with a dark blue patch of irregular shape in the lower sacral region. Sometimes it is equally divided on both sides and sometimes not. Sometimes it is only the size of a shilling, and at other times nearly as large as the hand. In addition there are also more or less numerous similar patches on the trunk and limbs, but never on the face. Sometimes they are so numerous as to cover nearly half the surface of the body. Their appearance is as if the child had been bruised by a fall. These patches generally disappear in the first year of life, but sometimes they last for several years.

"If it be the case, as I believe, that such patches are found exclusively amongst persons of Mongolian race, they furnish a most important criterion for distinguishing between this and other races. The Ainos have not got these patches save in isolated cases where traces of them possibly indicate an admixture of Mongolian blood. Children of mixed Japanese and European parentage who take after the European parent have not got these spots ; those who share the peculiarities of both parents have traces of them, and those who take entirely after the Japanese parent show them very distinctly."

I asked Provincial Superintendents to ascertain the extent to which these blue patches are found in their respective provinces. Unexpected difficulties were met with in making the enquiry owing to the want of interest taken in it by many of the local officers. One officer in Burma, for example, stated that the phenomenon was unknown in his district, but his successor found that the marks were present in all infants with very few exceptions. In two Assam districts the original reports that blue spots were not known were subsequently found to be so far wrong that in one of them 90 per cent. of the infants examined were found to have them, and in the other 75 per cent. It is thus obvious that very little reliance is to be placed on negative reports, and the results noted below must be taken as subject to this qualification. The blue-pigmentation described by Baelz is common throughout Assam ; it is reported to be especially so amongst the Lushāis, Khāsis, Gāros and Kachāris, but the differences between these and other tribes may be due merely to greater accuracy of reporting.‡ In Burma, says Mr. Webb§ :—

"The reports indicate that among the indigenous races of the Province (Burmese, Karens, Taungthus, Chins, Kachins, Shans, Talaings, Danus, Inthas, Taungyos) and their sub-tribes, the existence of a coloured patch of irregular shape in the lower sacral region is almost, if not quite, universal. The colour is generally dark blue, but variations in colour from dark brown and dull reddish to pink have been observed. The position is generally on the buttocks, but the patches are frequently found in the spinal region, and occasionally at the upper portions of the back. Their shape and size are as varied as their colour. One case is mentioned as being similar to the effect produced by the child sitting on wet paint. Other cases occurred in which the patches were as large as two hands, and they vary from this size down to the size of a four anna bit or a small pea. There is no uniformity to be found as to their shape, the most frequent shape takes the form of an irregular patch extending on both sides of the sacral region, sometimes joined together, and sometimes separated into two portions. Occasionally they break up into several small patches, as many as seven or eight being mentioned in some cases. The age of disappearance varies with the intensity of the colouring. The patches of faintly marked colour disappear in a few months. The majority have disappeared at about the end of 12 months. They then gradually grow fainter, but persist in some instances till the child is 3,4 or 5 years of age. A few instances of persistence until adult age is reached have been noticed. It is difficult to assign a percentage to a phenomenon so generally known, and yet so inadequately observed and recorded. The absence of the marks is the exception rather than the rule. Between 80 and 90 per cent. would represent the number of babies born with the marks. If anything, this percentage is an understatement."

In Bengal, Bihar and Orissa the blue spots are found with extreme frequency in the Chittagong Hill Tracts. Elsewhere, though they are still fairly common, the proportion of cases in which they are found is much smaller;

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* Inter-Racial Problems, page 101.
† *Zeitschrift für Ethnologie*, 1901, page 188.
‡ For further details see Assam Report, paragraph 128.
§ Burma Report, paragraph 325.

they are not confined to any particular caste or tribe. In the Eden Hospital in Calcutta, where observations were made by the Resident Surgeon, 61 out of 192 babies born in the hospital had blue patches at birth. Of the former number, eleven were Anglo-Indians, ten were Kâyasthas and one was a Jew. The remainder belonged to various castes and races, including Brāhmans, Tântis, Bāgdis, Indian Christians and Muhammadans. Mr. O'Malley says that blue patches often run in families, and quotes a Bārendra Brāhman who told him that in his family almost all the infants had them. In Bihar and Orissa this peculiar pigmentation is less common, and in Singhbhum out of two thousand children examined only four were found to have traces of it. But here also the variations indicated by the local reports must sometimes have been due to the personal equation. In one district of Orissa only eleven children out of more than three thousand examined had the marks, whereas in an adjoining district they were found on 21 children out of 29. In the United Provinces the pigmentation is known to occur, and is most common in the Himalayan area and amongst the Mongoloid tribe of Tharus. It is also said to be common amongst some aboriginal tribes in Mirzapur. The reports, however, are far from complete and the proportions quoted are vitiated by the inclusion of adults.*

493. The Punjab Superintendent † was informed that the pigmentation is extremely common in those parts of Kulu where the people are chiefly Tibetans and Lahulis, but is almost unknown in a valley where they are of the ordinary Indian type. On the other hand, his own enquiries showed that it is a very common phenomenon throughout the province, particularly among the lower classes. Of about ten thousand children examined by vaccinators, 17 per cent. were found to have one or more blue patches. The Health Officer of Lahore expressed the opinion that their occurrence is due to "the method of Indian women tying their skirts about the level of the umbilicus. There is usually a knot in front, and this may at times change its position. This presses against the back of the child in *utero* and is liable to make the part pressed on unduly congested and pigmented. In Europeans the pigmentation does not occur simply because European women wear corsets which distribute the pressure, or a loose gown which is kept up from the shoulder.". In Baluchistan ‡ none of the doctors whom Mr. Bray consulted had ever noticed this pigmentation amongst the Hazaras or any other peoples of Baluchistan, but enquiries from indigenous midwives led to the conclusion that it is to be found on all Hazara babies at birth, generally on the lower sacral region, the size varying from a four-anna to an eight-anna bit. The patches tend to disappear early in life and rarely last after the second year. But his enquiries also showed that the pigmentation is found not only amongst the Hazara, who are believed to be of Mongolian origin, but also amongst the Brāhūī babies, who, like other races in Baluchistan, are classed on anthropometrical ground as Turko-Iranians by race. It also occurs amongst Pathāns, but with less regularity; in some villages it is common, but in others it appears never to have been heard of. The same is the case with the Balōch and Jatt. Even amongst domiciled Hindus it is, if not universal, at any rate far from uncommon. In Bombay § the enquiries were limited to observations for a couple of months in several maternity hospitals. It was there found that out of 155 cases examined the blue spots occurred in 46. Nine Pārsis and two Jews were free from them, but it was reported from the Pārsi maternity hospital in Bombay that they occurred in about four cases a year among the people of that community. The subject is not referred to in the reports for the Central Provinces and Berar and Madras. Mr. Marten, however, informs me that a large proportion of infants in the Jubbulpore district have the blue marks, and he thinks that the pigmentation is common throughout the Central Provinces, but has been unable to obtain definite information. Mr. Molony could not arouse any interest on the subject in Madras and failed to obtain any information, but a lady born in Southern India who saw this pigmentation in the Mirzapur district of the United Provinces informed Mr. Blunt that she had noticed similar spots on Tamil and Telugu children.

Owing to the perfunctory nature of the enquiries in many provinces, especially in Madras, it is impossible to formulate any very definite conclusion.

* United Provinces Report, paragraph 351.
† Punjab Report, paragraph 591.
‡ Baluchistan Report, paragraph 307.
§ Bombay Report, paragraph 246.

It is established, however, that the pigmentation is extremely common, not only in Assam and Burma and the Himalayan area of the United Provinces and Punjab, where the people are admittedly in the main Mongolian, but also in Baluchistan, where most of the tribes are thought to belong to an entirely different race. It is fairly common in Bengal and the Punjab, less so in the intervening area and in Bombay and, if the negative results can be trusted, least so in the peninsular area. But there is apparently no part of India where it does not sometimes occur.*

Description of individual castes and tribes.

494. The discussion of the subject of Caste falls naturally into two parts :—

(1) a description of the individual castes and tribes, their occupation, status, internal structure, origin, and peculiar religious and social observances, and

(2) an examination of the caste system including (*a*) its origin, (*b*) its general characteristics and the respects in which it differs from the social organization of other countries, and (*c*) the rules and restrictions which hem in the members of each caste, the constitution of the governing body which enforces them, and the sanctions at its disposal.

Sporadic descriptions of individual castes and tribes are to be found in the writings of early travellers in India, but it was not until the last half century that anything in the nature of a general description of the castes and tribes of a Province was attempted. Amongst the earliest books on the subject are Dalton's *Ethnology of Bengal* and Sherring's *Hindu Tribes and Castes*.† The local castes have been described more or less fully in various Census Reports and Gazetteers, notably in Ibbetson's Report on the Census of the Punjab in 1881 and in Campbell's Gazetteers of the Bombay Presidency. A more systematic treatment was recommended by Sir William Plowden, the Census Commissioner of 1881, to the Government of India, who commended the proposal to Local Governments. This led to the late Sir Herbert Risley being placed on special duty for two years in 1885 to deal with the subject in Bengal. The results of his investigations were published in the *Tribes and Castes of Bengal*.‡ This was followed a few years later by Mr. Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*.§ Nothing was done at the time in the other provinces, but in 1901 the question was again taken up at the instance of the British Association for the Advancement of Science, and a scheme for a general ethnographic survey was drawn up by Sir Herbert Risley and sanctioned by the Government of India. In pursuance of this scheme an elaborate account of the *Castes and Tribes of Southern India* has been published by Mr. Thurston.‖ Some excellent monographs have been written on individual tribes in Assam, and briefer accounts have been given of the more important local communities in Burma and Central India. Accounts of the castes and tribes in Bombay, the Central Provinces and the Punjab are still under preparation; while in Bengal and the United Provinces materials have been collected for a second edition of the books by Risley and Crooke. The scheme of the Government of India did not apply to Native States, but several Darbars have themselves taken up the question, and some excellent contributions to Indian ethnography have been made, notably in the States of Cochin and Mysore. There is still ample room for elaborate monographs, similar to the Assam ones, on the more important castes and tribes, but so far as a general description of them is concerned, comparatively little remains to be done. Here and there it may be found that a new caste has been formed, or that an old one has escaped attention, or that something new in connection with it has been discovered, but such cases are exceptional. The present series of Provincial Census Reports, therefore, contain comparatively little fresh information of this kind. For convenience of reference, however, a brief caste glossary has been given in most of them.

The origin and general characteristics of the caste system.

495. The origin of the caste system, *i.e.*, of the regulated spirit of exclusiveness which divides Hindu society into a number of water-tight compartments, has

* It is found also amongst the Tagals of the Philippines. Deniker, *Races of Man*, page 51.
† London, Trübner & Co., 1872. ‡ Calcutta Government Press, 1890.
§ Calcutta Government Press, 1896. ‖ Madras Government Press, 1909.

frequently been discussed of late years, not only in Indian official publications regarding census and ethnography, but also by European writers, such as Senart, Oldenberg, Dahlmann and Bouglé. The question has passed beyond the stage at which any direct contribution to it could usefully be made in the pages of a census report, where attention should be directed primarily to the presentation of facts rather than the elaboration of theories. I do not, therefore, propose to attempt any further examination of it here.*

As regards the general characteristics of the caste system, it is of course well known that it involves numerous restrictions on occupation, marriage, eating and general social intercourse. A man must not marry a woman belonging to another caste or to certain defined sections of his own caste. He must not eat or drink with persons of inferior caste, or in some cases with any persons outside the limits of his own community. He must abstain from food regarded by his caste fellows as impure, from acts (such as the marriage of widows) regarded as improper, and from occupations considered to be degrading. He must observe the customary ceremonies in connection with marriage, or on the occurrence of a birth or death. He must respect the rights of his caste fellows, and in particular he must not filch their regular customers from them. It is also generally recognized that the difference between the restrictions imposed in India under the caste system and the corresponding social distinctions which exist in other countries is that elsewhere these distinctions are largely a matter of personal prejudice, which it is at the option of the individual to observe or ignore at his own pleasure, whereas in India they are enforced by rigid rules, laid down by the community as a whole, the breach of which is visited with severe penalties.

Caste restrictions and system of government.

496. But while these general features of the caste system are well known, comparatively little has been placed on record regarding the details—the precise nature of the rules and restrictions which are enforced in different parts of India and amongst different communities, the agency by which breaches of them are dealt with, and the penalties which are imposed. The author of the article on Caste in the last edition of the *Encyclopædia Britannica* writes on this subject as follows:—

"How far intermarriage is permitted, what are the effects of a marriage permitted but looked on as irregular, what are the penalties for a marriage forbidden, whether the rules protecting trades and occupations are in effect more than a kind of unionism grown inveterate through custom, by what means caste is lost, and in what circumstances it can be regained—these are subjects regarding which very little real or definite knowledge exists."

The Provincial Superintendents were accordingly asked to pay special attention to this subject. Most of them have dealt with it very fully in their Reports, but the information collected is so voluminous, and conditions vary so greatly in different parts of India, that it would be impossible to give a complete presentation of the facts for the whole of India without unduly expanding the limits of this chapter. I shall accordingly content myself with giving a few typical extracts from some of the Reports.† But in doing so, at the risk of repetition, I must caution the reader against assuming that what is stated in respect of a particular State or Province is of general application. The customs vary greatly, not only in different parts of the country, but also amongst different sections of the community. Things which in one locality are regarded as matters of primary importance often receive very little attention elsewhere. Thus in the south of India the ideas regarding pollution are far more developed than in the north. In parts of Madras a man of high caste is regarded as polluted if any person belonging to certain low castes comes within a stated distance from him, which may sometimes be as much as ten or twelve yards; whereas in northern India pollution is caused by touch only, and at the present day, a man of high caste seldom thinks it necessary to change his clothes or bathe merely because he has come into contact with a sweeper or cobbler or other "untouchable." In Baroda marriage beyond the limits of the sub-caste would ordinarily result in excommunication, but in the Punjab, so long as the parties belong to the same main caste, it would merely cause the

* I have already put forward briefly my own views on the subject in the article on Caste in Vol. III of the *Encyclopædia of Religion and Ethics*.

† The most complete account is, perhaps, that of Mr. O'Malley for Bengal and Bihar and Orissa, *vide* paragraphs 852 to 958 of his Report.

children to be looked down upon. Sometimes in fact, as noted elsewhere, men who cannot afford the luxury of a suitable local bride often marry imported women of whose antecedents nothing whatever is known. This occurs not only in the Punjab, but also in other parts of northern India. Such a state of things would be quite impossible in Bengal, where the higher castes, at least, take the utmost interest in the matrimonial alliances of their neighbours. In the west of India, where Jain influences are strong, many castes would excommunicate any of their members who ate flesh, but in Bengal vegetarianism or the reverse is largely a matter of personal inclination. In that Province, on the other hand, the Hindus are much more particular about the people from whose hands they take water than they are in the Punjab, where in some parts they do not even hesitate to take it from a Muhammadan's leather water-bag. In some parts a man may take food cooked with water only from a member of his own caste, or some times only from one of his own sub-caste. Elsewhere, however, he may also take such food from a Brāhman, and elsewhere again from any member of a superior caste. In some parts the higher castes abstain from wine, while in others they do not. In some parts only the highest castes refrain from eating fowls; in others only the lowest castes will eat them. In most parts of India the restrictions on occupation are much weaker than they were formerly. Brāhmans, for instance, are found following all sorts of callings, including not only professions, but also trade, and even the sale of liquor and leather goods. But there are exceptions, *e.g.*, on the Malabar coast, where the Namputiri Brāhman is still very particular as to the way in which he earns his living, and proscribes numerous occupations, of which teaching is one. In some parts a man is brought to book if he neglects certain socio-religious observances, such as giving his daughter in marriage before she attains the age of puberty, investing his son with the sacred thread, or performing the *srādh* ceremony. But in others these matters are not regarded as concerning any one but himself.

It is in Bengal that the progress has been greatest in sweeping away the vexatious restrictions on eating and drinking imposed by the caste system. Many of the leading Indian gentlemen in Calcutta dine without hesitation with Europeans at the Calcutta Club and in private houses, and are served on such occasions by Muhammadan table servants. The refreshment rooms at Railway stations are being increasingly resorted to by Indians. It is only in the villages that the old restrictions maintain their full force. Rapid progress is also being made amongst the Hindus of Bengal with the abolition of the parda system which they adopted from the Muhammadans. This is notably the case in Darjeeling, where there is now practically no parda. The home of orthodoxy and conservatism is in the south of India, where all classes hold much more strongly to the old restrictions than they do in the north. The most unchanging of all are the Namputiri Brāhmans. A case has recently occurred in which that community was much exercised at the 'outrageous' conduct of one of their number in taking his female relations on a journey by rail, and a movement was set on foot to excommunicate him.

497. The manner in which the restrictions, whatever they may be, are enforced is equally variable. Most castes have a permanent governing body, but some, chiefly those of the highest rank, have not, and when a case crops up for decision, a special meeting has to be convened for the purpose. It might be supposed that the control of the caste over the individual is less complete in the latter case than in the former, and this no doubt is true so far as petty breaches of caste discipline are concerned, but the control is probably equally effective in really serious matters. In such cases says Mr. Blunt:—

"The offender is invariably sent to Coventry, or informally outcasted first: and unless the council's decision is likely to be a confirmation of the informal excommunication, he will be fairly certain to call it together, if only to get his sentence mitigated to a fine or other minor punishment. In serious matters, therefore, the control of both kinds of council is probably equally real, though the impermanent council's control is possibly rather less continuous, and doubtless it is seldom called on to decide trivial matters. But when all is said and done, the offenders in castes which have no councils at all suffer most severely, in serious matters at all events. They are automatically excommunicated, without inquiry or trial, and once excommunicated, there is no hope of re-instatement since there is no council to whom they can appeal."

Caste panchayats in the Central Provinces and Berar.

498. The general system of caste government amongst communities possessing permanent panchayats is described as follows by Mr. Marten in his Report for the Central Provinces and Berar:—

"The panchayat or 'Council of five' is perhaps a development of the patriarchal system, when the patriarch, confronted with difficult problems, sought aid of the more intelligent

persons of the community which he headed . . . . . With the growth of democratic views, this limitation of members was made elastic, so as to include all the members of the community, which recognized a certain panchayat as the leading authority over it. With the multiplication of castes, the panchayats also multiplied, but although the members' voice grew stronger, a certain respect was still shown to that of the representative of the old patriarch. In some castes, *e.g.*, the Gadarias, the headman or *mahton*, even though a child, is formally asked to give his sanction to any decision arrived at by the panchayat. In some of the lower castes the continuity of the old panchayat has been preserved, *e.g.*, among the Basors of Damoh, who recognize the descendants of the old panch as hereditary caste panches and adjudicators on all caste matters. Even they have, however, to submit their decisions to the caste people, as a whole, for acceptance . . . . In the remoter tracts and in the Maratha Plain Division the aboriginal form of village panchayat is still retained in several castes, and it is notable that caste panchayats are found chiefly among the lower castes. Brāhmans, for instance, have no caste panchayats.

"The constitution and procedure of the panchayats are the same in most of the castes. As a rule, the panchayats are not permanent bodies, but are called together when required. It is the business of the man who, for any reason, requires a decision of the panch, after consulting the headman of the caste, to collect the members of the caste at the appointed place, his own house, a temple, a pipal tree, a specially-built meeting place or the headman's house. The headman is in most cases a hereditary office-bearer, but has usually no independent powers, unless he is far superior in wealth and power to his caste fellows. In the latter case he may have the absolute position of dictator . . . . . The persons who form a panchayat are usually adult males, not less than five in number, and men held in respect in the caste, but men of wealth and social position have a stronger voice than others. In some castes aged females may also be heard, and their suggestions and advices may be followed. Some castes possess besides the *sar-panch*, a *diwan* in imitation of a minister of State, and a *kotwal* or messenger to convene the meetings, and these office-bearers are paid from the fines inflicted on offenders. Panches, as a rule, do not allow persons of other castes to take part in their deliberations, but in a case of difficulty they sometimes refer the matter to some outsider of local dignity or experience, whether he be a Brāhman or belong to some other caste of good status.

"Each sub-caste has its own separate panchayat, and there is no general caste panchayat with controlling or appellate jurisdiction over their decisions. The Bhoyars of Chhindwara are reported to have a central panchayat and to have met in large numbers on two occasions during the last decade. A single sub-caste may, for the sake of convenience, have several local panchayats, but even in such cases there is usually no controlling panchayat common to the whole sub-caste. Occasionally, however, the more influential members of different panchayats may call in a general panchayat should any grave question be brought forward for decision . . . . . In the more densely-populated tracts of Berar, where a sufficient number of caste people can be easily collected, each village has its panchayat, and in large towns they may even be one for each Mahalla, or ward, but elsewhere the jurisdiction of a panchayat is much wider, and may even overstep the limits of a district. Again the territorial jurisdiction is wider in castes that are vagrant or scattered, *e.g.*, the Bedars of Berar have a central panchayat at Hyderabad to which those that have been locally formed are subordinate . . . . .

"The ordinary mode of transacting business is to require the aggrieved person to collect the members of the caste by personally visiting their houses, but where post offices are open, summonses by post have begun to be used. Among the aboriginal tribes, such as the Kawars, a twig of the *nim* or guava tree is circulated as a notice to attend the caste conference. On the appointed day the members meet at a fixed place, and the headman or one of the elders explains the nature of the offence committed, and calls upon the offender to admit it or to make his defence. If he admits the offence, the panch have simply to consider what penalty they should inflict. If he denies it, the witnesses against him are produced, and he is asked to rebut their evidence. If he has a good defence, he produces his own witnesses, and a good deal of wrangling ensues. The witnesses of both parties are asked to swear by the Ganges, lifting up a pot of water, or by the cow, holding the tail of a cow, or by their son, catching hold of his arm. Many are afraid to take oaths of this sort, and the truth generally comes out; otherwise the last resort is a trial by ordeal. In the Nerbudda Valley districts the most usual form of ordeal is what is known as '*Rāma Rāmāyan ki chitthi.*' Two slips, on one of which the name of Rāma is written and on the other that of Rāvana, are folded and placed on the image of some god. The offender is then asked to pick up one slip. If he takes up that with the name of Rāma, he is declared innocent, if the other one, he has lost, as did Rāvana the King of Ceylon in his fight with Rāma, which is the theme of the popular religious work, the Rāmāyan. Among the lower castes more primitive forms of ordeals are resorted to in case of grave offences, *e.g.*, the Sonjharas require a woman accused of adultery to put her hand into boiling oil. If she is not hurt she is innocent, otherwise she is held to be guilty.

"Persons hiding offences are visited with enhanced penalties, such as doubling the number of feasts or making them costly by requiring them to provide *pakki* or liquor. Offenders, therefore, usually confess; and in certain cases, such as getting maggots in a wound, killing a cow, etc., they are prompted to confess at once, under the belief that if they are not purified, they will suffer very seriously in the next world."

The penalties imposed by panchayats.

499. Amongst the lower castes the ordinary punishment for a breach of the social code is either a fine or a feast to the brotherhood, and excommunication is resorted to only in extreme cases or where the offender proves contumacious. Amongst the higher castes fines are sometimes imposed, but more often the offender is required to undergo a ceremony of purification and atonement. In the Central Provinces and Berar, says Mr. Marten:—

"The penalties inflicted by caste panchayats usually take the form of feasts or fines, but never corporal punishment. In some castes, *e.g.*, the Chamārs, the offender is put to some form of humiliation, *e.g.*, he has to collect the shoes of all his caste fellows and carry them on his head, or shave one side of his moustaches, or in low castes, permit the others to wipe their hands after dinner on his head. Korkus put the grinding stone round the neck of a woman who has gone wrong and make her go round the village with it on. In the Marātha districts shaving the head and moustaches, in the case of a man who goes wrong, and cutting off a lock of hair, in the case of the woman, is a fashionable punishment. This is accompanied by two or three feasts (or *rotis*), the first being usually held on the banks of a stream, the next at the house of the offender in his absence, and the third again at his house but in his company. In the case of religious offences, such as the killing of a cow, homicide, sacrilege, etc., the offender is usually required to go on a pilgrimage before he can be purified and taken into caste. Minor offences such as being beaten with a shoe, or touched by a low caste man, are purified by a bath or by drinking water in which a Brāhman has dipped his toe, called *tirtha*. Fines are usually utilized for the purchase of drink, sweetmeats or utensils used as common property at festivals, marriages, etc. Some castes, such as Banias, give a portion to a Brāhman or temple. Among the Bhunjias of Raipur the fine is distributed among the panches, and a portion is reserved for meeting the *rasad* expenses of Government officials on tour. In several castes there is an *āgua* or leader who eats the first morsel of food at a penitentiary feast, and is paid from Re. 0-4-0 to Rs. 3 as it is understood that he takes the sin of the offender on his own shoulders . . . . .

"Caste rules are relaxed in the case of certain minor offences which are beyond the control of the offender, *e.g.*, a Government servant required to handle a low caste man is not punished in the same way as an ordinary person would be, or if a Government chaprassi beat with a shoe a man of a caste higher than his own the beaten man would not be treated harshly by his caste. A person going to prison is outcasted, if he has to eat food cooked by another caste man, but otherwise not, *e.g.*, in the case of civil prisoners who are allowed to cook for themselves. But a man is generally outcasted if handcuffs have been put upon him. The panchayats do not, as a rule, modify their decisions according to the subsequent findings of the courts, but levy the penalty even if the accused is acquitted in the original or appellate court. The decision of the panchayat is invested with a sanctity which has taken a deep root in the minds of the people. It is said *panch men Parmeshwar bolta hai*,' the voice of the panch is the voice of God,' and hence all other decisions are ignored.

"Panchayats, as a rule, do not record their decision on paper; all matters are orally settled. But as questions of maintenance in divorce cases often arise which have to be proved in court, some castes, *e.g.*, the Dhanuks and Bhoyars, now have recourse to stamped agreements . . . . .

"The control of the caste panchayat whether permanent or otherwise is, as a rule, very efficient, and the outside community responds to its decisions and wishes. An offender usually finds himself unable to elude them, as the caste can make his life a burden to him. By outcasting him, they stop not only all intercourse with his caste fellows, but can prevent him from enjoying the usual necessities and amenities of life. They can order the barber not to shave him, the dhobi not to wash his clothes, and the Dhimar not to wash his pots or supply water to him."

500. The following is an extract from Pandit Hari Kishan Kaul's notes regarding the practice in the Punjab:—

"The commonest form of punishment is a fine, the amount of which generally varies inversely with the status of the caste. Among the castes given to smoking, the offender is often subjected to the disgrace of preparing the smoking bowl (*hukka*) for the Chaudhris. The punishment of requiring the person condemned to place the Chaudhri's shoes on his own head, or in less serious cases to carry the shoes and place them before the Chaudhri to wear, is resorted to in most castes. It amounts to an unqualified apology. Where fines are not imposed, the offender is required to feed the panchayat or sometimes the whole community. It is only for very grave offences that the person accused is excommunicated from the society, and certain penances ordained by the Shāstras or the Shara have to be performed before he can claim re-admission into the community. In the eastern Punjab specific punishments are prescribed for various offences in almost all castes having panchayats. In the Rohtak district, the fine varies from Re. 1 to Rs. 100, but when the penalty is heavy, an abatement is allowed at the time of payment . . . . .

"Among the low caste Purbias of Amritsar (*i.e.*, Chamārs, etc.) a person enticing away another man's wife may retain her on payment of Rs. 36 to her husband. If she consents

to go back to her husband, the offender pays only Rs. 12. If the man is unable to pay the fine and the woman is not willing to go to her husband, the offender is made to suck at her breasts (which amounts to recognizing her thenceforward as his mother) and the woman is then made over to her husband. It is said that among the Bhatiāras, the fine of a Dhela (half a pice) is taken as most humiliating. A man fined a Dhela for abducting a woman would much rather pay a hundred rupees instead. In the Bahawalpur State the maximum limit of fine for enticing away a woman is Rs. 140 among the Kanjars and Rs. 200 among the Chamārs. The Chamārs insist on the seducer sucking the abducted woman's breasts, and vigorously enforce excommunication, if one or both of the parties insist on illicit relationship. On the other hand, they are equally strict about the enforcement of contracts of marriage. If a man refuses, without sufficient cause, to give the hand of a girl to the man to whom she has been betrothed, he is made to pay double the expenses incidental to the aggrieved party marrying in another family, and none of the community accepts the hand of that girl. Abduction is always punished with a maximum penalty. Among the Bhangis of the Bahawalpur State a man who abducts a virgin has to give his daughter or sister in marriage to the person to whom she had been betrothed, or to some one of her male relatives, by way of atonement, and is made to eat nightsoil. For abducting a married woman, the offender has to pay a fine of Rs. 25 to Rs. 50, with 25 strokes of a broom, and to receive a shoe-beating to the same extent. If the woman's husband is unwilling to take her back, her head is shaved and she is excommunicated. If the parents claim such a rejected woman, or if some one else wishes to marry her, a fine of Rs. 11 has to be paid by the party concerned, and the brotherhood has to be fed at a cost of Rs. 50 to Rs. 200. The only condition on which the lovers can be pardoned and allowed to live as man and wife is that they shall own to be beneath all sense of honour, and disgrace themselves by appearing in absolute nudity before the assemblage and preparing a smoking pipe for the panches. Such a course is, however, seldom resorted to, and the offenders prefer to be excommunicated or suffer any other punishment whatsoever.

"These are some of the types of punishment awarded by the low caste panchayats. The higher castes are seldom subject to governing bodies, and where they are, the control is not very effective. The punishment generally awarded is the performance of a *prāyashchit* (penance) according to the Shāstras, and excommunication from the brotherhood until the needful has been done. This form is most prevalent in the central districts, where the usual form of panchayat is democratic. But when a fine is imposed, the trivialness of the amount is the measure of the disgrace to which an offender is put. In the Bahawalpur State, the scale among the Brāhmans is from 1 anna and 3 pies to 2 annas and 6 pies. In the same way the fine among the Bhātiās varies from 5 annas to Rs. 1-4-0. A Jogi offender besides doing *punācharan* (bathing in the Ganges and giving a feast to the Sādhus) has to pay a fine of Rs. 5.

"In properly-organized panchayats, any of the parties to a case pending before the tribunal may be summarily excommunicated for deliberate failure to attend the meeting, and remain so until he calls a panchayat, pays the penalty for his default, and stands his trial on the original charge. A person failing to carry out the orders of the panchayat is treated as an outcaste. Among the Purbias an offender expressing his inability to pay the fine imposed on him is literally kicked out of the gathering by four members of the panchayat. Such expulsion indicates excommunication. The defaulter can be re-admitted only if he carries out the orders of the panchayat to the letter and pays an additional fine for his contumacious behaviour. Inter-dining and inter-marriage with the excommunicated members is stopped, and none of the brotherhood will take water from their hands or smoke with them from the same hubble-bubble. They are vigorously boycotted by the community and even by their priests, but sometimes crawl back into the society after the lapse of time, when the incidents have slipped out of the people's memory. But the hold of the governing bodies, though strong in certain localities and castes, is not half so effective as it used to be; and, owing to the facilities for travel and the wide field of employment for the labouring classes, contumacious persons do not feel the pinch of expulsion so acutely as their ancestors did."

501. It will be seen that in the Punjab the consequences of excommunication at the present day are not always very serious. They are much more so in most other parts of India, at least in rural areas, but nowhere perhaps are they quite so insupportable as they were a century ago, when, according to Abbé Dubois :—

"Expulsion from the caste, which is the penalty inflicted on those who are guilty of infringing the accustomed rules, or of any other offences which would bring disgrace on the tribe, if it remained unavenged, is in truth an insupportable punishment. It is a kind of civil excommunication, which debars the unhappy object of it from all intercourse whatever with his fellow creatures. He is a man, as it were, dead to the world. He is no longer in the society of men. By losing his caste, the Hindu is bereft of friends and relations, and often of his wife and children, who will rather forsake him than share in his miserable lot. No one dares to eat with him, or even to pour him out a drop of water. If he has marriageable daughters they are shunned. No other girls can be approached by his sons. Wherever he appears he is scorned and pointed at as an outcaste. If he sinks under the grievous curse, his body is suffered to rot on the place where he dies.*"

* *Character, Manners and Customs of the People of India*, London, 1817.

The power of the panchayat to deal with an offence against caste rules often depends on the position of the offender. A rich man with influence is often able to defy the panchayat where a poor man would have no chance of doing so. Thus Mr. Molony mentions a case of a man who was excommunicated for having crossed the sea, but who "by sagacious bribery formed a society which excommunicated the excommunicators and reconciliation followed a drawn battle."

Caste sabhas.

502. But although in recent times the control of the caste panchayat has weakened, a new form of communal activity has come into existence in the shape of the caste *sabhā* or general assembly. The object of this new development, says Mr. O'Malley, is to improve the social position of the caste, and its organization is modelled upon European associations and conferences. In his Province some of the *sabhās* have even formed themselves into limited liability companies. The members of a caste in a large area, such as a district, hold mass meetings at irregular intervals, when they pass a number of resolutions, which they bind themselves to observe and to enforce on their caste fellows, with the object of improving the social or material condition of the community. Thus the Goālās of Bihar have resolved *inter alia* to give up infant marriage and to prevent their women from selling milk or going to market, and the Dosādhs to excommunicate any caste fellow found to be a thief. The Shāha *sabhā* raises a fund to send students of that caste to Japan. The Punjab Superintendent writes on this subject as follows :—

"But no society can exist without some kind of organization, and while caste panchayats are losing their hold on the various social groups ; on the one hand education and the influence of Western civilization are awakening people to the necessity of ridding their social system of abuses, and modifying their rules to suit the requirements of the times, and on the other the growing prosperity and the levelling effects of distribution of wealth are creating a desire among the castes who have hitherto had a comparatively low status to raise themselves in the social scale. With this view, Sabhās, Associations and Conferences have been established by different castes. Although supposed to satisfy the craving for a voice in social administration, they confine their energies mainly to economic problems, such as the reduction of expenses on ceremonies connected with marriage and death ; acquiescence in the breach of rules committed by individuals, which the committees are powerless to prevent; adoption of measures for the spread of education in the social group ; and, except in the case of the highest castes, the discussion of means of finding an exalted origin for the caste and raising the body in the estimation of Government and the public. The latter tendency is a consequence of the distinction between the traditional status and the position acquired by wealth, which is still very strong in this country. In the society a poor man of high birth still commands more respect than a wealthy member of a low caste, although the intensity of the feeling is gradually disappearing. We see that in the past, castes acquiring wealth and power have managed to achieve a high origin in order to maintain the dignity of their position. It is not surprising that history should repeat itself. The number of such organizations is so far not very large, but they are multiplying rapidly . . . . By way of illustration of the remarks made above, it may be mentioned that the Mehra Rājput Sabhā which, as the name will signify, is a committee of the leading members of the Mehra (Jhinwar) caste, is concerned chiefly with the acquisition of the status of Rājput. In the same way Kakkezais, who have in the past been treated as Muhammadan Kalāls, are trying to prove that they are really Pathāns, while the Mair and Tank Sunārs want to be recognized as Rājputs. The Jangira Committee of a sub-caste of Tarkhans and Lohārs is trying to establish that they are Brāhmans and style themselves as Maithal or Vishvakarma Vansh Maithal Brāhmans. The Qaum Sudhar Sabhā is an association of Nāis (barbers) who wish to pass as Kshatriyas, and so on."

The matters dealt with by panchayats.

503. In the Central Provinces, says Mr. Marten—

"The panchayats deal chiefly with social and domestic questions, occasionally professional and industrial, but rarely criminal, matters. Adultery is the most common subject with which the panchayats concern themselves. The least whisper against anybody's conjugal morality sets the caste in motion, the first procedure usually taken being the refusal to accept water from the offender (*lotā pāni band*) in token of the breaking off of all social intercourse until the case has been fully discussed in a caste meeting and the offender declared innocent. The other chief offences of which a panchayat takes cognizance are :—

(1) Eating, drinking or smoking with a person of another sub-caste or caste.
(2) Killing sacred animals, such as the cow, squirrel, cat, etc.
(3) Homicide or murder.
(4) Getting maggots in a wound.
(5) Having the ear or nose torn.
(6) Being beaten by a man of a low or untouchable caste.
(7) Abusing relatives held in reverence, or beating parents.

(8) Following prohibited occupations, *e.g.*, a Mang sweeping the road, a Darji stitching leather, a Kirar selling shoes, a Kurmi serving as a syce, an Ahir cleaning pots, a Marāthā washing clothes, and so on.

(9) Breach of caste etiquette, *e.g.*, leaving a dinner party before others have finished.

(10) Naming or touching relatives who should not be so named or touched, *e.g.*, a wife should not name her husband, an elder brother may not touch his younger brother's wife.

Other matters which a panchayat may deal with are:—

(1) Finding a suitable pair for a marriageable boy or girl.

(2) Widow re-marriage.

(3) Partition of property, the decision of minor quarrels and, occasionally, the adjudication on thefts.

(4) Industrial questions rarely. It is rarely that industrial questions are brought before a panchayat, but offences against the community tending to lower its corporate character are duly considered. In a conference of Kunbis held at Nagpur in 1907, it was resolved to punish those who cleaned the pots and *dhotis* of other castes, did groom's work or repaired old latrines. The Dhimars of the Jubbulpore district taboo brushing and polishing the shoes of others but not touching or taking them off the feet. The Kahārs of Jhansi are said to outcaste those who steal from their master. The Sunārs of Hoshangabad have a guild panchayat on the night before the Dasahra, when they hold a feast, and are said to take an oath that none of them, on pain of outcasting, will disclose the amount of the alloy which a fellow craftsman has mixed with the precious metals. The Koshtis of Chanda in 1907 proscribed a certain cloth and yarn seller of the city who had offended some of their number and resolved to outcaste any Koshti who dealt with him.

In Madras, says Mr. Molony, the caste tribunal is concerned rather with the interests of a society than with the delinquencies of an individual. Persons assaulted by men of lower caste are punished, but an exception is made in favour of those who are assaulted by the police.

The Raja's control over caste matters.

504. In the days of Native rule the Raja was the final authority in all caste matters. In East Bengal Raja Ballāl Sen gave an elaborate internal organization to some castes and changed the status of others. In Muhammadan times this jurisdiction was largely exercised by the local Chiefs and zamindars, such as the Maharaja of Krishnagar. At the present day the rulers in Native States, and various zamindars of ancient descent in British territory, often exercise a great deal of control in caste matters. This is notably the case in Nepal, where neglect or breach of caste customs not only entails communal punishment, but is also subject to the law courts, which treat such offences as offences against the State; the Prime Minister is the final court of appeal. In the Marwar and Kushalgarh States of Rajputana, the Durbar appoints the president of various caste panchayats, and in Bundi these appointments require its sanction. In 1904 the Durbar of the Rajpipli State, in the Central Provinces settled a dispute amongst the Lewa Kunbis of that State, and passed orders regarding the villages within which brides should be given. In Manipur the Raja alone is competent to pass final orders on questions affecting social matters. Amongst the Namputiri Brāhmans of parts of South Malabar the Raja of Cochin is the final authority in caste questions. Mr. O'Malley mentions numerous instances of the control exercised in caste matters by the Chiefs in the Orissa States. Thus:—

"In one State there is a powerful and highly organized caste, which not very long ago was seriously exercised by a charge that a certain young man of the caste had been cohabiting with a woman of very low caste. The charge attracted very considerable interest, and the caste was greatly perturbed and unsettled. A criminal prosecution for defamation failed, and the matter was finally brought to the stage of a Caste Council. Powerful influences were at work within the caste, which is an extremely wealthy one, and the Caste Councillors split into two factions supported by various members of the caste: the one faction were of opinion that the charge was true and that the offender should be excommunicated. The case was then laid before the Chief for his decision. A mass meeting was convened, and the case was heard in the principal temple of the State: the finding of the meeting was that the charge was not proved and the alleged culprit was declared innocent. This finding the Chief confirmed. The case, however, did not end here. The caste had split into two hostile camps over the case. The party who were for condemning the culprit were composed of somewhat the more influential members; they decided to refuse to accept the decision of the Chief and to treat the culprit as excommunicated. The Chief thereupon excommunicated the recalcitrant section of the caste, with the result that they were deprived of the services of the barbers, washermen and priests. So effectual and binding was this order, that not only did the barbers, washermen and priests of the State, who had hitherto served them, refuse to work for them, but the services could not be obtained even of barbers, washermen and priests residing outside

the State. This order was strictly enforced for some time. The men of this caste are clean shaven and very well groomed and dressed, but when the dispute was eventually settled, the persons affected by the order had long dirt-matted beards, the hair of their heads was in long strands and filthy in the extreme, and their clothes were beyond description for uncleanliness.

"In another State, the Chief appointed a Brāhman as Brahma, or head of the Brāhmans of the State. This Brahma presides at ceremonies, such as marriages, deaths, sacred thread ceremonies, etc., amongst the Brāhman community. The State is a large one, and the one Brahma cannot attend to all the duties of his office. He is accordingly allowed to appoint agents, one for each local area. The present Brahma was apparently inclined to levy too heavy a bonus from his agents, with the result that one of them resigned. The head Brahma wished to appoint another agent, but the local Brāhmans objected; a deadlock ensued, with the result that the Brāhmans laid the matter before the Durbar, and it was held that the Brahma must accept reduced fees from this agent, which he did. If he had refused, another Brahma would have been appointed. This decision was fully accepted by the Brāhman community.

"The Chief of a State has the power to place even a Brāhman out of caste; and it is credibly stated that the late Chief of one State delegated this power to an European Police Officer. In the States under direct management, the Brāhman community distinctly recognize the officer in charge as representing the Chief, and acknowledge his right, as such, to be an arbiter on caste questions. The Political Chief is accordingly received, on arrival in such a State by a deputation of Brāhmans, who offer him the regular benediction, put the *tika* mark of powdered sandal-wood and water on his forehead, place the cocoanut on his head, and offer him the thread. In no caste is any adoption valid, even if it be in accordance with caste custom, unless it has received the sanction of the Chief, or of the Political Agent when the State is under direct administration. The sanction of the Chief can, moreover, regularize an irregular adoption, *i.e.*, one not in accordance with law and custom. It is hardly necessary to state, in view of what has already been written, that adjudication on the caste disputes of less important castes would be absolutely accepted."

The Caste Cutcherry of the East India Co.

505. Mr. O'Malley also has some interesting notes regarding the Caste Cutcherry, which was instituted in the early days of the East India Company for hearing and deciding cases relating to caste matters, and was presided over by an officer appointed by the English Governor:—

"The functions of this court are described as follows by Verelst, Governor of Bengal, from 1767 to 1769:—'All nations have their courts of ecclesiastical jurisdiction distinct from the administration of civil justice, in some with a more limited, in others with a more extensive authority. The followers of Brama in Bengal have their caste cutcherries, or courts, to take cognizance of all matters relative to the several castes or tribes of the Hindu religion. Their religious purity depends on the constant observance of such numberless precepts, that the authority of these courts enters into the concerns of common life, and is, consequently, very extensive. A degradation from the caste by their sentence is a species of excommunication attended with the most dreadful effects, rendering the offender an outcaste from society. But as the weight of the punishment depends merely upon the opinion of the people, it is unnecessary to say that it cannot be inflicted by the English Governor (as Mr. Bolts asserts), unless the mandate of a Governor could instantly change the religious sentiments of a nation. Neither can a man once degraded be restored, but by the general suffrage of his own tribe, the sanction of the Brāhmans (who are the head tribe) and the superadded concurrence of the Supreme Civil Power.'

"Maharaja Naba Kishen, the Kāyasth Diwan of Clive, held charge of this tribunal under the Governorship of Verelst, while Warren Hastings appointed his Banians, Krishto Kanto Das ("Cantoo Babu"), a Teli by caste, and Ganga Gobind Singh. Against these two Burke fulminated in his Impeachment of Warren Hastings. 'He has put his own menial domestic servant—he has enthroned him, I say, on the first seat of ecclesiastical jurisdiction, which was to decide upon the castes of all those people, including their rank, their family, their honour and their happiness here, and, in their judgment, their salvation hereafter. Under the awe of this power, no man dared to breathe a murmur against his tyranny. Fortified in this security, he says, who complains of me? No, none of us dare complain of you, says the trembling Gentoo. No; your menial servant has my caste in his power. I shall not trouble your lordships with mentioning others; it was enough that Cantoo Babu and Ganga Gobind Singh, names to which your lordships are to be familiarized hereafter, it is enough that those persons had the caste and character of all the people of Bengal in their hands.'

"Further light is thrown upon the Caste Cutcherry by the Select Secret Proceedings of 1775, in which year it was presided over by Krishto Kanto Das. In March Warren Hastings, protesting against a proposal made by Clavering to put Cantoo Babu in the stocks, complained of a previous attack 'on the subject of the Jautmalla Cutcherry, which was represented as arbitrary and oppressive, although this has existed from the first establishment of the Company.' In May the subject of the Caste Cutcherry again came up in connection with the question of the food to be given to Nundcomar while he was in jail. Clavering, supported by Francis, proposed that Cantoo Babu should be called and examined, on the ground that being President of this tribunal he passed judgments on all points relative to

loss of caste. Warren Hastings at once replied:—"I understand the Cutcherry over which Cantoo Babu, my servant, presides, has cognizance only of disputes among the lower kinds of the people, and that he presides in his Court, in virtue of the immemorial usage of the settlement, in the same manner that every other Chief Mutseedy or Banyan of the Governors of Calcutta has formerly done. I know not that he is qualified to judge of the question proposed. At all events, his opinion can be no authority, as he is neither versed in the laws of his religion nor of that sect which could entitle him to give a judicial opinion on any point respecting it. I myself am President of that Court, but I conceive myself merely a name to authenticate the acts of others, and I very frankly acknowledge my own incompetency to judge of points relating to the Gentoo religion."

Guilds and village panchayats.

506. The panchayats with which we have hitherto been dealing are the governing bodies of the individual castes. They take no cognizance of the affairs of other residents in the village or of persons following the same occupation but belonging to different castes. These caste panchayats are found all over India. In addition to them, the old records make mention of guild and village panchayats. Guilds appear to have flourished in Buddhist times*, but they have almost disappeared from modern India and, with a few local exceptions, survive only amongst certain trading castes in Gujarat.† The village panchayat or *parishad* is described by Manu. According to him its function was to decide on all questions concerning which the law was silent or doubtful. The 'law,' as the term was then understood, was concerned, not merely with legal matters in the modern European sense, but also with all social, religious, economical and administrative questions. The *parishad* might consist of three to ten persons and included at least three men belonging to the three superior orders, namely, Brāhman, Kshatriya and Vaisya.‡ Whatever may have been the case in the past, the village panchayat is rarely found at the present day. The Punjab Superintendent, however, says that in his province the whole population of a village is still knit together by a strong communal tie: the various caste panchayats deal with matters affecting themselves only, but in matters affecting the whole village the panchayats of the smaller groups merge into that representing the predominant caste of the village to form a tribunal whose decision is binding on the whole community. This constitution, he says, is now disappearing, but it still survives in some villages in the east and central part of the Punjab. In the hills of the United Provinces, and in Nepal, the only panchayats are village panchayats, who exercise the functions which elsewhere are assigned to caste panchayats. In Bundelkhand similar panchayats act as a committee of arbitration in disputes regarding loans and similar matters. They are also found in some parts of Chota Nagpur. But as a general rule, the village panchayat has disappeared, like that of the guild. The Bombay Superintendent goes so far as to say that in his Presidency there is no evidence that such an organization ever existed; all permanent panchayats, except the big trading guilds of Gujarat have, he says, been caste panchayats and the myth (sic) of the village panchayat has probably arisen from the fact that a village is generally, if not invariably, formed by several families of some one caste settling in one spot.

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* For a brief survey of them see a paper by Miss Rhys Davis in the *Journal of the Royal Asiatic Society* for 1901, page 859. A more detailed account is given by Fick, *Die Sociale Gliederung im Nordostlichen Indien Zu Buddhas Zeit.*

† An account of the guilds as they exist in this part of India is given by Hopkins in *India Old and New*, page 169.

‡ Manu Samhita, XII, 108-113.

SUBSIDIARY TABLE I.

Variation in certain main castes since 1891.

Caste.	Persons.			Percentage of variation.			Remarks.
	1911.	1901.	1891.	1901—1911.	1891—1901.	1891—1911.	
1	2	3	4	5	6	7	8
Agarwal	1,019,698	557,596	354,177	+ 82·9	+ 57·4	+ 187·9	Many Agarwals were returned at previous censuses under the general head Baniya.
Ahir	9,508,486	9,806,475	10,392,542*	− 3·0	− 5·6	− 8·5	
Arain	1,001,593	1,026,505	918,964	− 2·4	+ 11·6	+ 9·0	
Babhan	1,265,982	1,353,291	1,222,674	− 6·5	+ 10·7	+ 3·5	
Bagdi	1,041,892	1,042,550	804,960	− ·1	+ 29·5	+ 29·4	
Balija	1,046,419	1,036,502	804,307	+ 1·0	+ 28·9	+ 30·1	
Baluch	1,335,974	1,122,895	971,335	+ 19·0	+ 15·6	+ 37·5	
Baniya	1,125,517	2,898,126	3,186,666	− 61·2	− 9·1	− 64·7	Baniya is a general designation, and the decrease is due to greater accuracy in returning the real castes.
Banjara	1,084,955	765,861	889,392	+ 41·7	− 13·9	+ 22·0	
Barhai	1,067,093	1,133,126	932,718	− 5·8	+ 21·5	+ 14·4	
Bhil	1,635,988	1,198,843	1,665,474	+ 36·5	− 28·0	− 1·8	
Brahman	14,598,708	14,893,258	14,821,732	− 2·0	+ ·5	− 1·5	
Burmese	7,644,310	6,511,703	5,408,984	+ 17·4	+ 20·4	+ 41·3	
Chamar	11,493,733	11,137,362	11,258,105	+ 3·2	− 1·1	+ 2·1	
Chuhra	1,269,250	1,329,418	1,243,370	− 4·5	+ 6·9	+ 2·1	
Dhobi	2,074,405	2,016,914	2,039,743	+ 2·9	− 1·1	+ 1·7	
Dosadh	1,316,388	1,258,185	1,284,126	+ 4·6	− 2·0	+ 2·5	
Fakir	979,293	1,212,648	830,431	− 19·2	+ 46·0	+ 17·9	
Gadariya	1,368,990	1,272,419	1,294,830	+ 7·6	− 1·7	+ 5·7	
Golla	1,538,021	1,387,472	†	+ 10·9	..	..	
Gond	2,917,950	2,286,913	3,061,680	+ 27·6	− 25·3	− 4·7	
Gujar	2,199,198	2,108,023	2,171,627	+ 4·6	− 3·2	+ 1·3	
Hajjam	3,013,399	2,958,722	3,132,788	+ 1·8	− 5·6	− 3·8	
Jat	6,964,286	7,086,098	6,688,733	− 1·7	+ 5·9	+ 4·1	
Jolaha	2,858,399	2,907,687	2,660,159	− 1·7	+ 9·3	+ 7·5	
Kachhi	1,304,296	1,260,191	1,384,222	+ 3·5	− 9·0	− 5·8	
Kahar	1,838,698	1,970,825	1,943,155	− 6·7	+ 1·4	− 5·4	
Kaibartta	2,711,960	2,694,329	2,298,824	+ ·7	+ 17·2	+ 18·0	
Kamma	1,126,531	975,374	851,851	+ 15·5	+ 14·5	+ 32·2	
Kammalan	1,047,752	1,263,861	Not available	− 17·1	..	..	Panchala now shown separately was included in Kammalan in 1901.
Kapu	3,361,621	3,070,206	2,665,399	+ 9·5	+ 15·2	+ 26·1	
Karen	1,102,695	727,286	540,876	+ 51·6	+ 34·5	+ 103·9	The 1911 figures include Taungthus and other small tribes.
Kayastha	2,178,390	2,149,331	2,239,810	+ 1·4	− 4·0	− 2·7	In 1891 Sudras and Karans were often shown as Kayasthas.
Kewat	1,215,616	1,110,767	989,352	+ 9·4	+ 12·3	+ 22·9	
Koiri	1,766,796	1,784,041	1,735,431	− 1·0	+ 2·8	+ 1·8	
Koli	3,171,978	2,574,213	3,058,166	+ 23·2	− 15·8	+ 3·7	
Kori	918,820	1,204,678	1,187,613	− 23·7	+ 1·4	− 22·6	
Kumhar	3,424,815	3,376,318	3,346,488	+ 1·4	+ ·9	+ 2·3	
Kunbi	4,512,737	3,704,576	10,531,300	+ 21·8	− 28·0	− 21·7	
Kurmi	3,735,651	3,873,560		− 3·6			
Lingayat	2,976,293	2,612,346	757,178	+ 13·9	+ 245·0	+ 293·1	
Lodha	1,732,230	1,663,354	1,674,098	+ 4·1	− ·6	+ 3·5	
Lohar	2,070,372	2,342,257	2,536,160	+ 1·8	− 7·6	− 6·0	
Kamar	314,105						
Madiga	1,931,017	1,281,252	927,339	+ 50·7	+ 38·2	+ 108·2	In Hyderabad Madiga was very incompletely returned at previous censuses.
Mahar	3,342,680	2,928,666	2,950,568	+ 14·1	− ·7	+ 13·3	
Mal	2,135,329	1,863,908	1,365,520	+ 14·6	+ 36·5	+ 56·4	
Mali	2,035,843	1,915,792	1,876,211	+ 6·3	+ 2·1	+ 8·5	
Mappilla	1,046,834	925,178	916,436	+ 13·1	+ 1·0	+ 14·2	
Maratha	5,087,436	5,009,024	3,324,095	+ 1·6	+ 50·7	+ 53·0	
Mochi	1,018,366	1,007,812	961,133	+ 1·0	+ 4·9	+ 6·0	
Namasudra	2,087,162	2,031,725	1,948,658	+ 2·7	+ 4·3	+ 7·1	
Nayar	1,129,466	1,046,748	980,860	+ 7·9	+ 6·7	+ 15·2	
Palli	2,828,792	2,572,269	2,242,499	+ 10·0	+ 14·7	+ 26·1	
Paraiyan	2,448,295	2,258,611	2,210,988	+ 8·4	+ 2·2	+ 10·7	
Pasi	1,409,825	1,408,392	1,378,344	+ 6·5	+ 2·2	+ 8·8	
Pathan	3,796,816	3,404,701	3,225,521	+ 11·5	+ 5·6	+ 17·7	
Rajbansi	2,049,454	2,408,654	2,364,365	+ ·5	+ 1·9	+ 2·4	
Koch	370,490						
Rajput	9,430,095	9,712,156	10,424,346	− 2·9	− 6·8	− 9·5	
Saiyid	1,655,525	1,339,734	1,430,329	+ 23·6	− 6·3	+ 15·7	In Bombay Saiyids were not shown separately in 1901.
Santal	2,138,310	1,907,871	1,494,045	+ 12·1	+ 27·7	+ 43·1	
Sheikh	32,131,342	28,708,706	27,644,993	+ 11·9	+ 3·8	+ 16·2	
Sindhi	1,701,158	697,528	..	+ 143·9	..	..	
Sonar	1,262,978	1,253,070	1,178,795	+ ·8	+ 6·3	+ 7·1	
Teli and Tili	4,233,250	4,025,660	4,147,803	+ 5·2	− 2·9	+ 2·1	
Vakkaliga	1,507,093	1,392,375	1,360,558	+ 8·2	+ 2·3	+ 10·8	
Vellala	2,603,089	2,464,908	2,254,073	+ 5·6	+ 9·4	+ 15·5	

* Includes figures for Golla. † Included in Ahir.

NOTE.—In this Table only those castes have been shown which have a strength of about a million and upwards.

CHAPTER XII.

Occupation.

Introductory Remarks.

The information collected—(i) in 1881.

507. Of all the subjects dealt with at the census, that of occupations is unquestionably the most complicated and troublesome. Nothing is more difficult than the preparation of an accurate record of the occupations of the people, except perhaps the tabulation and classification of the same.

In India, as in most other countries, there have been great changes at successive enumerations in the character of the information collected and in the manner of tabulating it. In 1881 occupation was recorded, for actual workers only, in a single column headed "Occupation of men, also of boys and females who may do work. *N.B.*—Boys at school, girls, small children and women who perform no regular work, should not be shown at all in this column." The instructions to the enumerators were as follows:—

"Only such persons are to be shown in this column as actually do work contributing to the family income. Mere employment in such domestic occupations as spinning will not entitle women to be shown in this column, unless the produce of their labour is regularly brought to market. When a person has two or more occupations, he should be entered as following the occupation whence his income is chiefly derived, but if he combines agriculture with any other profession or trade, such as that of vakil, money-lender, carpenter, or smith, both occupations should be shown.

"General terms, such as servant, workman, dealer, must not be employed. In each case the specific service or trade in which the person is engaged must be named, *e.g.*, watchman, office-messenger, digger, ploughman, cloth-seller. General expressions [such as *pesha-i-khúd*] must not be employed. In every case the occupation must be indicated by the common vernacular term by which it is known [and not by the Persian name; thus *Kumhár* for potter, not *Kasgar*.]"

(ii) in 1891.

508. At a conference which was held to consider the arrangements for the census of 1891 it was unanimously resolved that—

"A return of persons *living by* an occupation will be both more accurate and more useful in this country than that of the number *exercising* an occupation. In this latter respect the voluminous returns of 1881 appear lamentably deficient. The attention of the Conference was especially directed to the paramount importance of a complete return of the agricultural population."

It was, therefore, decided to record, not the occupations of actual workers, but the means of subsistence of the whole population, whether workers or dependants. The column in the schedule was superscribed "Occupation or Means of Subsistence," and the following instructions were laid down for the guidance of the enumerators:—

"Enter here the exact occupation or means of livelihood of all males and females who do work or live on private property, such as *house rent, pension, etc.* In the case of children and women who do no work, enter the occupation of the head of their family, or of the person who supports them, adding the word 'dependant,' but do not leave this column unfilled for any one, even an infant. If a person have two or more occupations, enter only the chief one, except when a person owns or cultivates land in addition to another occupation, when both should be entered.

"No vague terms should be used, such as *service, Government service, shopkeeping, writing* and *labour, etc.*, but the *exact service*, the *goods sold*, the *class of writing* or of *labour* must be stated. When a person's occupation is connected with agriculture, it should be stated whether the land is cultivated in person or let to tenants; if he be an agricultural labourer, it should be stated whether he be engaged by the month or year, or is a daily field labourer. Women who earn money by occupations independent of their husbands, such as *spinning, selling firewood, cow-dung cakes, or grass*, or by *rice-pounding, weaving* or doing house-work for wages, should be shown under those occupations. If a person makes the articles he sells, he should be entered as 'maker and seller' of them. If a person lives on alms, it should be stated whether he is a religious mendicant or an ordinary beggar. When a person is in Government, railway, or municipal service, the special service should be entered first, and the word Government, railway, or municipal, etc., after it: as—clerk, *Government*; sweeper, *municipal*; labourer, *railway*. If a person be temporarily out of employ, enter the last or ordinary occupation."

(iii) In 1901 and 1911.

509. The procedure thus adopted of recording simply the means of subsistence and ignoring the distinction between workers and dependants was also not entirely satisfactory. It is important to know how many persons are supported by each occupation; but it is equally important to know the number who actually work at it. It may not always be easy to decide whether a particular person should be classed as a worker or as a dependant, but when very large numbers are dealt with, the errors on each side probably balance one another. A minor difficulty in connection with the system followed in 1891 was that it was found inconvenient to record the subsidiary occupations of agriculturists in the same column with the main occupation. In 1901, therefore, three columns, as noted in the margin, were provided for the record of occupations—two for the principal and subsidiary occupations of actual workers; and the third for the means of subsistence of dependants, or persons supported by the labour of others. The same columns have been retained at the present census, when the following instructions, which to a great extent reproduce those of 1901, were given to the enumerators:—

Occupation or means of subsistence of actual workers.		Means of subsistence of dependants on actual workers.
Principal.	Subsidiary.	
9	10	11

"*Column 9.*—Enter the principal means of livelihood of all persons who actually do work or carry on business, whether personally or by means of servants, or who live on house-rent, pension, etc. Enter the exact occupation, and avoid vague terms, such as 'service' or 'writing' or 'labour.' For example, in the case of labour, say whether in the fields, or in a coal mine, or jute factory, or cotton mill, or lac factory, or earth work, etc. In the case of agriculture, distinguish between persons who receive rent and those who pay rent. If a person makes the articles he sells, he should be entered as 'maker and seller' of them. Women and children who work at any occupation which helps to augment the family income must be entered in column 9 under that occupation and not in column 11. Column 9 will be blank for dependants.

"*Column 10.*—Enter here any occupation which actual workers pursue at any time of the year in addition to their principal occupation. Thus if a person lives principally by his earnings as a boatman, but partly also by fishing, the word 'boatman' will be entered in column 9 and 'fisherman' in column 10. If an actual worker has no additional occupation, enter in column 10 the word 'none.' This column will be blank for dependants.

"*Column 11.*—For children and women and old or infirm persons who do not work, either personally or by means of servants, enter the principal occupation of the person who supports them. This column will be blank for actual workers."

510. In the instructions to the superior census staff, these rules were thus amplified:—

"The entry of occupation in columns 9 to 11 is another matter requiring special care. Only those women and children will be shown as workers who help to augment the family income. A woman who looks after her house and cooks the food is not a worker but a dependant. But a woman who collects and sells fire-wood or cowdung is thereby adding to the family income, and should be shown as a worker. So also a woman who regularly assists her husband in his work (*e.g.*, the wife of a potter who fetches the clay from which he makes his pots), but not one who merely renders a little occasional help. A boy who sometimes looks after his father's cattle is a dependant, but one who is a regular cowherd should be recorded as such in column 9. Boys at school or college should be entered as dependants. Dependants on a joint family, the members of which follow different avocations, should be entered in column 11 under the occupation of the member who contributes most largely to the family income.

"Domestic servants must be entered in column 9, as cook, bhisti, etc., and not in column 11 as dependent on their master's occupation. Persons temporarily out of employ should be shown as following their previous occupation.

"Whenever large gangs of coolies are employed on earthwork of any kind, special instructions should be given to the census staff to enter not only the word 'earthwork' but also the nature of the undertaking (railway, road, canal, etc.) in connection with which it is being done.

"Where a man has two occupations, the principal one is that on which he relies mainly for his support and from which he gets the major part of his income. A subsidiary occupation should be entered *if followed at any time of the year*. Only one subsidiary occupation (the most important one) should be entered in column 10.

NOTE.—In cases where a person with private means follows some occupation, that occupation should be entered in column 9 and the source of his private income in column 10.

"Stress must be laid on the importance of avoiding vague words like 'labour' or 'service' or 'shopkeeping.' The Enumerator must enter the exact kind of labour or service, and the nature of the goods sold. In the case of service it is necessary, not merely to distinguish

Government service, railway service, municipal service, village service, service in a shop or office, and domestic service, etc., but also to show the exact occupation followed, *e.g.*, in the case of Government service, whether Collector, or Army Officer, or Civil Court clerk, or Police Inspector, etc. In the case of clerks, the occupation of their employer must be shown, *e.g.*, lawyer's clerk. Persons living on agriculture must be distinguished as landlords or rent receivers, and actual cultivators or rent payers. Where a person cultivates part of his land and sublets part, he should be shown in column 9 as a cultivator and in column 10 as a landlord, if he gets the greater part of his income from the land which he cultivates himself, and *vice versâ*. Gardeners and growers of special products, such as betel, cocoanut, etc., must be shown as such. Persons whose income is derived from the rent of houses or land in towns should be distinguished from those who derive it from agricultural land."

Apart from the arrangement of columns, the main difference between the method of collecting the information adopted in 1891 and that since followed is that in 1891 dual occupations were entered only where one of them was connected with agriculture, whereas subsequently the entry of all dual occupations has been prescribed.

The classification of occupations prior to 1911.

511. The system of classifying the occupations recorded in the schedules has varied greatly. In 1881 the English classification was adopted with a few minor changes, but actual experience showed that it was unsuited to Indian conditions. In 1891 an entirely new scheme was devised. Under it all occupations were divided into seven main classes as follows :—

A.—Government.
B.—Pasture and agriculture.
C.—Personal services.
D.—The preparation and supply of material substances.
E.—Commerce, transport and storage.
F.—Professions.
G.—Indefinite occupations and means of subsistence independent of occupation.

Subordinate to the seven classes were 24 orders as shown in the margin bracketted according to their respective main heads. These orders were further subdivided into 77 sub-orders and 478 groups. In the ensuing census the main division into classes, orders and sub-orders described above remained practically unchanged. In the case of groups, however, although the general arrangement was maintained, there were many alterations in detail. Some of the old groups were amalgamated or transferred to other sub-orders, while certain new groups were created with the object of distinguishing, (*a*) makers from sellers, and (*b*) workers in factories from those engaged in hand industries. The net result was to raise the number of detailed heads, or groups, to 520.

ORDERS.

A.	I. Administration.	D.	XIII. Metals and precious stones.
	II. Defence.		XIV. Glass, pottery and stoneware.
	III. Foreign and feudatory State service.		XV. Wood, cane and leaves.
B.	IV. Cattle-breeding, etc.		XVI. Drugs, gums, etc.
	V. Agriculture.		XVII. Leather.
C.	VI. Personal services.	E.	XVIII. Commerce.
D.	VII. Food and drink.		XIX. Transport and storage.
	VIII. Light, firing, and forage.	F.	XX. Learned and artistic professions.
	IX. Buildings.		XXI. Sports and amusements.
	X. Vehicles and vessels.	G.	XXII. General labour.
	XI. Supplementary requirements.		XXIII. Indefinite or disreputable occupations.
	XII. Textile fabrics and dress.		XXIV. Independent of work.

The new scheme of the present census.

512. It had already been pointed out by various Superintendents of the census of 1891 that a scheme of classification which distinguishes such a large number of detailed heads is entirely unsuited to a country like India, where most of the inhabitants are supported by a few simple avocations, and the sub-division of labour so characteristic of modern industrial developments in Western countries is almost entirely unknown. The only result of an elaborate system of classification is to cause the same occupation to be classified under different heads in the scheme according to the view taken of it by the local census officer, or the words in which it happens to be described by the enumerator. The same objections were urged even more forcibly after the census of 1901; when

it was further shown that the attempt then made to distinguish between workers in factories and those engaged in hand industries had failed, owing to the impossibility of inducing the enumerators to enter the necessary particulars. On the other hand, it seems obvious that industry should be distinguished from trade, the maker or manufacturer from the distributing agent or middleman. It was thus clear, when the arrangements for the present census were taken in hand, that some change would have to be made in the scheme of classification. The question was whether it should take the form of amalgamating a large number of the detailed heads in the old scheme, or of a wholesale revision of it. If the statistics for India had stood alone, the former course would no doubt have been preferable, although, in the absence of detailed rules for applying the scheme of classification, the procedure adopted was often far from uniform, and the data already on record cannot therefore be accepted implicitly as furnishing a very reliable basis for comparison. It happened, however, that the question of classifying occupations had for some years been engaging the attention of European statisticians, partly because no country was entirely satisfied with its existing system, and partly because the schemes adopted in different countries varied from each other in such a way as to make the international comparison of the occupation statistics an almost impossible task. The well known French statistician, Dr. Jacques Bertillon, Chef des Travaux Statistiques de la Ville de Paris, after a careful study of the schemes in actual use in different countries, drew up one suitable for general adoption and laid it before the International Statistical Institute, who referred it to a committee of experts. After they had reported, M. Bertillon consulted twenty Directors of statistical bureaux. He revised his scheme in accordance with their opinions, and again laid it before the International Statistical Institute, by whom it was approved and commended for general adoption. M. Bertillon claims for his scheme that its arrangement is extremely logical, and that it is so elastic as to be adaptable to the requirements alike of the most advanced and of the most backward countries. He divides all occupations into four classes and twelve sub-classes with three series of minor subdivisions, numbering repectively 66, 206 and 499, but points out that all that is necessary for the purpose of international comparison is that the principal heads should be adhered to. The minor heads can be increased or reduced in number according to local requirements, without affecting the comparability of the figures, so long as all the occupations are classified, with or without further subdivision, under the main heads shown in his scheme.

Details of the scheme.

513. As a basis for a full discussion of the subject, I prepared in the rough, and circulated for the opinion of Provincial Superintendents, two alternative schemes, one based on that of M. Bertillon, and the other an abbreviation of the scheme used in India at the two previous enumerations. The great majority of the officers consulted were strongly in favour of the adoption of M. Bertillon's scheme. This also was my own opinion. That scheme has stood the test of criticism by the best European experts. It has already been adopted in Egypt, Bulgaria, Spain, Brazil, Chili, Venezuela and Mexico; and it has been taken as the basis of the revised scheme of the United States of America. Other countries will probably in time follow suit. If any change is to be made in the Indian scheme it is clearly desirable to take the opportunity to adopt one which has received such strong commendation, and which will facilitate the comparison of statistics with those of other nations. The rough adaptation of the scheme already prepared was, therefore, carefully revised and prescribed for general adoption. The detailed heads or groups, 169 in number, were formed with reference to local conditions, but the classes, sub-classes and orders as noted below, were practically those of M. Bertillon.

CLASS A.—PRODUCTION OF RAW MATERIALS.

Sub-class 1.—Exploitation of the surface of the earth.

1. Pasture and Agriculture—(*a*) Ordinary cultivation, (*b*) Growers of special products and market gardening, (*c*) Forestry, (*d*) Raising of farm stock, (*e*) Raising of small animals.

2. Fishing and hunting.

Sub-class II.—Extraction of minerals.

3. Mines. 4. Quarries. 5. Salt, etc.

CLASS B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.

Sub-class III.—Industry.

6. Textiles. 7. Hides, skins, etc. 8. Wood. 9. Metals. 10. Ceramics. 11. Chemical products. 12. Food industries. 13. Industries of dress and the toilet. 14. Furniture industries. 15. Building industries. 16. Construction of means of transport. 17. Production and transmission of physical forces. 18. Industries of luxury and those pertaining to literature and the arts and sciences. 19. Industries concerned with refuse matter.

Sub-class IV.—Transport.

20. Transport by water. 21. Transport by road. 22. Transport by rail. 23. Post Office, telegraph and telephone services.

Sub-class V.—Trade.

24. Banks, establishments of credit, exchange and insurance. 25. Brokerage, commission and export. 26. Trade in textiles. 27. Trade in skins, leather and furs. 28. Trade in wood. 29. Trade in metals. 30. Trade in pottery. 31. Trade in chemical products. 32. Hotels, cafés, restaurants, etc. 33. Other trade in foodstuffs. 34. Trade in clothing and toilet articles. 35. Trade in furniture. 36. Trade in building materials. 37. Trade in means of transport. 38. Trade in fuel. 39. Trade in articles of luxury and those pertaining to letters and the arts and sciences. 40. Trade in refuse matter. 41. Trade of other sorts.

CLASS C.—PUBLIC ADMINISTRATION AND LIBERAL ARTS.

Sub-class VI.—Public force.

42. Army. 43. Navy. 44. Police.

Sub-class VII.—Public administration.

45. Public administration.

Sub-class VIII.—Professions and liberal arts.

46. Religion. 47. Law. 48. Medicine. 49. Instruction. 50. Letters and arts and sciences.

Sub-class IX.—Persons living on their income.

51. Persons living principally on their income.

CLASS D.—MISCELLANEOUS.

Sub-class X.—Domestic service.

52. Domestic service.

Sub-class XI.—Insufficiently described occupations.

53. General terms which do not indicate a definite occupation.

Sub-class XII.—Unproductive.

54. Inmates of jails, asylums and hospitals. 55. Beggars, vagrants, prostitutes.

The chief objection to the adoption of a new scheme was that it would hinder comparison with the returns of the previous census. This objection, however, was more apparent than real. Although they have been allocated in some cases to different parts of the scheme, the detailed heads adopted at the present census generally correspond to one or more of the detailed heads of the previous census, so that with a little trouble the old returns can be re-arranged according to the new heads. Difficulty occurred only in the comparatively small number of cases where the old groups had to be sub-divided, *e. g.*, where they did not distinguish between makers and sellers. It may be added that in the absence of detailed instructions as to the principles to be followed in classifying the entries found in the schedules, the figures for past censuses would not in any case afford a very reliable basis for comparison.

514. The changes made in order to adapt the scheme to India, which were communicated to, and approved by, M. Bertillon, were described as follows in the letter prescribing the scheme :—

"It will be seen that this scheme, as now revised for India, contains 4 classes, 12 sub-classes, 55 orders and 169 groups. The reduction of six in the number of orders is due to the amalgamation of two of those given by M. Bertillon, *viz.*, 'maritime' and 'fresh water transport' (Orders 22 and 23 in his scheme) and the omission of five others, *viz.*, those for 'nomads' (Order 3), 'other industries' (Order 21), 'persons temporarily unemployed' (Order 57), 'persons without any occupation' (Order 58), and 'occupation unknown' (Order 61). It would be impossible from the entries likely to be found in the schedules to distinguish between 'maritime' and 'fresh water transport.' No special place in the scheme is needed for 'nomads' : 'pastoral nomads' will ordinarily be classed under Group 9 or

Group 11 as the case may be, and 'taungya or jhum cultivators' under Group 2. Monsieur Bertillon's Order 'other industries' was inserted to 'allow for any omission which may occur' and there seems to be no reason for retaining this in our scheme. Persons temporarily unemployed will be entered in the schedules under the occupations previously followed by them, and those without occupation, as dependent on the occupations of the persons who support them. There should be no persons with occupation unknown. In the rare cases where, contrary to rule, the occupation column is left blank, the occupation will be assumed to be that of the head of the family.

"The groups in the annexed scheme are classified under the same orders as those given by Monsieur Bertillon in almost all cases. The only notable exception is in the case of non-cultivating agricultural land-owners, whom he shows in Order 54, but whom I have included in Order 1. There are two reasons for this difference of treatment. In the first place, in India, there is no hard-and-fast distinction between land-owners who cultivate themselves and those who sublet to others. Many do both; and it is often a matter of chance which occupation is entered in column 9 of the schedule. In the second place, it is a matter of primary importance to know how many persons are dependent, directly or indirectly, on agriculture for their support; and it is, therefore, better to include all such persons under the general head Agriculture. It will be easy to make the necessary re-arrangement for the purpose of international comparison. The next most important change is in respect of carpenters, who are classed by M. Bertillon under his Order 16 (building industries), while sawyers, boxmakers, wood turners, and modellers, etc., are classed by him on Order 9 (wood). In India the hereditary carpenters engage in all these occupations, and it would be impossible to separate them. They have, therefore, all been classed together under wood. Another, though less important, difference in the primary classification is in respect of dealers in cattle. These are included by M. Bertillon in Order 36 (other trade in food-stuffs), but in India Order 40 (trade in means of transport) is obviously a more appropriate head. Lastly, magistrates of all kinds are shown by M. Bertillon in Order 50 of his scheme, but in India it seems preferable to include them in Order 48, corresponding to Order 45 of the scheme as adapted for India: it is rarely the case that a Government servant is merely a magistrate and nothing else.

"Several Superintendents, while approving generally of the reduction in the number of detailed heads, have suggested that separate heads should be opened for certain specified occupations. But the whole scheme, as adapted for India, is based on the axiom that a census does not supply data which are suitable for minute classification; and once this principle is departed from, it becomes very difficult to keep down the number of detailed heads. In this connection, moreover, it may be mentioned that the groups here prescribed are intended only for the occupations returned in the general schedule. Those returned in the industrial schedule will be set out in detail under the appropriate orders of the scheme. There is, however, no objection to a few occupations of special local importance, not exceeding ten in all, being shown separately in the local Table XV."

The application of the scheme.

515. Experience at previous censuses had abundantly shown that it is by no means sufficient merely to draw up a scheme for the classification of occupations. If uniformity is to be secured, it is also necessary to give detailed instructions as to the manner in which the entries actually found in the schedules should be dealt with. On the present occasion full instructions were drawn up. It is unnecessary to reproduce them all, but the following points deserve mention:—

(1) Where a person both makes and sells, he is classed under the industrial head; the commercial one is reserved for persons engaged in trade pure and simple. On the same principle, when a person extracts some substance, such as saltpetre, from the ground, and also refines it, he is shown under the mining and not under the industrial head.

(2) Industrial and trading occupations are divided into two main categories:—(*a*) those where the occupation is classified according to the material of which the articles are made, and (*b*) those where it is classified according to the use which they serve. As a general rule, the first category is reserved for the manufacture or sale of articles the use of which is not finally determined, but it also includes that of specified articles for which there is no separate head, and also the occupations, so common in India, which are characterized by the material used rather than the particular articles made. The ordinary village *mochi*, for instance, makes not only shoes, but also water-bags and all other articles of leather, which he tans himself.

(3) As a general rule, when a man's personal occupation is one which involves special training, *e.g.*, that of a doctor, engineer, surveyor,

etc., he is classed under the head reserved for that occupation, irrespective of the agency by which he is employed. A ship's doctor, for instance, is shown as a doctor and not as a ship's officer. An exception is made in cases where the work in which an individual is employed involves further specialization, *e.g.*, that of a marine or sanitary engineer. Only those Government servants are shown in Sub-class VII who are engaged in the general administration. Officers of the medical, irrigation, opium, post office and other similar services are classed under the special heads provided for these occupations.

As a further means of facilitating the classification of the entries recorded in the schedules and of maintaining uniformity of procedure, an elaborate alphabetical index of occupations was prepared and circulated to all Provincial Superintendents for the guidance of their staff.

These measures, coupled with the greater simplicity of the scheme, have made the tabulation of occupations far simpler than it has hitherto been. Mr. Blunt quotes two of his Deputy Superintendents, who worked in the census of 1901, as saying that the classification of occupations on the present occasion was the merest child's play compared to what it was then. The result is that there has been greater accuracy in the tabulation work, and a reduction in the striking differences between the returns for neighbouring provinces which were sometimes apparent at previous enumerations.

Dual occupations.

516. As already stated, in 1891 the enumerators were asked to enter dual occupations only where one of them was connected with agriculture. In such cases, the non-agricultural pursuit, whether principal or subsidiary, was taken for the general return, and a note was made of the number of persons shown under each head who were partially agriculturists. At the subsequent enumerations, the enumerators were told to enter the subsidiary occupation, if any, of all actual workers; and each person was tabulated according to his principal occupation, whatever it might be. In 1901 statistics were compiled of the number of persons, primarily agriculturists, who had some secondary means of subsistence, but no use was made of the record of subsidiary occupations in cases where the principal means of subsistence was non-agricultural. At the present census, statistics have been compiled for all occupations connected with agriculture, both when agriculture was the principal, and also when it was the subsidiary, occupation. We have thus for the first time complete information as to the extent to which the population is dependent on agriculture. Another table, which might be compiled or not at the discretion of Local Governments, was designed to show particulars of certain non-agricultural occupations which are commonly combined, such as fishermen and boatmen, grain dealers and money-lenders, and shepherds and blanket weavers.

The Industrial Census.

517. With the introduction into India of cotton mills, jute mills, iron and steel works and other large industries, it has become increasingly important to know the number of persons employed in these and similar undertakings. It has already been mentioned (paragraph 511) that an attempt was made in 1901 to obtain the desired information in the ordinary census schedules by a direction to the enumerators to distinguish between workers in factories and those engaged in hand industries. The attempt failed, owing to the want of sufficient precision in the entries. Moreover, in the general schedule, the occupation entered is that of the particular individual and not the industry in connection with which he is employed; a carpenter or mechanic in a jute mill, for instance, is shown merely as a carpenter or mechanic as the case may be, and not as an employé of the jute mill. It is now generally recognized that it is impossible to procure accurate information as to industrial developments by the machinery of the general census. In Germany, the United States, and several other countries, the desired statistics are obtained by means of a separate form, or series of forms, which the employers of labour are required to fill in; and a similar procedure has now been adopted in India. A special schedule was prescribed to show for factories, mines, tea gardens and other similar concerns in which not less than twenty persons were employed, (*i*) the name and caste or nationality of the owner and mana ger, (*ii*) the number of persons engaged in direction, supervision, and clerical work, Europeans and Anglo-Indians

and Indians being shown separately, (*iii*) the number of skilled workmen, similarly distinguished, (*iv*) the number of unskilled labourers of each sex, over and under 14 years of age, (*v*) the mechanical power (if any) employed, and (*vi*) the state of business on the date of the census. The information asked for is less elaborate than that collected at the industrial census in other countries, but it was thought desirable at the first attempt to confine the enquiry to the more important points, and to avoid the risk of confusion or failure which might result from over-elaboration. The information thus obtained represents a material addition to the census statistics of occupation, but its full value will not be apparent until 1921, when it will be possible, by a comparison with the statistics then collected, to ascertain with accuracy the industrial progress made under each head during the intervening period.

Separate returns were also prepared showing in some detail the number of persons directly or indirectly employed on the date of the census on railways and irrigation works and in the post office and telegraph departments. These data were collected by the departmental officers concerned.

Reference to statistics.

518. The statistics of occupation will be found in Table XV. Part A shows the general functional distribution of the people, Part B the subsidiary occupations of agriculturists, Part C (Optional) certain dual occupations, Part D (Optional) the functional distribution by religion, and Part E the statistics of the Industrial Census. A second table, XVI, shows the occupations followed by certain selected castes. Proportional figures illustrating the main features of the statistics are given in the following Subsidiary Tables at the end of the Chapter, where also will be found the figures referred to in the last paragraph regarding persons employed in railways, irrigation works, telegraphs and the post office :—

I.—General distribution by occupation.
II.—Number per ten thousand supported by each Order of occupation.
III.—Distribution of the agricultural, industrial, commercial and professional population by locality.
IV.—Number per thousand actual workers whose main occupation is not agricultural but who have a subsidiary agricultural occupation.
V.—Occupations combined with agriculture, where agriculture is the principal occupation.
VI.—Selected occupations, 1901 and 1911.
VII.—Occupations of females.
VIII.—Occupations in cities.
IX.—Occupations by religion.
X.—Main results of Industrial Census.
XI.—Number per million of the population employed in factories of each kind.
XII.—Particulars as to the ownership and management of factories.
XIII.—Special statistics relating to the railways and the irrigation, post office and telegraph departments.

The above tables give a clearer presentation of the statistical material than it would be possible to do in writing without unduly expanding the limits of this Chapter. In the following paragraphs, therefore, I propose merely to draw attention to the more important facts, and to leave the reader to fill in the details for himself by reference to the tabular statements. On the other hand, the reader of the whole Chapter will notice a certain amount of repetition. The object of this is to guard against misconceptions which might occur, when particular paragraphs only are referred to, if the figures in them were not fully explained.

The limitations of the return.

519. Before dealing with the statistics thus presented, it is necessary to draw attention to certain limitations to which the return of occupations is subject. In the first place, it merely shows the occupations followed on a particular date ; and as many occupations are seasonal in their character, the number returned under some heads, such as the milling of rice in Rangoon or the grazing of herds in the North-West Frontier Province, was much larger than would have been the case, had the census been taken at some other time of the year, while others, such as indigo manufacture and jute pressing, were to a great extent obliterated,

Except in the case of persons partly dependent on agriculture, the main occupation Table XV.—A, shows only the principal means of subsistence, but in India, the same individual often supports himself by two or more occupations, which may appear in different parts of the classified scheme. The shepherd, for instance, is often blanket-weaver, the money-lender, a cloth and grain dealer, the fisherman, a palki-bearer and the village policeman, a day labourer and so on. The particular head under which an individual is shown is largely a matter of chance, though no doubt ordinarily the occupation which is regarded as the more respectable of the two, or that which forms the traditional occupation of a man's caste will be the one shown. The statistics of subsidiary occupations in Parts B and C of Table XV, to some extent, rectify this defect in the main occupation table.

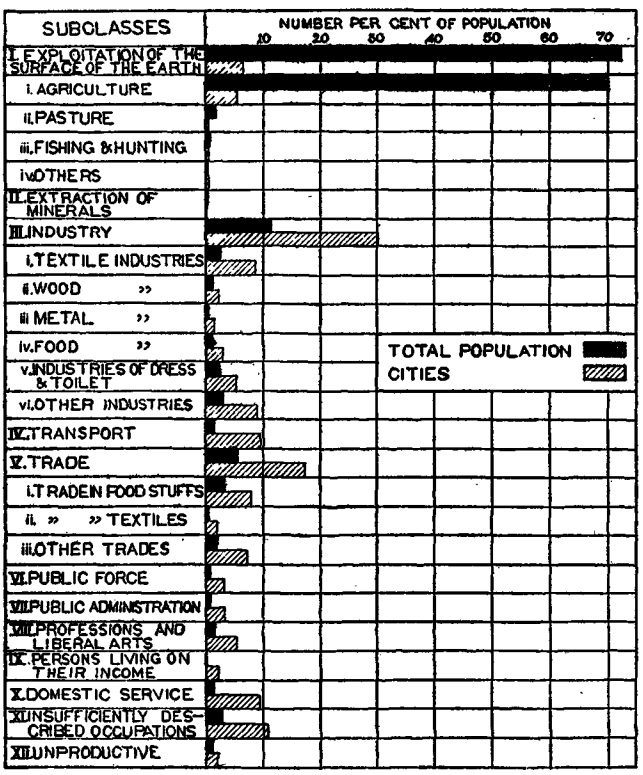
A third cause of inaccuracy lies in the confusion which often exists in the rustic mind between a man's actual, and his traditional, occupation. A man of the Chuhrā caste in the Punjab, for instance, is very apt to be shown as a scavenger, although his real business may be that of a day labourer. The vagueness of the entries in the schedules has also to be reckoned with. Great stress was laid in the instructions (see paragraphs 509 and 510) on the necessity for precision, and the supervising staff were specially warned to be careful to see that all necessary particulars were given. The number of persons whose actual means of livelihood could not be ascertained from the entries in the schedules was far smaller than at any previous enumeration, but in spite of this, the occupations of about 3 per cent. of the population were still described so vaguely that they had to be classed under the head "insufficiently described." Finally, there are the errors which must always occur to a greater or less extent in the course of compilation. Some striking instances of incongruities due to differences in the system of classification adopted by the Provincial Superintendents were noted in paragraph 316 of the last Report. At the present census these have to a great extent been obviated by the preparation of the Index of occupations referred to in paragraph 515.

Main Features of the Statistics.

520. It will be convenient to commence the review of the statistics with an examination of the general distribution of the population by occupation as disclosed by Table XV—A. Nowhere are the many points of difference in the local conditions of India, as compared with those of western countries, more marked than in respect of the functional distribution of the people. In England, according to the returns for 1901, of every hundred actual workers, 58 are engaged in industrial pursuits, 14 in domestic service, 13 in trade and only 8 in agriculture; whereas in India 71 per cent. are engaged in pasture and agriculture and only 29 per cent. in all other occupations combined. The preparation and supply of material substances afford a means of livelihood to 19 per cent. of the population (actual workers), of whom 12 per cent. are employed in industries, 2 in transport and 5 in trade. The extraction of minerals supports only 2 persons per mille; the civil and military services support 14, the professions and liberal arts 15, and

General distribution by occupation.

Diagram showing the general distribution of the population by occupation.

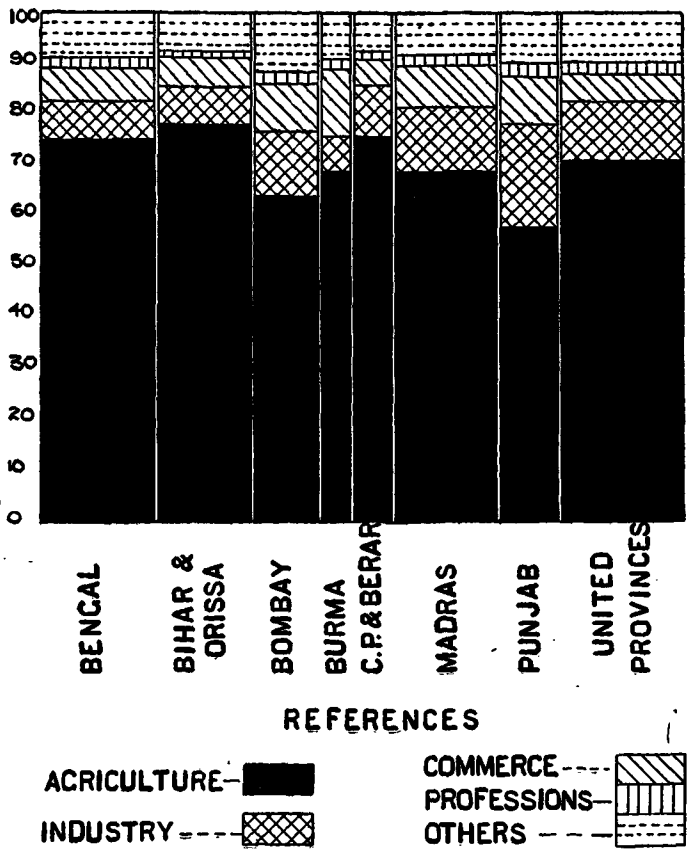


domestic service 18, persons per mille. The difference is due to the extraordinary expansion of trade and industry which has taken place in western Europe during the last century, in consequence of the discovery of the steam engine, and to the great improvement in means of transport and the use of mechanical power in factories of all kinds which have resulted therefrom. In Germany, sixty years ago, the agricultural population was very little less than it is at the present time in India. There are, as we shall see further on, indications that in the latter country also great changes are impending; and it is not unlikely that, as time goes on, the functional distribution of the people will become less dissimilar from that now existing in Europe.

Distribution by locality.

521. Of the eight provinces dealt with in the marginal diagram, the proportion of persons supported by agriculture is smallest in the Punjab (58 per cent.) and largest in Bihar and Orissa (78 per cent.). In Assam, which is not shown in the diagram, it reaches 85 per cent. The proportion in Bengal and the Central Provinces and Berar approaches very nearly to that in Bihar and Orissa, while in Bombay and Burma it is but slightly in excess of the Punjab proportion. Industry supports most persons in the Punjab (20 per cent.); in Bombay, Madras and the United Provinces, it supports from 12 to 13 per cent., and in Bengal, Bihar and Orissa and the Central Provinces and Berar from 8 to 10 per cent. The term 'industry is used in a wider sense in Table XV—E, which includes within its scope not only manufacturing, but also mining and the growing of special products. The proportion of persons included in this table is largest in Assam where, thanks to the tea gardens, it is no less than 16 per cent. In the small province of Coorg, with its coffee plantations, it is 9 per cent. In Ajmer-Merwara and Bengal it is 4, in Mysore 3 and in Bombay 2, per cent. In all other Provinces and States the proportion is 1 per cent. or less. The variations within provincial boundaries are sometimes very marked. In Bengal the industrial population ranges from less than 5 per cent. in North, to 13 in Central, Bengal, and in the United Provinces from 4 per cent. in the Sub-Himalaya East to 17 in the Sub-Himalaya West.

Diagram showing the distribution of the population by occupation (Classes) in certain Provinces.



NOTE.—The base of each rectangle is proportional to the total population of the Province. The height shows the percentage of the population which is employed on each class of occupation.

Burma contains the largest proportion of persons supported by trade (upwards of 13 per cent.); the proportion lies between 7 and 9 per cent. in Bengal, Bombay, Madras and the Punjab, while in Bihar and Orissa, the Central Provinces and Berar and the United Provinces it nowhere exceeds 5 per cent. The proportion of persons who live by the professions is lowest in Bihar and Orissa and the United Provinces, where it is 10 and 11 per mille respectively; it ranges elsewhere from 15 per mille in the Central Provinces and Berar to 25 per mille in the Punjab. It is unnecessary to dwell longer on these local variations, as they are fully set out in tabular form in Subsidiary Tables II and III at the end of this Chapter.

522. The functional distribution by religion is shown in Subsidiary Table IX. The proportion of Hindus and Muhammadans who are engaged in agricultural pursuits does not differ greatly from that in the population as a whole. That of Christians, on the other hand, is much below, and that of Animists much above, the general average. Of the latter indeed, the proportion who follow non-agricultural pursuits is only 106 per mille, or 69, if we omit persons whose occupation was "insufficiently described." Of these 69, 42 are engaged in the preparation and supply of material substances, 10 in domestic service and 7 in the extraction of minerals. The deficiency of cultivators amongst Christians, of whom only 54 per cent. are supported by agriculture, is made up for by an excess under the other main heads, but especially in Class C—Public administration and the liberal arts and Class D—Miscellaneous, both of which contain 10 per cent. of the Christian, as compared with only 4 and 6 per cent. respectively of the general, population; thirty-three Christians per mille are in Sub-class VI—Public Force, 14 in Sub-class VII—Public administration and 48 in Sub-class VIII—Professions and the liberal arts. Class B—Preparation and supply of material substances contains 24 per cent. of the Christians, as compared with only 18 per cent of the Hindus and Muhammadans; the excess is here most marked in Sub-class IV—Transport, which includes the railway, post and telegraph services. The peculiar functional distribution of Christians is accounted for partly by the European element, who are employed mainly in the public services and in industrial and commercial undertakings, and partly by the fact that in many parts the Indian Christians are recruited from the labouring classes rather than the peasantry. The differences in the means of livelihood of Hindus and Muhammadans are not very great. Muhammadans take rather more freely to industry, transport, and military and domestic service, and Hindus to trade and the professions and liberal arts. Distribution by re

523. The contrast between the functional distribution in town and country will be clearly seen from the diagram in the margin of paragraph 520 and the proportional statistics in Subsidiary Table VIII. Of every hundred inhabitants of cities, 30 are supported by industrial pursuits, as compared with only 11 in the general population, 17 by trade and 14 by the public services and liberal arts, as compared with 6 and 3 respectively, while, on the other hand, only about 6 depend for their living on agricultural pursuits, or less than one-tenth of the general average. The proportion who are dependent on agriculture is even smaller in some of the larger cities, such as Rangoon and Bombay, where it is 3 and 2 per cent. respectively. The industrial population is largest (53 per cent.) in Ahmadabad with its numerous cotton mills; it exceeds 32 per cent. in Delhi, Agra, Bombay and Howrah, and 25 per cent. in Rangoon, Madras, Cawnpore and Karachi; in Calcutta it is 21 per cent. In some cities a single industry predominates, as in Ahmadabad and Bombay, where a quarter and a sixth of the population respectively are dependent on work on cotton mills, and in Howrah, where one-seventh derive their livelihood from the jute mills. Elsewhere the industries are more varied, as in Delhi, where the lace, crape, and embroidery industries support 8 per cent., and workers in precious stones and metals 5 per cent., of the population. Trade supports about a fifth of the population of Rangoon, Delhi, Calcutta and Ahmadabad. More than a quarter of the inhabitants of Karachi depend on occupations connected with transport; in Howrah, Bombay and Calcutta, which come next in this respect, the corresponding proportion is only about one-eighth. Persons of independent means are relatively twelve times, and those engaged in domestic service seven times, as numerous in cities as they are in the general population. It is perhaps a natural corollary of the greater complexity of occupations in cities, with their numerous coolies who are employed indifferently on all kinds of manual labour, that the proportion of persons whose means of subsistence was too vaguely described to be capable of being assigned to any definite head is more than three times as great there as it is in the general population. In Cawnpore more than a fifth of the population were returned as labourers without any further specification, although no doubt the great majority of them were employed in the woollen mills, leather factories, etc., for which the city is famous. Allowance should be made for this leakage to the general head Urban occupations.

when considering the figures quoted above showing the number of persons employed in trade, transport and industry.

Village occupations.

524. The extremely primitive character of the general functional distribution of occupations in India will be clearly seen from the figures given in the margin, showing the number per 10,000 of the population who are supported by the simple occupations commonly followed in every village which, taken together, meet all the requirements of ordinary village life. The figures are not quite accurate, as in the case of some occupations, such as cotton spinning, they include workers in factories of the modern type. The entries in the schedules afforded no means of excluding the latter. On the other hand, there are some omissions from the list of village occupations, and the number of persons thus left out of account may be taken roughly as balancing the number wrongly included. It will be seen that no less than nine-tenths of the total population are supported by these primitive pursuits.

Occupation.	Groups included.	No. per 10,000 of total population.
Landlords and tenants	1, 2, 6	5,606
Agricultural labourers	4	1,316
General labourers	98, 104, 167	287
Stock-owners, milkmen and herdsmen.	9, 10, 12	164
Cotton workers	21, 22	207
Blacksmiths	41	44
Brass, copper and bell-metal workers.	42	9
Carpenters and woodcutters	8, 36	99
Fishermen, boatmen and pālki bearers.	14,60, 97, 100, 116	113
Oil-pressers	53	37
Barbers	72	68
Washermen	71	68
Toddy drawers	65	20
Grain huskers and parchers	56, 58	68
Leather workers	32, 33, 69	90
Basket makers, scavengers and drummers.	37, 93, 160	107
Priests	148, 151	64
Potters	47	63
Mendicants	149, 169	128
Cartmen and pack animal drivers.	99, 101	47
Village quacks and midwives.	155	6
Goldsmiths	89	57
Grocers and confectioners	63, 117 119	119
Grain dealers and money-lenders.	106, 121	109
Village watchmen and other officials.	143,147	64
Vegetable and fruit-sellers.	120	51
Makers and sellers of bangles.	90, 132	18
Total		9,029

In the Report for 1901 attention was drawn to a peculiar feature of Indian life. Until the recent introduction of western commodities, such as machine-made cloth, kerosine oil, umbrellas and the like, each village was provided with a complete equipment of artisans and menials, and was thus almost wholly self-supporting and independent. Its Chamārs skinned the dead cattle, cured their hides and made the villagers' sandals and thongs. Local carpenters made their ploughs, local blacksmiths their shares, local potters their utensils for cooking and carrying water, and local weavers their cotton clothing. Each village had its own oil-pressers, its own washermen and its own barbers and scavengers. Where this system was fully developed, the duties and remuneration of each group of artisans were fixed by custom, and the caste rules strictly prohibited a man from entering into competition with another of the same caste. The barber, the washerman, the blacksmith, etc., all had their own definite circle within which they worked; and they received a regular yearly payment for their services, which often took the form of a prescriptive share of the harvest, apportioned to them when the crop had been reaped and brought to the threshing floor. These conditions exist only in those parts where the ancient Hindu polity was fully developed, and are not found in the outlying parts of India, as the term is now understood. Mr. Webb quotes the following interesting extract from a note by Mr. Furnival, Settlement Officer, Myingyan, which shows the great difference between the economic structure of Mongol society in Burma and that of the typical Indian village community —

"In both cases the fundamental interest is agriculture, and between the purely agricultural classes the contrast is not immediately visible. It is otherwise, however, with the organization of the non-agricultural interests; here the difference lies on the surface. And closer scrutiny of the agricultural community shows that in this also the difference is reflected. The resemblance is superficial, merely the result of analogous conditions.

"The absence of watermen and washermen from a Burman village seems but a trivial matter: they may not have differentiated out from the primitive self-sufficing individual: their absence may be due to some accident of correlated variation in development. It is possible, however, that this apparent triviality may be of deep significance. Some chance-heard scrap of intimate conversation at the well side, a glimpse of silk flashing in the sun and a complexion delicately powdered suggest a solution of the problem. The waterman is not wanted because the women fetch the water; wives and daughters, and particularly daughters, find at the village well or tank an opportunity for social reunion, for gossip and for other things, while in a country where open air bathing is a rule, and mixed bathing not prohibited, the absence of the washerman could without rashness be prognosticated. Whether the absence of the barber can thus be accounted for is one of the mysteries of the zenana; certainly in Burma, if the husband has a fancy to go bald headed, you may see his wife bending over him anxiously as she scrapes away at a half-shorn pate.

"The women, however, cannot perform the duties of smith, carpenter and potter; and these are necessary, as in India. But they are not restricted to the village. In one village there will be a colony of blacksmiths, in another of carpenters, in another of cartmakers, in another of wheelwrights—all these are different occupations—in another of potters, and in another of basket-makers. Each trade will serve the surrounding country over a distance varying with the nature of their occupation and the reputation of their wares. Portability and demand are the most important factors; villages where pottery is carried on are comparatively numerous, pots are bulky and do not travel well, while some clay, more or less suitable, is everywhere to be obtained; one man can carry a load of knives for forty miles, and a single village may supply the greater part of the district.

"One or two examples will explain the organization better than pages of description. Kuywa is a village near the high road, eight miles from the trading centre of Nyaungu on the Irrawaddy river; here pottery is carried on. Chaukkan is a village two miles to the south-east, and lying further both from the high road and from Nyaungu; here they carry on the work of blacksmiths. Kabyu is 16 miles due east of Chaukkan, but over twenty by the tortuous jungle cart-tract. Chaukkan obtains its pots from Kuywa and its cart-wheels from Kabyu, wheels of inferior quality, however, are obtained from Nyaungu, while the bodies of the carts are made in Chaukkan and sold to Kuywa, as are the heavy knives and other metal implements of agriculture. Kuywa also obtains its cart-wheels from Kabyu, while both villages go some ten miles to the east for the plaited trays which are used in winnowing, and for one particular variety both villages travel nearly twenty miles. Between Kabyu and these two villages the cart-wheels are the only bond of trade, but at Kabyu there is a similar variety in the source of their domestic implements. Pots and coarse iron work are obtained from a village ten miles off on the north-east, knives from a village forty miles away, near the centre where they sell their agricultural produce; the bodies of the carts come from a village seven or eight miles to the south-west.

"In other occupations the same localization exists; in one village there are carpenters, in another scribes, in another a considerable income is earned by dyeing the yellow garments of the priesthood. Where the occupation is complex, the different stages may be divided amongst different villages; this is the case with the lacquer work of Pagan, the baskets being made in one village, rough lacquered elsewhere, then the design traced in another village, and only the final stage conducted in Pagan itself."*

Decay of old village organization.

525. Even in India proper the village is no longer the self-contained industrial unit which it formerly was, and many disintegrating influences are at work to break down the solidarity of village life. The rising spirit of individualism, which is the result of modern education and western influences, is impelling the classes who perform the humbler functions in the economy of village life to aspire to higher and more dignified pursuits. There is also a tendency to replace the prescriptive yearly remuneration by payment for actual work done. In many parts, for instance, the village Chamār is no longer allowed the hides of dead cattle as his perquisite, but receives instead a payment for removing the cattle and for skinning them; and the hides are then sold to a dealer by the owner of the animal. Improved means of communication have greatly stimulated migration and the consequent disruption of the village community, and by facilitating and lowering the cost of transport of commodities, have created a tendency for industries to become localized. The extensive importation of cheap European piece goods and utensils, and the establishment in India itself of numerous factories of the western type, have more or less destroyed many village industries. The high prices of agricultural produce have also led many village artisans to abandon their hereditary craft in favour of agriculture. As Pandit Hari Kishan Kaul puts it, "the old days when each village was a self-sufficient unit replete with the industries, trades and professions necessary for its modest requirements are over". The extent to which this disintegration of the old village organization is proceeding varies considerably in different parts. The change is most noticeable in the more advanced provinces, whereas in comparatively backward tracts, like Central India and Rajputana, the old organization remains almost intact.

Workers and dependants.

526. The instructions which were given for distinguishing between workers and dependants have been reproduced in paragraphs 509 and 510. It was laid down that only those persons should be shown as workers who helped to augment the family income. Women who merely looked after the household and cooked the food and boys at school were to be shown as dependent on the

* It would seem from ancient Indian literature that in very early times the economic conditions, in northern India at least, were like those which still exist in Burma. The Buddhist Jatakas show that certain trades were then localized in separate villages. There were some villages of potters, others of metal workers, and others of workers in wood. [*Notes on Early Economic Conditions in Northern India*, J. R. A. S., October 1901.]

occupations of the persons who supported them. As pointed out in the last Report, it is often very difficult to say at what particular point the line is to be drawn. Is a woman to be regarded as a worker because she husks the rice eaten by her family, or weaves cloth for their use; and is a child to be so regarded because he occasionally looks after his father's cattle and assists in minor agricultural operations, such as weeding? The application of the rule is also to some extent affected by external considerations. In some parts, and amongst the better classes everywhere, it is considered derogatory for women to work. Where this feeling prevails, the tendency would be to class as dependants women who in other cases would be shown as workers. For these reasons the figures cannot claim to be more than an approximation to the truth, but in this connection it is worthy of note that the recorded proportion of workers to dependants in the whole of India is exactly the same as it was in 1901.

Of every hundred of the population, 47 have been returned as actual workers and 53 as dependants. The statistics of occupation were not combined with age, but if it be assumed that four-fifths of the persons under 15 were returned as dependants, the proportion of workers to dependants among persons over that age would be as 69 to 31. There are great local variations in the proportion of workers to dependants. According to the census returns the smallest proportion of workers is found in Mysore, the North-West Frontier Province, Baluchistan and Bengal and the Punjab, and the largest in Burma, Central India, Rajputana and the Central Provinces and Berar. In the North-West Frontier Province the low proportion of persons returned as workers is due mainly to the fact that the people are mostly Muhammadans and keep their women in seclusion. The same cause operates also to some extent in Bengal, where the proportion of Muhammadans is high; but apart from this, the cultivating classes are prosperous and there is less need for the women to work. In the provinces where the proportion of actual workers is highest, the prejudice against women working is wholly or largely non-existent. In the Central Provinces and Berar, says Mr. Marten:—

Province, State or Agency.	Number per cent. of	
	Actual workers.	Dependants.
India	47	53
Ajmer-Merwara	59	41
Assam	46	54
Baluchistan	36	64
Bengal	36	64
Bihar and Orissa	48	52
Bombay	47	53
Burma	56	44
Central Provinces and Berar	59	41
Madras	51	49
N.-W. F. Province	33	67
Punjab	39	61
United Provinces	51	49
Baroda State	47	53
Central India Agency	57	43
Cochin State	41	59
Hyderabad State	54	46
Kashmir State	47	53
Mysore State	31	69
Rajputana Agency	58	42
Travancore State	41	59

"There are comparatively few classes of society in which women are secluded, and in most of the chief cultivating castes, in some of the artisan castes and in all the low Hindu, and aboriginal castes and tribes, women take a considerable part in the actual work required to maintain the livelihood of the family."

The cities contain a large proportion of immigrants, who usually leave their dependants at home, with the result that the proportion of actual workers is half the total population. In the main commercial and industrial centres it is considerably more than half, reaching 61 per cent. in Calcutta and Bombay and 64 per cent. in Rangoon.

527. The proportion of workers to dependants in Class A—Production of raw materials, is exactly the same as in the general population, and it is only slightly larger in Class B—Preparation and supply of material substances. In Class C—Public administration and the liberal arts, only 41 persons in every hundred are actual workers, while in Class D—Miscellaneous, the number rises to 57. So far as they correspond to actual facts, these variations are due partly to the character of the occupation and partly to the profits derived from it. The proportion of actual workers is lowest in Order 47—Law, where it is only 27 per cent. In this profession women and children can take no part, while the profits are considerable and each earner is able to support a comparatively large number of dependants. The only other orders supporting more than 2 per mille of the population in which the proportion of actual workers is less than 40 per cent. are 18—Industries of luxury, 24—Banks, etc., and 45—Public administration. As would naturally be expected, the inmates of jails, asylums and hospitals have fewest dependants (6 per cent.). The

number of dependants is also exceptionally small in Order 1 (*d*)—Raising of farm stock (31 per cent.), 38—Trade in fuel (36 per cent.), 3—Mines (39 per cent), and 52—Domestic service and 55—Beggars, vagrants, etc. (41 per cent.). There is no apparent connection between the proportion of workers to dependants and the prosperity of the people. The proportion in question is small in the Punjab and large in Madras, but there is probably no great difference in the material well-being of the two provinces. The people of Assam and Burma are better off than those of the North-West Frontier Province, where there are far fewer workers, but they have no such advantage over the people of Bengal, where also the proportion of workers is very low. Neither does the proportion vary with the density of the population. The Central Provinces and Berar though far more sparsely peopled than Bengal, has a much larger proportion of workers; so also have Burma, Assam and Rajputana.

Occupations of females.

528. The distribution between workers and dependants is largely a matter of sex. About two-thirds of the males are actual workers, but the proportion for females is less than one-third; in other words there are only 466 female, per thousand male, workers. The occupations in which the number of female workers exceeds half a million, or in which they are numerous as compared with males, are noted in the margin. Some avocations, such as law, printing, sea-faring, palki-bearing, the naval, military, police and civil services, and the legal professions, are practically the monopoly of males, while in many others the number of females employed is quite insignificant. On the other hand, there are some in which females engage much more freely than males. Amongst rice huskers and flour grinders, there are 15 female workers to every 2 male, and in the minor quasi-medical means of livelihood, such as nursing, midwifery, compounding and vaccinating, females outnumber males in the ratio of three to one. Amongst rope and twine makers, grain parchers, and fuel sellers, two workers out of every three are females; and females outnumber, or almost equal, males amongst field labourers, tea garden coolies, raisers of bees, silkworms, etc., basket makers, and vendors of fish, milk, fodder and vegetables. Nearly three-fourths of the total number of female workers are found in the two groups 'Ordinary cultivators' and 'Farm servants and field labourers'. In agricultural operations, the ploughing and threshing are done almost exclusively by men, while women take their share in the sowing, and do the greater part of the transplanting and weeding. On the tea gardens, the heavy work of hoeing and tea manufacture is entrusted to the men, and the plucking of the leaf to the women. In the coal mines, the men cut the coal and the women and children carry it to the tubs in which it is brought to the surface. In the mica mines, women are chiefly engaged in the work of splitting; and amongst saltpetre workers, while the men do most of the digging, the women predominate amongst those engaged in refining the raw material. The women of the artisan classes generally relieve their husbands of the lighter and simpler forms of labour. The potter's wife fetches the earth and fuel; the weaver's wife spins the thread; the dyer's wife prepares the dye; the oil-presser's wife sells the oil and sometimes even helps in its extraction; the Goālā's wife sells the milk, and the fisherman's wife, the fish; the Chamār's wife helps in the tanning; and the barber's wife trims the nails of females and paints their feet with lac dye. Occasionally the wife has an entirely different employment from that of her husband; the

Occupation.	Number of female workers in thousands.	No. of female, per thousand male, workers.
Income from rent of agricultural land	731	346
Ordinary cultivators	19,139	368
Farm servants and field labourers	12,721	967
Tea, coffee, cinchona and indigo plantations	350	894
Wood cutters and charcoal burners	158	866
Raising of small animals (birds, silkworms, etc.)	15	1,364
Cotton ginning, cleaning and pressing	105	630
Cotton spinning, sizing and weaving	1,216	633
Rope, twine and string makers	167	2,023
Workes in other fibres	43	1,497
Wool carders, spinners and weavers	67	652
Silk spinners and weavers	64	823
Basket makers, etc.	384	1,043
Potters and earthen pipe and bowl makers	351	538
Manufacture and refining of oils	225	627
Rice huskers and flour grinders	963	7,531
Grain parchers	240	1,883
Makers of sugar, molasses and gur	24	969
Washing, and dyeing	524	775
Tattooers, etc.	9	2,086
Excavators, plinth builders and well sinkers	86	673
Sweepers and scavengers	366	850
Vendors of wines, liquors, etc.	114	597
Fish dealers	260	1,207
Sellers of milk, butter, ghee poultry, etc.	159	916
Sellers of sweetmeats, sugar, gur, and molasses	111	743
Betel-leaf, vegetables, and fruit sellers	414	971
Dealers in hay, grass and fodder	82	1,264
Dealers in firewood, charcoal, etc.	216	1,806
Midwives, vaccinators, compounders, nurses, masseurs, etc.	88	2,798
Cooks, water carriers, and other indoor servants	988	622
Labourers and workmen otherwise unspecified	1,991	740
Beggars, vagrants, prostitutes, etc.	768	652

scavenger's wife is often an accoucheuse, and in Bengal the wife of the carpenter prepares *chirā* (flattened rice).

The local variations in the proportion of female workers have already been alluded to incidentally. They depend primarily on the extent to which females are kept in seclusion, and this again is determined mainly by the proportion of Muhammadans in the population. The followers of the Prophet are most numerous in the north-west of India and Bengal, and it is there (excluding Kashmir) that the proportion of female workers is smallest. The proportion, however, is almost equally small in Mysore, where Muhammadans form an extremely small minority. It is difficult to explain why, in this respect, conditions in Mysore should be so different from those in other parts of southern India, unless it be that it is the result of a state of feeling engendered there in the days of Muhammadan rule. In none of the above tracts does the proportion of females who work for a living exceed 12 per cent. A wide interval separates them from the next group, including Travancore, Cochin, Assam, Baroda, Bombay, Kashmir, Bihar and Orissa and the United Provinces, where the number of female workers ranges from 27 to 34 per cent. In Kashmir, notwithstanding its preponderating Muhammadan population, the proportion is exactly the same as in the whole of India. The Muhammadans of that State are very backward and share few of the prejudices of their co-religionists elsewhere. In the remaining States and Provinces the proportion of female workers ranges from 39 in Madras to 49 in Burma and 53 in the Central Provinces and Berar; it is even higher in the two small units of Coorg and Sikkim. In these parts there are few, if any, objections to women appearing in public, and the aboriginal element is strong. To quote again from the Report for the Central Provinces and Berar:—

"Amongst most of the aboriginal and lower castes, the women workers almost equal, and sometimes exceed, the male workers. Among the Kols and the Ghasias the number of women workers returned was greater than that of men workers. Among the Andhs the workers of both sexes were equal. They varied from 96 to 98 per 100 men among the Korkus, Bharias, Pankas and Gonds. Even the Bhoyars, a good high cultivating caste of the north of the province, have as high a proportion as 96. Among Mehras the proportion is 95, among Basors 94, among Chāmars and Dhimars 93 and among Telis 91."

In cities the proportion of females who work varies according to the class of labour required. It is very low in commercial centres like Karachi, but high in places, like Ahmadabad, where industrial occupations predominate. It is lower again in Muhammadan towns, such as Delhi and Lahore, than in Hindu towns, such as Benares and Nagpur.

Class A.—Production of Raw Materials.

Order 1.—Pasture and agriculture.

529. As already pointed out, India is pre-eminently an agricultural country. Of its total population, 72 per cent. are engaged in pasture and agriculture, *viz.*, 69 per cent. in ordinary cultivation and 3 per cent. in market gardening, the growing of special products, forestry, and the raising of farm stock and small animals. The 217 million persons supported by ordinary cultivation comprise nearly 8 million landlords, 167 million cultivators of their own or rented land, over 41 million farm servants and field labourers and less than a million estate agents and managers and their employés. The first two heads have been further subdivided in some of the provincial reports. In the United Provinces Mr. Blunt distinguishes between cultivating and non-cultivating landlords and between occupancy and non-occupancy tenants, with a further subdivision of the two latter classes according as they are cultivating or non-cultivating. Elsewhere the subdivision has proceeded on different lines. In Madras the two main groups have both been subdivided into landowners and tenants. In the Punjab the cultivating group has been subdivided into landlords and tenants, while in Burma a third subhead has been added for the *taungya* cultivators, who clear a patch of upland forest, exhaust the soil by two or three years of heavy cropping and then move on to a fresh clearance. These refinements are sometimes of considerable local interest, *e.g.*, in Burma where they show that 13 per cent. of the cultivators are of the *taungya* class, but it is not worth while attempting to take count of them in a general review for the whole of India. In many cases, moreover, their accuracy is open to question. Even the primary division between landlords and ordinary cultivators is not altogether reliable. There are many who live partly on the rent of agricultural land and partly on their

own cultivation, and it is hard to say exactly where the line should be drawn. It was laid down that such persons should be shown under the head from which they derived the major part of their income, but I should be sorry to assert that this principle was uniformly applied. The two groups must in any case be added together, before the results of the present census are compared with those of 1901, when the corresponding division between 'rent receivers' and 'rent payers' left uncertain, on the one hand, the classification of the numerous peasant proprietors cultivating their own land and, on the other, that of tenure-holders and others who both pay and receive rent. The persons classed at the census of 1901 as rent receivers formed nearly a third of the two groups combined, whereas at the present census they constitute less than one-twentieth. The later figures seem more likely to be correct, but their absolute accuracy is problematical, and no useful purpose would be served by considering the local variations at length. It will suffice to note that the proportion of landlords to cultivators equals or exceeds one in twenty only in the North-West Frontier Province, Madras, Bombay and the Punjab ; in Bengal it is 1 in 26, in the United Provinces 1 in 34, in Bihar and Orissa 1 in 36 and in the Central Provinces and Berar 1 in 59.

The proportion of agricultural labourers to cultivators varies even more. On the average, in the whole of India, every hundred cultivators employ 25 labourers, but the number varies in the main provinces from 2 in Assam, 10 in the Punjab, 12 in Bengal and 16 in the United Provinces to 27 in Burma, 33 in Bihar and Orissa, 40 in Madras, 41 in Bombay, and 59 in the Central Provinces and Berar. These local variations appear to be independent alike of the fertility of the soil and of the density of population. It is easy to understand why the number of field labourers should be negligible in a sparsely peopled province like Assam, where there is ample land available for all. If, however, the quantity of land available has anything to do with the matter, one would expect to find comparatively few field labourers in the Central Provinces and Berar ; but in that province the proportion of field labourers to cultivators is higher than in any other main province. It is high both in Madras and Bombay, which have very few points in common, while Bengal, in spite of its teeming population, has the smallest proportion of all the main provinces except the Punjab. The conclusion seems to be that the differences are due to social, rather than economic, conditions, and that those provinces have most fields labourers which contain the largest proportion of the depressed castes who are hereditary agrestic serfs.

530. As compared with 1901, the number of landlords and cultivators combined has risen from 155 to 175 millions. The rate of increase is thus 13 per cent., or double that of the general population. This result is due partly to changes in the method of classification, as in Burma and Mysore, where many cultivators of their own or rented land were erroneously classed as field labourers in 1901, and Hyderabad, where about half a million landlords and ordinary cultivators were then shown as growers of special products. At the same time there seems to be no doubt that the number of persons who live by cultivation is increasing at a relatively rapid rate. On the one hand, the rise in the price of food grains has made agriculture more profitable, while, on the other, the profits of various artisan classes have been diminished, owing to the growing competition of machine-made goods, both locally manufactured and imported, with the result that these classes show a growing tendency to abandon their traditional occupation in favour of cultivation.

The number of farm servants and field labourers has risen from 34 to 41 millions. This also is largely a matter of classification, many persons having been shown under this head who at the last census were entered as 'labourers unspecified.' In Bengal and Bihar and Orissa taken together, the number entered under the latter head is less than it was in 1901 by nearly four millions, in the United Provinces by a million and a half, and in Bombay and Hyderabad by over a million. It is probable that the great majority of these ' labourers unspecified ' were in reality field labourers who have now been classed as such. The increase may also be due partly to the fact that, at the time when the census of 1901 was taken, agriculture was depressed, owing to the famine of the previous year, whereas the census of 1911 came at a time of more than average

agricultural prosperity. On the former occasion, the demand for agricultural labour was below, while on the latter it was above, the normal.

Order 1 (b).—Growing of special products and market gardening.

531. Of the two million persons supported by the growing of special products, rather more than half were returned in Group 5—Tea, coffee, cinchona, indigo, etc., plantations, and the remainder in Group 6—Fruit, vegetable, betel, vine, arecanut, etc., growers. Of those in the former group, nearly nine-tenths were enumerated in the tea gardens of Assam (675,000) and Bengal (248,000), and most of the remainder in the coffee, tea, rubber and other plantations of southern India. The number of persons employed in these plantations as shown by Table XV-E exceeds by about 10 per cent. the number of actual workers according to the general table of occupations. The excess is due largely, as explained in paragraph 517, to vagueness in the general return, where the precise form of labour was not always stated with sufficient clearness, and partly to the inclusion in the special industrial schedule of employés who were entered in the ordinary schedule as mechanics, carpenters, cartmen, etc. Growers of fruits, flowers, vegetables, etc., are most numerous in Burma and Madras, including Cochin and Travancore, where they number 232 and 331 thousand respectively. In Bengal which comes next the number is 94,000, while in the Punjab it is only 20,000. Too much reliance should not be placed on these figures. In Madras, where the cocoanut and palmyra palm are extensively grown, the high proportion is probably genuine, but this is more doubtful in Burma, where Mr. Morgan Webb says that :—

> " Gardening and the growing of vegetable products is an occupation usually carried on jointly with ordinary cultivation, and it is generally a matter of indifference to a person engaged in such dual or mixed occupation, under which designation he is returned."

The number of persons supported by work on tea, coffee and indigo, etc., plantations has risen slightly since 1901, but there has been a large drop of 40 per cent. in the number recorded as growers of flowers, fruits, vegetables, etc. This is accounted for almost entirely by the mistake made at the previous census in Hyderabad, which has been alluded to above. There has also been a large decrease in Burma, where the number shown in 1901 seems to have been excessive; it is still far larger there, in proportion to the total population, than it is in any other province.

Order 1 (d).—Raising of farm stock.

532. Of the 16 persons per mille who were classed under Order 1 (*d*)—Raising of farm stock, nearly four-fifths were herdsmen, shepherds and goatherds, rather more than one-seventh were cattle and buffalo breeders and keepers, and one-eleventh sheep, goat and pig breeders. The proportion is far higher than anywhere else in Baluchistan, where 11 per cent. of the population are thus employed, or three times the proportion in the Hyderabad State, more than four times that in the Central Provinces and Berar and Bombay, five times that in Central India, Baroda and Rajputana, and seven times that in Bihar and Orissa, the Punjab and the United Provinces. In Madras, Assam, Bengal, Burma, North-West Frontier Province and Kashmir only 1 per cent. or less are supported by the occupations classed under this head. At the previous census, cattle breeders were shown under one head and cow keepers under another, but if the two groups and milk sellers are added together, it would seem that the number of persons supported by them has undergone very little change during the decade. Herdsmen, shepherds, etc., show a gain of 38 per cent. This cannot be genuine, and the result must be due either to a larger number of children who tend the village cattle having been entered in the schedules as herdsmen, or to herdsmen having been distinguished to a greater extent than before from ordinary labourers or farm servants. It will be noted further on that the number of persons whose occupations were insufficiently described has fallen from nearly 18 millions in 1901 to 9 millions at the recent census. Most of the persons included in this category were 'labourers and workmen otherwise unspecified'. Some of them would be field labourers, others road menders, and others herdsmen, etc.; and the greater precision now attained would naturally tend to increase the number of persons returned under the detailed heads.

Agriculture combined with other occupations; (a) Where agriculture is the principal occupation.

533. The discussion thus far has been based on the principal occupation returned by each individual, that is to say, on the entries found in column 9 of the schedule. It remains to consider the extent to which the results are affected by the return of subsidiary occupations in column 10. As subsidiary

occupations were returned only for actual workers, it must be understood that the figures quoted below refer to them only, and not to the total population supported by each occupation. It is not likely, however, that the omission of dependants makes any material difference when the proportional, and not the actual, figures are in question. Of the total number of actual workers in Order 1—Pasture and agriculture, 11 per cent. returned some subsidiary occupation. In the case of 3 per cent. this secondary means of livelihood was also agricultural, while in the case of the remaining 8 per cent. it was non-agricultural. Of the landlords 11 per cent., and of the cultivators 4 per cent., returned some subsidiary agricultural occupation, thus showing how the different agricultural groups merge gradually into one another. Many petty landholders live partly on rent and partly on their own cultivation, while many of the smaller cultivators eke out their earnings by working in the fields of their more prosperous neighbours. The favourite subsidiary non-agricultural occupations of agriculturists vary in different provinces. As a rule, however, trading and money lending are the most common. Many landlords are also priests, and many cultivators belong to one or other of the groups of village servants and artisans, such as blacksmiths, potters, weavers, barbers, oil-pressers, washermen and watchmen. Excluding Baluchistan, where the conditions are exceptional and un-Indian, the number per cent. of landlords with a subsidiary non-agricultural occupation is highest in Assam (30), and lowest in Burma and Travancore (7), Bihar and Orissa (6) and Baroda (5). The corresponding proportion for cultivators is highest in Assam (13) and Bihar and Orissa and the United Provinces (12). In the Central Provinces and Berar, Bombay and Madras it is about 8 and in the Punjab 6. Too much reliance, however, should not be placed on these figures, as there is reason to believe that the record of subsidiary occupations was not prepared with the same amount of care in all the provinces. The Burma Superintendent writes:—

"The suggestion that only 5 per cent. of the cultivators of the province are engaged in subsidiary non-agricultural occupations is conclusive proof that the figures are in error to any one acquainted with the village life of the province."

(b) Where agriculture is the subsidiary occupation.

534. Of the persons (actual workers) whose principal occupation was non-agricultural, about 5 per cent. claim some form of agriculture as a subsidiary means of livelihood (Subsidiary Table IV). Again omitting Baluchistan, the proportion varies from 10 per cent. in Assam and 7 in the United Provinces to 3 per cent. in Burma and Bombay; it is 6 per cent. in Bengal and the Punjab, and 5 per cent. in Madras, the Central Provinces and Berar and Bihar and Orissa. Of the persons engaged in non-industrial occupations, those in Order 44—Police, are most often partially agriculturists. The reason is that this head includes the rural police, some of whom still hold service lands, while most eke out their small salaries by other means of livelihood, of which field labour is perhaps the most common. Next to them the lawyers are most often partly dependent on agriculture. The pleader generally invests his savings in landed property. The high proportion of persons in the army who are partially agriculturists is due to the fact that the hardy agricultural classes of the United Provinces and the Punjab are greatly in demand as sepoys. The extensive connection of religion with agriculture is largely accounted for by the fact that many temples, *maths* and shrines possess endowments in the shape of land, while many Brāhmans are holders of revenue-free estates granted to their ancestors by former rulers of the country. The subsidiary table shows that many village artisans are also partly dependent on agriculture. This supports the statement made elsewhere that there is at present a tendency for these persons to abandon their hereditary occupations in favour of farming.

No inference can be drawn from the fact that while 8 per cent. of the persons who have returned agriculture as their principal occupation are partially supported by some other form of employment, only 5 per cent. of those whose main occupation is non-agricultural have been returned as partially dependent on agriculture. The difference is due solely to the circumstance that agriculture is regarded as more respectable than most other forms of employment, and consequently, when there is room for doubt as to which is a man's principal occupation, he gives the benefit of it to the agricultural pursuit. To some extent this artificial gain is counteracted by the tendency to enter a man's

traditional, instead of his actual, occupation in the census schedules, that is to say, to show a Jolāhā or Teli as a weaver or oil-presser, as the case may be, even when weaving or oil-pressing is not his principal means of subsistence.

Order 2.—Fishing and Hunting.

535. In the whole of India about 2 million persons, or 6 per mille, subsist by fishing and hunting. Of these, all but a small fraction are fishermen. About half the total number are found in the two provinces of Bengal (644,000) and Madras (313,000). The number who live by this occupation is exceptionally small in the United Provinces (38,000) and Punjab (10,000). The Punjab Superintendent says that, owing to the destruction of immature fish and fry and the obstruction of the free passage of fish to their spawning grounds, the five thousand odd miles of large rivers and major canals in his Province probably produce less food than an equal volume of water in any other part of the world. The sea fisheries of India, though now known to be very valuable, are at present but little exploited. As compared with 1901, the persons subsisting by fishing and hunting show an increase of 41 per cent. This, however, is due largely to many returned at the previous census as fish vendors having now been classified as fishermen. Except in the largest towns the fish vendor is the fisherman himself or some female member of his family, and there is no practical difference between the two occupations. If they be taken together, the increase is only 8 per cent., or not much more than that in the general population. Gains in Assam, Burma, the Central Provinces and Berar, Madras, the North-West Frontier Province, Hyderabad and Travancore are to some extent discounted by losses in Bengal, Bihar and Orissa and Bombay.

Sub Class II.—Extraction of minerals.

536. In the whole of India only 530,000 persons, or 17 in every ten thousand, are supported by the extraction of minerals. Coal mines and petroleum wells account for about half the total number (277,000). The coal fields of Bihar and Orissa support 127,000 persons and those of Bengal, 115,000. In the Manbhum district, which contains the Jherria, and part of the Raniganj, coal field, 111,000 persons, or 7 per cent. of the inhabitants, are supported by work in the collieries. Though the Raniganj coal field was discovered as far back as 1774, many years elapsed before much use was made of the discovery. In 1840 the total quantity of coal sent to Calcutta was only 36,000 tons. It rose to 220,000 tons in 1858 and to six million tons in 1901. Since then the growth has been very rapid. The output in 1911 from the coal mines of Bengal and Bihar and Orissa exceeded eleven million tons. In the same year the total yield for all India was twelve million tons. Of the latter quantity nearly one million tons were exported, and four million were used by the railways. The total output, however, is still trivial compared with that of the United Kingdom, which amounted in 1911 to 272 million tons. Most of the persons employed in the mines of Bengal and Bihar and Orissa are aboriginal or quasi-aboriginal; about half are Bauris and Santāls, and many of the remainder belong to the Bhuiyā, Chamār or Mochi, Korā, Rajwār, Dosādh and Musahar castes. The great majority are recruited locally. The coal mines of Hyderabad, Assam, the Central Provinces and Berar, and the Punjab support between them only about 27,000 persons. The number of workers in collieries according to the industrial census is less by about 16 per cent. than the number shown in the general occupation table. Work in the collieries was much slacker than usual on the date of the census, and many of the persons who earn their living in them were thus omitted from the special industrial schedule, which showed the number actually at work on that date. In Table XV-A only about two thousand actual workers are entered as employed in the Burma petroleum wells, but Table XV-E shows that the real number was $2\frac{1}{2}$ times as great. The discrepancy is due mainly to the vagueness of the description of a man's occupation in the schedules of the general census, where the enumerators were often content to write coolie or mechanic without mentioning the particular industry, etc., in which the individual was employed.

537. Of the 98,000 persons supported by mining for metals, more than half were returned in the Mysore State, and of these the great majority were employed in the gold mines of Kolar, where for some years past the value of the gold produced has been about £ 2,000,000 per annum. The mines in the Central Provinces and Berar, which support 21,000 persons, are principally for the

extraction of manganese. The mining of this ore was greatly fostered by the Japanese war, which caused Russia to discontinue her exports of it for the time. There has since been a period of depression, which seems now to have come to an end. Manganese is extracted elsewhere also, *e.g.*, in Mysore and Madras. In Burma tin and lead are extracted, as well as silver and wolfram in small quantities. Iron ore is worked in various places, but chiefly in Mayurbhanj which supplies the raw material for Messrs. Tata and Company's ironworks at Sakchi. The number of workers engaged in connection with mines for metals according to Table XV-E is 56,000, or 12 per cent. more than the number of actual workers shown in Table XV-A.

Of the 75,000 persons supported by work in quarries and mines for non-metallic minerals, other than coal and salt, two-fifths were enumerated in Bombay, where the quarrying of stone and limestone is an important business, chiefly in the neighbourhood of Bombay city. In Bihar and Orissa and Madras, mica mining is of some importance. Many of these mines and quarries are small and outside the scope of the industrial census; the number of employés according to Table XV-E is thus only 30,000, or less by 22 per cent. than the number of workers shown in Table XV-A.

The extraction of salt and saltpetre supports 78,000 persons. Nearly a third of the total number are found in Bihar and Orissa, where the Nuniyas are still largely employed in digging out and refining saltpetre. This industry is carried on also in the Punjab. Rock salt is mined in the same province and in Rajputana.

The total number of persons employed in the extraction of minerals has risen during the decade from 235 to 517 thousand. The most noticeable increase is in Group 16—Coal mines and petroleum wells, which contains nearly three times as many persons as in 1901. The bulk of the increase has occurred in Bengal and Bihar and Orissa, but it is to be noted that Hyderabad and the Central Provinces and Berar, which now contribute about 12,000 persons to this group, gave practically none ten years previously. Miners for metals are $2\frac{1}{2}$ times as numerous as they were in 1901.

Class B—Preparation and supply of material substances.

Sub-class III—Industries.

538. Occupations connected with the preparation and supply of material substances support 58·2 million persons or over 18 per cent. of the population. This class is divided into three sub-classes, *viz.*, (i) Industry, (ii) Transport and (iii) Trade. The raw materials which have been produced by the occupations in Class A are converted into finished goods by industry, carried to the place where they are wanted by transport, and distributed to the consumers by trade. Industrial occupations support a little over 11 per cent. of the total population, those connected with transport 1·6, and trading occupations 5·7 per cent.

Industries connected with	No. of persons supported, 000's omitted.	No. of actual workers, 000's omitted.	
		Total (Table XV-A).	In factories (Table XV-E).
Textiles . .	8,306	4,449	558
Hides and skins	699	295	14
Wood . .	3,800	1,731	29
Metals . .	1,861	737	71
Ceramics .	2,240	1,159	49
Chemical products . .	1,242	630	46
Food . .	3,712	2134	74
Dress and the toilet . .	7,751	3,778	10
Building . .	2,062	962	22
Luxury . .	2,142	823	46
Refuse matter .	1,389	796	...
Miscellaneous	120	50	16

NOTE.—The details in column 4 do not work up to the total given in Table XV-E as industries in connection with transport, the growing of special products, etc., have not been shown in this statement.

As explained in paragraph 517, an attempt was made at the census of 1901 to distinguish between home industries and those carried on in factories. The attempt was not successful for various reasons, but mainly because the enumerators did not always note whether a man worked at home or was employed in a factory. It has, therefore, not been repeated, but instead of it a separate schedule was filled in for all persons engaged in factories and other industrial concerns in which at least 20 persons are employed, and the information thus obtained has been embodied in Table XV-E. The principal results of this special return are summarized in Subsidiary Tables X to XII; while the total number of actual workers in each industry according to the general occupation table is compared in the marginal statement with the number shown in Table XV-E. It has already been pointed out that Table XV-E includes under each head a number of persons who are shown

elsewhere in the general return of occupations, either because of the vagueness of the entries in the ordinary schedules, or because, in the case of mechanics, carpenters and the like, they have been classified according to their personal occupation and not according to the industry in which they happened to be employed at the time of the census. The number of hand workers cannot, therefore, be ascertained by deducting from the total number of workers shown in Table XV-A the number of factory employés shown in Table XV-E.

Order 6—Textiles.

539. Of the 35·3 million persons dependent on industrial occupations, nearly one-fourth, or 2·6 per cent. of the total population, are supported by textile industries. Of these, the most important, from a numerical point of view, are industries connected with cotton. The number of persons supported by cotton spinning, sizing and weaving is close on 6 millions, and another half million are employed in ginning, cleaning and pressing the raw material. The proportion of the population supported by cotton spinning, sizing and weaving is 37 per mille in the Punjab, 29 in Bombay and Rajputana, 27 in Madras, 22 in the Central Provinces and Berar and 18 in the United Provinces. In Burma, Bihar and Orissa, Bengal and Assam it is much smaller, ranging only from 8 to 11 per mille. Nearly two-fifths of a million persons are supported by rope, twine and string making, and more than a third of a million by jute spinning, pressing and weaving. Other important textile industries are wool spinning and weaving, silk spinning and weaving, and dyeing, printing, etc., each of which supports from a quarter to a third of a million persons. In the case of jute, the number of factory workers according to the special industrial return (Table XV-E) is 217,000 compared with 231,000 actual workers shown in Table XV-A. Many persons who earn their living in jute mills, and were entered accordingly in the general schedules, were not actually at work on the date of the census, and thus escaped inclusion in the special industrial schedules, in the great majority of which it was noted that work was slacker than usual on the date of the census. In the case of cotton ginning, cleaning and pressing, the number of factory employés is more than a quarter of the number of actual workers shown in the general occupation table, but the number of persons employed in factories for cotton spinning, weaving, etc., is only 237,000 or about one-thirteenth of the number of actual workers shown in Table XV-A. It is clear, therefore, that, so far as India is concerned, in spite of the growing number of cotton mills in the Bombay Presidency and elsewhere, the hand industry still, to a great extent, holds its own. Table XV-E shows that only 13,000 persons are employed in silk spinning and weaving factories, 7,000 in woollen factories including those for the making of carpets, and even smaller numbers in other factories of this class. Some of these textile industries are very local. Those connected with jute are practically confined to Bengal, in which province nine-tenths of the persons supported by them were enumerated. More than half the persons dependent on rope, twine and string making and on working in 'other fibres,' chiefly coir and palmyra fibre, were enumerated in Madras and its Native States, and a quarter of those supported by wool industries in Hyderabad. Half the silk spinners and weavers are found in two provinces—Bengal and Madras. The dyeing, bleaching and printing of textiles and lace, crape and similar industries are almost unknown in Assam, Bengal, Burma and the Central Provinces and Berar.

As compared with 1901 there has been a decrease of 6·1 per cent. in the number of persons supported by textile industries. This is due mainly to the almost complete extinction of cotton spinning by hand. Weaving by hand has also suffered severely from the competition of goods made by machinery both in Europe and in this country. There has been a large increase in the number of Indian cotton mills, but as the output per head in factories is far greater than that from hand-looms, the addition of a given number of factory hands involves the displacement of a far larger number of hand workers. Where land is available, the rise in the price of agricultural produce tends to make the weaver, like other artisans, take to the plough as his principal means of subsistence. In spite of these adverse influences, Mr. Chatterton, who has examined the question in some detail in his valuable contribution to the Madras Census Report, does not think that the number of hand-loom weavers in that Province has decreased materially in the course of the last forty years. He

considers, however, that the weavers have to work harder than formerly in order to make a living, and suggests that their lot might be greatly improved if they could be induced to recognize the advantages of a subdivision of labour and to work together in small hand-loom weaving factories.

Order 7—Hides, skins, etc.

540. In considering the number of persons included in Order 7—Hides, skins etc., it is necessary to bear in mind the fact that only those persons are shown here who were returned, either as working in skins, or as making leather articles generally. Shoe makers are classed under a separate head, in Order 13—Industries of dress; and harness makers, whose number is very small, in Order 16—Construction of means of transport. The distinction between these occupations is to a great extent artificial. The village shoe maker is ordinarily a general worker in hides, which he cures himself; and it was a matter of chance whether he was returned at the census under the general or the specific occupation. Possibly also, in tabulation, the word *mochi* was sometimes interpreted in the narrow sense of shoe maker, shoes being the articles most commonly made. The distinction between the above occupations is maintained, not because it is suitable to Indian conditions, but in the interests of international statistics. Adding the three occupations together, we get 2·8 millions, or nearly one per cent. of the population, as the number of persons dependent on industries connected with hides. Very few of these are workers in factories; tanneries employ about 9,000, leather factories 3,000, and bone mills 1,000. In proportion to their population, the Punjab, the Central India and Rajputana Agencies and Hyderabad have the largest number of leather workers.

As compared with 1901, a large decline in the number returned as general workers in hides is partly compensated for by an increase in Group 69—Shoe, boot and sandal makers. In the two heads taken together there has been a drop of about 6 per cent. During the same period the number of hide dealers has more than doubled. Owing to the growing demand for hides in Europe and America and the resulting high prices, the export trade in hides has been greatly stimulated. The local cobbler, on the other hand, having to pay more for his raw material and feeling the increasing competition of machine-made goods, has been tempted to abandon his hereditary craft for some other means of livelihood, such as agriculture or work in factories of various kinds.

Order 8—Wood.

541. Wood cutting and working and basket making support 2·5 and 1·3 million persons respectively, or 3·8 million in all. The ordinary carpenter is included under this head, but cabinet makers, ship and boat builders, and cart, carriage and palki makers have their place in other parts of the Table. Their numbers, however, are so small as to have very little effect on the total. In proportion to their population the Punjab, Burma, Rajputana, Bombay and Madras have most wood workers, and the Central Provinces and Berar and Madras the largest number of basket makers. The number of factories devoted to these industries is still inconsiderable. Saw mills and timber yards each employ some 12,000 persons, and carpentry works about 5,000. There is only one cane factory, with 46 employés.

Since 1901 the number of persons supported by these occupations has risen by 14 per cent. On the other hand, according to the returns, trade in wood supports many fewer persons than in 1901, and it is probable that some who were then shown under 'trade' have now been entered under the corresponding industrial head. Thus in Central India a gain of 30,000 under the latter, is counterbalanced by a loss of 28,000 under the former, head. If the two occupations be taken together, the net gain during the decade is 11 per cent.

Order 9—Metals.

542. The workers in metals are only about half as numerous as those in wood and cane. About three-quarters of the persons in this order are general workers in iron, and one-seventh are workers in brass, copper and bell-metal. The remaining one-tenth include persons who are engaged in the forging and rolling of iron, those who specialize in making ploughs and other agricultural implements, makers of firearms, workers in tin, lead, zinc, etc., workers in mints and die sinkers. The forging and rolling of iron is entirely a factory industry, and Table XV-E shows that 10,000 persons are thus employed, or 32 per cent. more than the number of actual workers according to Table XV-A. The making of firearms and other weapons is another industry

which is, to a great extent, monopolized by factories, which employ 12,000 persons, or 25 per cent. more than the number of actual workers shown in the general occupation table. It should be noted, however, that a good many axes, spears and similar weapons are made by persons who do not specialize in these articles, and were thus returned simply as blacksmiths. Amongst other factories of this category may be mentioned machinery and engineering works, with 23,000 employés, iron and steel works with 12,000, tin works with 6,000 and mints with 2,400.

The total number of persons dependent on metal industries shows a decline of 6·6 per cent. as compared with 1901. Dealers in metals, on the other hand, are six times as numerous. It is possible that here, as elsewhere, there may have been some confusion between those who make and those who only sell; but even now the total number of the latter is only 57,000, and in the two orders taken together there is a drop of 4·1 per cent. The decrease in the number of metal workers and the concomitant increase in that of metal dealers is probably genuine, and is due largely to the substitution, for the indigenous brass and copper utensils, of enamelled ware and aluminium articles imported from Europe.

Order 10—Ceramics and 15—Building industries.

543. The manufacture of glass, bricks and earthenware supports in all 2·2 million persons. Seven-eighths of these are the ordinary village potters who make the various earthenware utensils for cooking and storing water which are required by the poorer classes, as well as tiles, rings for wells and the like. In most parts of India the potter, like the carpenter, oil-presser, blacksmith and cobbler, is found in practically every village. In Burma, on the other hand, the industry is concentrated at certain centres; and nothing strikes the visitor from India more forcibly, as evidence of the difference in local conditions, than the huge rafts of earthen pots which are floated down the Irrawaddy, from the villages where they are made, to the various markets along its banks. Persons who live principally by brick and tile making with their dependants aggregate only 210,000. The number of those engaged in the making of glass and porcelain ware and in the working of talc, mica, etc., is insignificant. About 46,000 persons are employed in brick and tile factories, but there are very few factories for the manufacture of glass and earthenware, and the total number of workers in them is only 3,300.

There has been an increase, as compared with 1901, of more than 8 per cent. in the number of persons in Order 10—Ceramics, but if we combine with it those returned under the corresponding trading head, where there is a large apparent decrease (from 254 to 102 thousand), the gain becomes purely nominal, being in fact only 1 per cent. The reason is that earthenware is being supplanted, so far as domestic utensils are concerned, by vessels made of metal. With the growing prosperity of the people, houses with brick walls and tiled roofs are gradually replacing the older buildings made of more flimsy materials, and there has in consequence been an increase of 18 per cent. in the number of persons supported by Order 15—Building industries. These now number over two millions, inclusive of 1·3 million stone and marble workers, masons and bricklayers. This form of employment supports many more persons in tracts like Bombay and Hyderabad than it does in the damper climate of Bengal, Assam, and Burma, where the walls of the houses are usually made of mud, wattle or wood, and the roofs of thatch.

Order 11—Chemical products.

544. In a country like India, whose economic development is still backward, it is not to be expected that a large number of persons should be engaged in industries connected with chemical products. The total number returned as supported by these industries exceeds a million, but it shrinks to less than 100,000 if we exclude Group 53—Manufacture and refining of vegetable and mineral oils. The 1·1 million persons included in this group are almost entirely village artisans, who extract oil from mustard, linseed, etc., grown by their fellow villagers. This industry supports more than seven persons per mille in the United Provinces and Central India, and only one, or even less, in Madras, Mysore, Burma and Assam. The difference is due to the fact that in some provinces oil-pressing is a special occupation, whereas in others it is not. In Madras, for instance, the work is generally done by the cultivators themselves, many of whom have oil mills, which they work when their cattle are not wanted for agricultural purposes.

There has been a slight decrease in the course of the decade in the number of persons supported by these industries, owing to the extended use of mechanical power for oil-pressing. On the other hand, there are signs of an impending industrial development, and numerous factories have been established in recent years for the manufacture of matches, soap, perfumes, and drugs. Most of these new factories are financed by Indian capital and managed by Indians, who have usually received their training in America and Japan. They are still in their initial stage, and the number of workmen is generally very small. The six match factories have between them only 637 employés, the seven perfumery factories, 200, and the seven soap and candle factories, 473. Over 5,000 persons are employed in paper mills, 11,000 in petroleum refineries, 10,000 in oil mills and 5,000 in lac and cutch factories; with the exception of the last mentioned, however, these are for the most part financed by European capital. The Government ammunition factories employ 6,000 persons.

Order 12—Food industries.

545. Of the 3·7 million persons supported by food industries the great majority follow occupations of a very primitive type. Rice pounders and huskers and flour grinders number 1·6 million, grain parchers, etc., 0·6 million, and toddy drawers about the same. There are 352,000 butchers, 281,000 sweetmeat makers, etc., and 97,000 bakers and biscuit makers. The other five heads of the scheme contain between them only 227,000 persons. The principal factories in connection with food industries are flour and rice mills, which employ 42,000 persons, sugar factories 8,000, opium, ganja and tobacco factories 7,000, and breweries 5,000. The number of persons supported by these industries has fallen somewhat since 1901, owing chiefly to the introduction of flour-grinding and rice-husking machinery. The number of grain parchers has declined considerably, though it is hard to say why. This industry flourishes chiefly in Bihar and Orissa and the United Provinces, which contain three-quarters of the total number of persons supported by it. Nearly a third of the butchers are found in the United Provinces, where there are 24 in every ten thousand of the population, as compared with only 2 in Bengal and less than 1 in Assam. Considerably more than half the makers of sugar and molasses are found in Madras and the United Provinces, while Madras, with its States, and Hyderabad contain six-sevenths of the total number of toddy drawers.

Order 13—Industries of dress and the toilet.

546. In all, 7·8 million persons are supported by industries of dress and the toilet. Of these 1·3 million are grouped under the head tailors, milliners, dress-makers, etc., and 2·1 million under each of the heads (*a*) shoe, boot and sandal makers, (*b*) washermen, cleaners and dyers, and (*c*) barbers, hair-dressers and wig-makers. There are some curious variations in the local distribution of some of these industries. Throughout northern India and in Bombay, Hyderabad and Burma, the number of tailors, milliners and dress makers ranges from 5 to 6 per mille; in the Central Provinces and Berar it is 4, and in Bengal, Bihar and Orissa and Madras 2, per mille. The corresponding proportion of shoe, boot, and sandal makers exceeds 20 in the Punjab, Central India and Hyderabad; it is 12 in Rajputana, 8 in the Central Provinces and Berar and Bombay, 7 in Madras, and from 1 to 4 in the United Provinces, Bihar and Orissa, Bengal and Burma. In every thousand of the population there are from 14 to 16 washermen, cleaners, and dyers in Madras and Hyderabad, from 7 to 8 in the Punjab, United Provinces, 6 in Central India and Bihar and Orissa, 5 in the Central Provinces and Berar, 4 in Rajputana and Bombay, 3 in Bengal and 2 in Burma. Amongst the Burmese the professional washerman is non-existent. In the Punjab, United Provinces, Rajputana and Central India there are from 9 to 11 barbers per mille, about 6 in Bihar and Orissa, Bombay, the Central Provinces and Berar, Madras and Hyderabad, and 5 in Bengal. In Burma the barber, like the washerman, is practically unknown, except in towns where he ministers to the needs of the immigrant community. There are still very few factories in connection with dress industries. The most important are those for the making of boots and shoes with 5,000 hands, dress factories with 2,700, and hosiery factories with 1,300. At present only 800 persons are employed in umbrella factories.

According to the returns there is a slight increase of 3·3 per cent. in the number of persons supported by industries of this category. Large gains in Assam, Burma, the Central Provinces and Berar, the Punjab, and several Native States are to some extent counteracted by losses elsewhere, chiefly in the United

Provinces. The corresponding trading head shows a gain of 73 per cent., and the dealers in clothing and toilet articles now number 40 per cent. of the makers of these things as compared with only 24 per cent. in 1901.

Order 18—Industries of luxury, etc.

547. Building industries have already been dealt with; and the number of persons in Order 14—Furniture industries, Order 16—Construction of means of transport, and Order 17—Production and transmission of physical forces, is too small to deserve detailed mention. We thus come to Order 18—Industries of luxury and those pertaining to literature and the arts and sciences, which includes 2·1 million persons. Of these 1·8 million are in Group 89—Workers in precious stones and metals, enamellers, imitation jewellery makers, gilders, etc. These occupations are most extensively followed in Mysore, where they support about 9 persons per mille. The proportion exceeds 6 per mille in the Punjab, Madras, Bombay, Hyderabad and Rajputana, and is 4 or less in Burma, Bihar and Orissa and Assam. Table XV-E shows that only 1,600 persons were employed in jewellery workshops and 1,000 in factories for the manufacture of scientific, optical and musical instruments. Very few employers of this class have as many as twenty workmen. The number of persons in this Order has increased by 9 per cent. since 1901.

Order 19—Industries connected with refuse matter.

548. Order 19—Industries connected with refuse matter, provides a livelihood for 1·4 million persons. These are mostly municipal sweepers and scavengers and sweeping contractors; private sweepers are shown in Order 52—Domestic service. Two-thirds of the total number were enumerated in the United Provinces and Punjab, where it is possible that some persons belonging to the so-called sweeper castes were thus classed because their traditional, and not their actual, occupation was returned by the enumerators. The decrease of 16 per cent. which has taken place under this head as compared with the return for 1901 is no doubt due to the errors of this kind having been less common at the present census than they were at the one preceding it.

Sub-Class IV—Transport.

549. Transport supports about five million persons, or 16 per mille of the population, *viz.*, transport by water one million, transport by road 2·8 million, transport by rail one million, and the post, telegraph and telephone services 0·2 million. Of the persons in Order 20—Transport by water, about three-fifths are owners of country boats and their boatmen; nearly one-sixth are employed on inland steamers and ocean-going vessels of all kinds, one-sixth are engaged in the construction and maintenance of canals, and one-twentieth in the management and upkeep of harbours. Transport by road includes one million carters and cart-owners, more than half a million porters and messengers, and considerably less than that number of owners and drivers of pack animals. Palki owners and bearers number 202,000 and persons engaged on road construction and maintenance 563,000. As compared with 1901, the population supported by occupations connected with transport shows an increase of 29 per cent.

The gain under the head transport by road amounts to 25 per cent., and under transport by water to 16 per cent; in the Punjab, owing to work on the great Triple Canal Project the number of persons employed on the construction and maintenance of canals, etc., has risen from 32 to 86 thousand. The employés of the post office and telegraph departments and their dependants have grown in number by 30 per cent. But the greatest increase of all is under transport by rail, where it amounts to no less than 62 per cent. As already noted (paragraph 94), the expansion of railway communication in India has been very rapid in recent years.

The special returns showing the number of persons employed on the date of the census, which were compiled through departmental agency (Subsidiary Table XIII), show that the number of persons employed on canals and railways and in the post office and telegraph departments was far greater than would appear from the figures in the general occupation table. These special returns, which were compiled very carefully, include not only persons directly employed by Government, but also those working under contractors. They thus bring into account many persons who were recorded in the ordinary census schedules simply as coolies or mechanics without any further specification, or as brick-makers, masons and the like,

	Number of workers (000's omitted) according to	
	General census.	Special return.
Canals	81	375
Railways	474	804
Post Office and telegraphs.	77	96
TOTAL	632	1,275

Under the three heads taken together the number of workers is shown by the special return to be about double the number according to the ordinary census. The difference between the two sets of statistics is least marked in the case of the post office and telegraph employés. The number of temporary men engaged on construction work is here comparatively small; but, on the other hand, many of the smaller post offices are in charge of school pandits and others who are only part-time postmasters and were thus not returned as such in the ordinary census schedules.

550. The number of persons dependent on trade for their livelihood is 17·8 millions, or 6 per cent. of the population. Of these, more than half are supported by trade in food stuffs, including 2·9 million grocers and sellers of vegetable oil, salt and other condiments, who are for the most part the petty village shop-keepers, commonly known as 'salt and oil sellers;' 2·2 million grain and pulse dealers; 1·6 million betel-leaf, vegetables and fruit sellers, and nearly a million fish vendors. Trade in textiles is the next most important item, supporting 4 per mille of the population. In connection with these figures, and those noted in the margin, it is necessary to draw attention to the great difference which exists between the economic conditions of India and those of Europe. In Europe the seller is almost invariably a middleman, whereas in India, he is usually the maker of the article, and is thus classified under the industrial, and not the commercial, head. This explains, for instance, how it is that although earthenware vessels are found in almost every house in India, and nearly two million persons are engaged in their manufacture, only 102,000 have been shown as traders in pottery. It is also necessary to remember that, in the smaller towns at least, the shop-keepers do not specialize to any great extent in any particular commodity. The salt and oilseller is nearly always also a vendor of grain. So is the money-lender, who is frequently a piece goods dealer as well. There are also the dealers in all sorts of miscellaneous articles, whose shops are known in Bengal as *manohāri dokān*, *vide* paragraph 311 of the last Report. In Burma the *kôn zôn saing*, or general store, contains an even greater variety of goods, including earthenware, hardware, glass, furniture, clothing, food stuffs, ærated waters, chemical products, bangles, fans, toys, books, stationery, etc. It is thus often a matter of chance under which head a particular shop is shown, and it is this perhaps which accounts largely for the fact that about one-ninth of the total number of persons supported by trade have been recorded under the heading 'shop-keepers otherwise unspecified.'

Sub-Class V.—Trade.

Form of trade.	No. supported (000's omitted).
Bankers and money lenders	1,220
Brokers, commission agents	241
Trade in textiles	1,277
Trade in skins	297
Trade in wood	225
Trade in metals	60
Trade in pottery	102
Trade in chemical products	172
Hotel keepers and liquor sellers.	719
Trade in food stuffs	9,479
Trade in clothing and toilet articles.	307
Trade in furniture	173
Trade in building materials	85
Trade in means of transport	239
Trade in fuel	525
Trade in articles of luxury	522
Miscellaneous and unspecified	2,196

In view of this uncertainty, the local distribution of trading occupations will be dealt with very briefly. The proportion of traders to the total population is greater in Burma (10 per cent.) than in any of the other main provinces. As stated in paragraph 524, the industries in that province are localized to a much greater extent than in other parts of India, and the natural result is that a larger distributing agency is needed. In Bombay, Madras, and the Punjab the proportion of traders slightly exceeds 6 per cent.; in Bengal it is 5 per cent., in Bihar and Orissa and the United Provinces 4 per cent., and in Assam and the Central Provinces and Berar about $3\frac{1}{2}$ per cent. Trade in food stuffs supports 30 per mille in India as a whole, over 40 in Burma and Madras, and 25 or less in Assam, Bihar and Orissa, the Central Provinces and Berar and the Punjab. Bankers and money-lenders, who number 4 per mille in the total population, are twice as plentiful in the Punjab; their number exceeds the general average in Bombay and the Central Provinces and Berar, and is somewhat below it in Bengal, Madras and the United Provinces, while in Assam it is only 1 per mille. Trade in textiles, which supports 4 per mille in the general population, supports over 6 per mille in Bombay and Burma, and 3 or less in the United Provinces, Assam, Bihar and Orissa, Madras and the Central Provinces and Berar.

Relative progress of industry and trade.

551. It would be interesting, if it were possible, to compare the relative progress of industrial and trading occupations in the course of the last decade. This, however, cannot be done in detail. In 1901 makers and sellers were still sometimes grouped under the same head in the scheme,* while even where separate heads were provided, no general instructions were given as to the principle to be followed in drawing the line between makers and sellers. On the present occasion it was laid down that all persons who make the articles they sell should be shown under the industrial head. This is clearly the only logical course. An artisan is no less an artisan because he sells the things he makes to the consumer direct, instead of through a middleman; but in 1901, in the absence of definite instructions, the point was often lost sight of, and it was largely a matter of chance whether a person who retailed the articles made by him was classed as a maker or as a seller. One would, therefore, naturally expect, at the present census, to find a large shrinkage in the trading head, accompanied by a large gain in the corresponding industrial one. This is what has actually happened in many cases. Thus traders in pottery show a loss of 60, and makers of pottery a gain of 9, per cent. Furniture dealers are far fewer, while furniture makers are much more numerous; and similar results are found in the case of builders and dealers in building materials, makers and sellers of articles of luxury, and makers and sellers of wooden articles. On the other hand, the trading head has gained at the expense of the industrial one in the case of textiles, hides and metals. The reason here is that the articles manufactured at home by the village artisan are being displaced by machine-made goods. Most of these are still imported from Europe, but even when made in India, as is largely the case with cotton goods, the substitution of machinery for the hand loom means the employment of much less labour for a given quantity of finished articles, while as they are produced at a limited number of centres, numerous middlemen are needed for their distribution, for whom there was no place in the days when the village weaver made all the clothing of his fellow villagers.

Class C—Public Administration and the Liberal Arts.

Class C—Public administration and the liberal arts.

552. The public administration and the liberal arts support 10·9 million persons, or 35 per mille; namely, public force 2·4 million, public administration 2·7 million, the professions and liberal arts 5·3 million, and persons of independent means about half a million. The head Public force includes the Army (0·7 million), the Navy (less than 5,000) and the Police (1·6 million). India has practically no navy, and her army is exceptionally small, as compared with those of European countries. The number of persons actually employed in it is only 384,000†, or 1 per mille of the population, as compared with 4 per mille in England and 10 in Germany. The figures for Police include village watchmen and their families. The real number in this group is greater than that shown in the census tables; many of these village officials have other means of subsistence, and the latter were sometimes shown as their principal occupation. Under the head Public administration are classed only those persons who are directly engaged in the Executive and Judicial administration and their establishments, whether employed directly under Government or under a municipality or other local body. Employés of Government and local bodies who have a specific occupation of their own, such as doctors, printers, schoolmasters, land surveyors, etc., are shown under the special heads provided for these occupations. Of the 5·3 million persons supported by the professions and liberal arts, Religion accounts for rather more than half, Letters and the arts and sciences for more than a sixth, Instruction and Medicine for one-eighth, and Law for one-eighteenth. The main head Religion contains 1·6 million priests, ministers, etc., 0·7 million religious mendicants, 0·4 million pilgrim conductors, circumcisers and persons engaged in temples, burial or burning ground service, and 0·06 million catechists and other persons in church and mission service. Of the actual workers in Order 47—Law, more than half are lawyers, law agents and mukhtiars, and the remainder lawyers' clerks

* *e.g.* in Groups 89, 145, 203, 231, 373, 374 & 375. In such cases for the purpose of Subsidiary Table VI it has been assumed that the distribution between makers and sellers was the same in 1901 as it is now. To this extent the changes which have actually occurred have been obliterated.

† This includes the troops maintained by Native States. Table XV-A shows that the Imperial Army numbers 241,000 or about 6,000 more than its strength according to the departmental returns. The difference is due to the inclusion in the census figures of certain non-combatants who do not appear in the Army List.

and petition writers. More than two-thirds of the persons under the Medical head are medical practitioners of various kinds, including dentists; the remainder are midwives, vaccinators, compounders, nurses, etc. The real number of persons who act as midwives must exceed considerably that shown in the return. This service is usually performed by the wife of the village scavenger or other person of low caste; and she must often have been returned under her husband's occupation. Nearly three-fourths of the persons classed under Letters and the arts and sciences are found in Group 160—Music composers and masters, players on musical instruments, singers, actors and dancers. The bulk of these are village drummers, whose services are invariably requisitioned on the occasion of marriages and religious festivals.

553. In British territory, the largest proportion of persons in Sub-class VI—Public force, is found in the North-West Frontier Province and Baluchistan, where it exceeds 24 per mille, as compared with 11 in the Punjab and Central Provinces and Berar, 9 in Bombay, 7 in the United Provinces and Burma, 5 in Madras and Bihar and Orissa, 4 in Bengal, and less than 3 in Assam. In the province last mentioned, village police are employed only in three districts. The average proportion of persons who are supported by the public administration (8 per mille) is exceeded in Bombay, the North-West Frontier Province and Baluchistan, while considerably less than the average is found in Bengal, Assam and Bihar and Orissa, where it ranges from 2 to 3 per mille. There is no local revenue agency in the permanently settled areas, which include almost the whole of Bengal, the greater part of Bihar and Orissa and a tract containing more than a third of the population of Assam. Religion is the means of livelihood of 18 persons per mille in the North-West Frontier Province, 14 in the Punjab, 12 in Burma and 11 in Bombay, but only of 6 in Madras and even fewer in Bihar and Orissa and the United Provinces. The Law supports most persons per ten thousand in Bengal (16) and Madras (12), and fewest in Burma (7) Assam (7), Bihar and Orissa (6), the North-West Frontier Province (5), and Baluchistan (2). Medical practitioners are most numerous in Burma, Bengal and Madras and least so in the Central Provinces and Berar, Baluchistan, the United Provinces and the North-West Frontier Province. The largest proportion of persons returned under the head 'Instruction' is found in Madras, including its Native States, and Baroda. Of the British provinces, Madras has most teachers, but is followed closely by Bombay. Persons of independent means are relatively most numerous in various Native States, such as Rajputana, Baroda, Mysore and Central India, where they exceed 3 per mille of the population. In British territory, the above proportion is reached only in Bombay and the North-West Frontier Province. The proportion is 2 per mille in Madras and the Punjab, and 1 per mille in the United Provinces and Bengal. In Bihar and Orissa only 3 persons in every 10,000 are possessed of independent means.

554. The total number of persons supported by Class C shows a slight decrease as compared with 1901. This, however, is due entirely to the system, described above, which was followed at the recent census, of classifying under the head Public administration only those persons, with their establishments, who are directly engaged in the work of administration, and of showing other servants of the State, such as doctors, surveyors and the like, under the special heads provided for these occupations. The number of persons supported by Public force has increased by 8 per cent., or at about the same rate as the general population. The whole of this increase has occurred in Order 44—Police; the number supported by the Army and Navy is practically the same as it was at the previous census. Throughout British India the police force has recently been reorganized on the basis of the recommendations made by the Police Commission of 1903. The increase in Sub-class VIII—Professions and the liberal arts amounts to 13 per cent. It is most marked in Order 49—Instruction, where it amounts to 33 per cent., and least so in Order 46—Religion, where it is only 6 per cent. The heads Law, Medicine and Letters, and the Arts and Sciences show increases of from 17 to 18 per cent. A fall of 18 per cent. in the number of persons returned as living principally on their income is probably only nominal. Greater precision in the entries in the schedules may have caused some of the persons shown under this head in 1901 to be classified on

the present occasion under other heads, such as Group 1—Income from rent of agricultural land.

Class D—Miscellaneous.

Class D—Miscellaneous.

555. Class D includes a variety of occupations which could not be assigned to other parts of the scheme. Its total strength of 17·3 millions, or 5·5 per cent. of the population, is distributed over three Sub-classes X.—Domestic service (4·6 millions), XI.—Insufficiently described occupations (9·2 millions), and XII.—Unproductive (3·5 millions). In the whole of India only 15 persons per mille are supported by domestic service. It may be noted that nearly two-thirds of the actual workers returned under this head are males. Where a family can afford only one servant, he is almost invariably a man, who can do the marketing and perform other outdoor duties better than a woman. The proportion of domestic servants in the main provinces is highest (18 per mille and upwards) in the Punjab, United Provinces, Bihar and Orissa and the North-West Frontier Province, and lowest (7 per mille or less) in Burma, Assam and Madras. Beggars, vagrants and prostitutes, who form the bulk of the 'unproductive' head, number 11 per mille in India as a whole. Of the main British provinces, they are far more numerous than anywhere else in the Punjab, where they form 24 per mille of the population. In Bombay, the proportion is only 14 per mille; in Madras and the Central Provinces and Berar it is 6, in Bihar and Orissa 5, and in Burma only 2 per mille.

As compared with 1901, there has been a large decrease in Class D—Miscellaneous occupations, chiefly because the number of persons whose occupations were not described with sufficient precision to enable them to be allocated to a definite head has fallen from 17·8 to 9 millions. There has been also a welcome decrease in the 'unproductive' head; the inmates of jails, asylums, hospitals are less by 14, and beggars, vagrants and prostitutes by 28, per cent. than they were in 1901. These figures are a reflex of the economic condition of the people, which was far more satisfactory in 1911 than it was ten years previously, when the census followed hard on the heels of two disastrous famines. The number of persons supported by domestic service shows a decline of about 3 per cent. This is perhaps attributable to the recent rise in the price of food grains, which has hit hard the large class of respectable persons on small fixed salaries, who are no longer able to spend as much as formerly on servants, while, on the other hand, the wages of servants have risen.

The Industrial Census.

General statistics of factories.

556. The information provided by Table XV-E.—Statistics of Industries has already been utilized in the discussion of the general statistics of occupation, in order to show the extent to which the different industries are carried on in factories. It is now proposed to consider them from a somewhat different standpoint. But before doing so, it is necessary to repeat that these statistics refer only to factories in which twenty or more persons were employed on the date of the census. The dividing line is an arbitrary one, but it is necessary to draw it at some definite point, and the number twenty has been taken because that is the number which brings a concern within the operation of the Indian Factories Act. It must be also noted that in this part of the table the word "industry" is used in a wider sense than in Table XV-A, and includes the growing of special products and the extraction of minerals.

According to Table XV-E., there are in the whole of India 7,113 factories employing 2·1 million persons, or 7 per mille of the population. Of these persons, 810,000, or two-fifths of the total number, are employed in the growing of special products, 558,000 in textile industries, 224,000 in mines, 125,000 in transport, 74,000 in food industries, 71,000 in metal industries, 49,000 in glass and earthenware industries, the same number in industries connected with chemical products, and 45,000 in industries of luxury. Of the special products, tea (703,000 employés) is by far the most important. The number of tea gardens is not much more than double that of coffee plantations, but twelve times as many persons are employed

on them. The coffee plantations are four times as numerous as indigo concerns and employ twice as many labourers. Of the labourers on tea gardens, 70 per cent. are returned by Assam and 27 per cent. by Bengal. Madras, Mysore and Coorg contain between them practically all the coffee plantations, and Bihar and Orissa all the indigo factories. Of the persons working in mines, 143,000, or 64 per cent., are found in collieries, eight-ninths of them being in the two provinces of Bihar and Orissa and Bengal. The number of persons engaged in gold mines is about one-fifth of the number in the coal mines: nine-tenths of them were returned from Mysore.

Of the 558,000 workers in textile industries, cotton mills contribute 308,000 and jute, hemp, etc., 222,000. About two-thirds of the persons employed in cotton mills are found in the Bombay Presidency, from 8 to 9 per cent. in the Central Provinces and Berar and Madras, and about half this proportion in the United Provinces and Bengal. Jute mills are a monopoly of Bengal. Of the industries connected with transport, railway workshops are by far the most important, and afford employment to 99,000 persons, or 79 per cent. of the total number of persons engaged in these industries: about one-fourth of them are found in Bengal and one-sixth in Bombay. Of the factories connected with food industries, the most prominent are rice and flour mills. These employ 42,000 persons, of whom nearly three-fourths are engaged in the rice mills of Rangoon and other places in Burma. Similar particulars regarding other industries will be found in Subsidiary Table X.

The use of mechanical power.

557. Mechanical power is used in 64 per cent. of the total number of factories, but the proportion rises to 67 per cent., if we consider only industries in the sense in which the term is used in the general occupation table, and exclude from consideration tea, coffee and other plantations and mines of all kinds. In some of these latter undertakings, the use of mechanical power is exceptional. Thus of 50 stone and marble quarries, such power is used only in 4, of 93 mica mines only in 18, and of 482 coffee plantations only in 93. In most industrial concerns, on the other hand, mechanical power is employed far more frequently. It is used, for instance, in every one of the cotton ginning, cleaning and pressing mills and in more than three-fourths of the cotton spinning and weaving mills. The kind of power used is shown in the foot-notes to Table XV-E. In the great majority of cases it is steam, but in some of the smaller factories internal combustion engines are employed, and occasionally, where it is available, electricity. Factories with mechanical power have on the average 395 employés, while those without it have only 119. The use of mechanical power is spreading rapidly, even amongst the smaller concerns, including some of those with less than twenty employés which do not come under the purview of Table XV-E. In the course of his interesting contribution to the Occupation Chapter of the Madras Census Report Mr. Chatterton writes on this subject as follows :—

"During the past ten years the industrial tendencies in the Madras Presidency have mainly exhibited themselves in the supersession of hand labour by machinery driven by power derived from steam or internal combustion engines. The main factor has been the development of the use of the internal combustion engine, which enables small quantities of power to be generated both cheaply, and by methods which require no great amount of technical skill to supervise. In the deltaic districts of Godavari, Kistna and the Cauvery, which are almost wholly given up to the cultivation of paddy, the primitive methods of husking by hand have to a large extent been superseded by modern machinery. As the result of measures deliberately taken by Government, there has been a similar application of motive power on a small scale to the raising of water for irrigation; and finally as the result, partly of direct Government assistance, and partly of progressive private effort, a number of what may be termed rural factories have come into existence, which use machine processes usually on the smallest scale that it is practicable to employ them. Such factories employ machinery for ginning cotton, crushing sugarcane, extracting palmyra fibre, pressing oil seeds, and cutting timber. In the towns power is similarly being employed in an even more varied manner. Under the conditions prevailing in the Madras Presidency, where fuel of any kind is expensive, the internal combustion engine, on account of its very high efficiency, especially in engines of small power, is already very largely employed, and is likely to become in time almost the sole source of power. It is not improbable that the development will be chiefly in the direction of gas plants using wood as fuel. It is certainly desirable that it should be so, as the forests can probably be made to yield about ten times as much fuel as they now do, whilst any other fuel must be obtained either from other provinces of India, or from other parts of the world. Coal comes chiefly from Bengal, either by rail or sea, although the Singareni coal-field is now much more favourably situated for supplying Madras; but unfortunately most of its output goes west to serve the demands of Hyderabad and Bombay. Owing to the necessity

for storing it in bulk, the supply of liquid fuel is at present a monopoly of the Asiatic Petroleum Company. Away from Madras, and especially in the neighbourhood of the forest tracts suction gas plants, worked either with wood or charcoal, are undoubtedly the cheapest method of generating power, and the tendency at the present day is to use oil engines for small units of power and gas-engines for large. But very little use is made of water power. There are two large installations, one at Ambasamudram in the Tinnevelly district, where water power is employed to drive a cotton mill, and the other in the Nilgiris, where a hydro-electric station has been put up to supply power to the Government Cordite Factory at Aruvankad."

The Personnel.

558. Of the 2·1 million persons employed in factories, 70,000, or 3 per cent., are engaged in direction, supervision and clerical work, 555,000, or 27 per cent., are skilled, and 1,481,000, or 70 per cent., are unskilled, workmen. The words skilled and unskilled are here used with reference to the kind of work done, and not the degree of proficiency of the individual workman. By skilled workmen are meant those whose work is of such a character as to require a special course of training before it can be undertaken. Those who are employed on work which can be picked up in a few days are classed as unskilled. Of the 70,000 persons employed on direction, supervision and clerical work, 13 per cent are Europeans (including Anglo-Indians who are not shown separately) and 87 per cent. Indians. The proportion of Indians to Europeans varies considerably in different classes of factories. The great majority of the larger concerns are financed by European capital, and in such cases the management or direction is generally European, and the Indians shown under this head are engaged for the most part on supervision and clerical work. This will be clearly seen on a reference to Subsidiary Table XII which contains some highly interesting statistics regarding the ownership and management of factories by Europeans and Indians respectively.* In Assam, where 549 tea gardens are owned by Europeans and 60 by Indians, there are 536 European and 73 Indian managers. In the coffee plantations of Madras and Mysore the same principle is apparent. The jute mills of Bengal are financed by European capital and the managers are all Europeans; while in Bombay where Indians own 110 of the cotton spinning and weaving mills, and share 25 with Europeans, and the latter own exclusively only 12, all but 43 of the managers are Indians. Sometimes the proportion of Europeans employed in supervision etc., varies with the character of the work. In the gold mines, where the planning and control of the deep underground workings require a high degree of skill, Europeans outnumber Indians in the ratio of nearly 4 to 1, whereas in the collieries Indians are twelve times as numerous as Europeans.

Occupation by Caste.

Occupation by caste.

559. The local variations are so great and the castes so numerous that it is impossible in a report for the whole of India to discuss in detail the statistics of occupation by caste; it must suffice to draw attention to some of the more salient features of the return.† The most noticeable of all is the great difference which often exists between the traditional, and the actual, occupation. Commencing with the highest and best known caste of all—the Brâhman—we find that, as a rule, less than one-fifth of its members follow religious callings. The proportion exceeds a quarter in Sind, Hyderabad, Assam and parts of Bengal, and amongst the Malayâlam Brâhmans of Madras and certain Baroda subcastes, but it is less than one-twelfth in the United Provinces and is smaller still in the case of the Oriya and Canarese Brâhmans of Madras. The Baidya is by tradition a physician, but in North and East Bengal only one in six is so in actual practice. In the same tract only one Kâyastha in sixteen is a writer. In connection with the allegations which are being made to the effect that the people of this country are becoming more intemperate, it is interesting to note that, as a group, no castes have deserted their traditional occupation to the same extent as those who are reputed to be wine sellers and toddy drawers. Of the Sunris, 118 per mille are wine sellers in Bengal, while in Bihar the proportion falls to 51, and in Chota Nagpur to 10, per mille. The Shânân, Tiyan and Billava castes of Madras have only 139, 72 and 53 per mille, respectively,

* Similar statistics for railways and the postal, telegraph and irrigation departments will be found in Subsidiary Table XIII.

† In several Provinces the value of the statistics of occupation by caste has been greatly reduced by the specific caste occupation having been merged in the "Order" to which it belongs. Thus for Kumhârs, the number who are potters has not been distinguished from the number engaged in industries of all kinds.

who follow their traditional occupation of toddy drawing, and the Izhavan of Travancore 110 ; while the Pāsis of the United Provinces have only 5 per mille. There are great variations in the extent to which the fishing and boating castes follow their traditional occupation. About three-quarters of the Pōds and Mālos of Bengal do so, and more than half the Jāliya Kaibarttas of that province and the Kewats of Orissa ; but amongst the Mallahs of the United Provinces the proportion is only 11 per cent., and it is even lower amongst the Kewats of Bihar. The Doms are in theory scavengers and basket makers, and in Bengal and Bihar 44 and 81 per cent., respectively, are so in practice also, but in the United Provinces only 14 per cent. live by these pursuits. In Bengal about a third of the Chamārs and Mochis are tanners and cobblers and in Baroda about one-half, but in Bihar the proportion falls to one in ten and in the United Provinces to one in 27.

560. As a rule the weavers are fairly faithful to their traditional occupation. In Madras three castes of this group have from 54 to 74 per cent. who are actually weavers. The proportion lies between much the same limits in the case of the Jolāhās of the United Provinces, the Tāntis of Orissa, the Koshtis of the Central Provinces and Berar and the Kapālis of Bengal. It is about 40 per cent. in the case of the Jogis, Jolāhās and Tāntis of Bengal ; but amongst the Pāns of Orissa and the Chota Nagpur plateau it is only 15, and amongst the Tāntis of Bihar only 7, per cent. Of the Dhobis, as a rule, from 50 to 60 per cent. are washermen. In Bihar and Orissa and the United Provinces from one-third to two-fifths per cent. of the Telis live by pressing oil, but in Bengal only 9 per cent. do so ; oil-pressing is there done chiefly by two other castes—the Hindu Kalu and the Muhammadan Kulu. The proportion of Kumhārs who are potters ranges from three-quarters in Bengal to three-sevenths in the United Provinces. About half the members of the barber castes practice hair cutting and shaving. In Madras about three-fifths of the metal and wood workers live by their traditional occupation ; elsewhere the proportion is sometimes much lower, falling to a quarter in the case of the Barhis (carpenters) of Bihar and Orissa. The Jain trading castes seldom seek other avocations, and three-quarters or more of the Agarwāls and Baranwāls of the United Provinces were returned as traders. In Madras, on the other hand, although the Balijas are reputed to be traders, only one in nine actually lives by trade, and with the Chettis of Travancore the proportion is only one in five.

561. The castes whose traditional occupation is agriculture seldom desert it for other means of livelihood. Thus nine-tenths of the Kallāns of Madras, Rājbansis of Bengal, Dogras and Kanets of the Punjab and Rājputs of Bihar claim it as their principal means of subsistence. It may be noted here that agriculture, including field labour is the occupation which has drawn away most of those who have deserted their traditional callings. In Bengal more than one-half of the Telis, one-third of the Brāhmans, Dhobis, Nāpits and Mochis, and one-fourth of the fishing Kaibarttas and Tāntis are dependent on agriculture ; and in Madras two-thirds of the Billavas and Brāhmans. The proportion of cultivating Brāhmans is even higher in Bihar and Orissa. In the same province nearly three-fifths of the Barhis, or carpenters, and three-quarters of the Dhuniās, or cotton carders, are either cultivators or field labourers. The reason why in practice the pursuit of agriculture is so much more widespread than it is in theory has already been explained in paragraphs 530 and 539. With the rise in the price of food grains agriculture has become more profitable, while most of the industrial occupations have become less so, owing to the competition of machine-made goods. It is comparatively rare to find persons taking to a non-agricultural occupation that is already the badge of a particular caste ; ordinarily no one but a Dhobi takes to washing clothes, and no one but a member of a weaving caste to weaving. There are, however, various occupations which are not specially earmarked, such as service under Government, the learned professions, etc., which persons of all castes seek to follow ; and with the spread of education, the competition for employment in these directions will become increasingly severe.

Castes of Government Servants.

562. Some interesting statistics have been collected in several provinces regarding the castes of Government officers of gazetted rank. In Bengal, Bihar and Orissa and Assam taken together, of 2,305 gazetted appointments

held by natives of the country, four-fifths are held by Hindus and less than one-fifth by Muhammadans, although in the aggregate population of these three provinces the Hindus are less than twice as numerous as the Muhammadans. Of the 1,823 appointments held by Hindus, about eight-ninths are held by members of the Brāhman, Baidya and Kāyastha castes, although these castes contribute less than one-twelfth of the total Hindu population. The remaining eleven-twelfths hold between them only 217 appointments. In the Provincial Services of the United Provinces (Judicial and Executive), of 420 appointments, the Muhammadans hold 150, the Jains 1, and the Christians 23. Of the remaining 248 appointments 91 are held by Brāhmans, 81 by Kāyasthas, 36 by Baniyas and 15 by Rājputs, leaving only 23 for all the other castes taken together. In the Punjab, of the 443 gazetted officers (excluding Christians), 113 are Muhammadans, 93 Khatris, 44 Brāhmans, 42 Aroras, 25 Baniyas, 22 Rājputs, 20 Kāyasthas and 2 Pārsis. The other castes, which constitute 93 per cent. of the Hindu population, enjoy only 82 appointments between them. In the Central Provinces and Berar, of the 471 gazetted appointments held by Indians, 78 are held by Muhammadans, 22 by Pārsis and other minor religions and 271 by Hindus. Of the latter again, more than half are held by Brāhmans who form only 3 per cent. of the Hindu population. The Kāyasthas and Prabhus claim between them 30 appointments and the Rājputs 13, leaving only 134 for all the other castes put together.

Castes of income-tax payers.

563. The Superintendents of the same provinces give some useful information regarding the classes assessed under Part IV of the Income Tax Act, that is to say, on sources of income other than salaries, pension, the profits of companies and interest on securities. In Bengal of 23,000 such assessees :—

"over one-eighth are Kāyasthas, who derive their income mainly from commercial and professional pursuits. Their aggregate number is only a little less than that of the Musalmans, of whom only 3,177 (out of 24 millions) derive sufficient wealth from trade, manufactures, professions and property to be assessed to income-tax. The next most numerous caste consist of the Brāhmans, of whom half obtain their income from commerce and trade. They only slightly outnumber, however, those enterprising traders, the Shāhās. Only one other caste has over 1,000 assessees, *viz.*, the Telis and Tilis, who also make their money by wholesale and retail trade. It is somewhat surprising that two of the chief mercantile castes indigenous to Bengal, the Gandhabaniks and Subarnabaniks, should each have under 500 assessees. The great majority of the assessees have been assessed on income obtained from commerce and trade, and among them the Shāhās, Musalmans, Kāyasthas and Brāhmans have the most representatives. Two-thirds of those assessed on the income derived from professional pursuits are Brāhmans and Kāyasthas : the Kāyasthas also account for over a sixth of the owners of property".

In Bihar and Orissa most of these assessees are engaged in trade. One-seventh of them are Agarwāls, while Brāhmans, Bābhans, Kalwārs, Sunris and Telis each contribute about one-fourteenth. The Brāhmans and Kāyasthas form three-fifths of the professional men paying income tax, while the Bābhans, Brāhmans and Rājputs are the most important castes amongst the owners of property. In the United Provinces, of 32,000 assessees only 3,000 are Muhammadans and 1,000 Christians. Of the Hindu assessees, more than half are Baniyas, one-sixth Brāhmans, one-fourteenth Rājputs, and one-thirtieth Khatris. Only one assessee in every 36 is a Kāyastha, but in spite of this, the Kāyasthas have more persons assessed on account of their income from a learned profession than any other caste. Of the total number of assessees, more than half are traders, one-twelfth are manufacturers and the same proportion belongs to the learned professions. In the Punjab, the Baniyas, Mahājans, Khatris, Aroras, Sheikhs and Brāhmans contribute between them about five-sixths of the tax. The Khatris pay more than one-third of the total assessment under the head 'professions' ; they also take the lead under 'industrial occupations,' but in 'trade,' the profits of the Baniyas are by far the largest, being more than one-third of the total. The Sheikhs and Khatris are the largest property owners. In the Central Provinces and Berar, more than three-fourths of the income-tax payers of the class under consideration are traders, and nearly half the remainder are owners of property. Less than one-fourteenth of the total number of assessees are Muhammadans. Of the Hindu assessees, half are Baniyas, one-seventh are Brāhmans and nearly one-seventh Kunbis.

SUBSIDIARY TABLE I.

General distribution by occupation.

Order No.	Class, Sub-class and Order.	Number per 10,000 of total population.		Percentage in each Class, Sub-class and Order of		Percentage of actual workers employed	
		Persons supported.	Actual workers.	Actual workers.	Dependants.	In cities.	Elsewhere.
	1	2	3	4	5	6	7
	TOTAL.	**10,000**	**4,750**	**47**	**53**	**2**	**98**
	A.—PRODUCTION OF RAW MATERIALS	***7,244***	***3,398***	***47***	***53***	..	***100***
	I.—Exploitation of the surface of the earth	**7,227**	**3,388**	**47**	**53**	..	**100**
1	Pasture and agriculture	7,168	3,360	47	53	..	100
	(a) Ordinary cultivation	*6,916*	*3,195*	*46*	*54*	..	*100*
	(b) Growers of special products and market gardening	*64*	*38*	*60*	*40*	*2*	*98*
	(c) Forestry	*21*	*12*	*56*	*44*	*3*	*97*
	(d) Raising of farm stock	*165*	*114*	*69*	*31*	..	*100*
	(e) Raising of small animals	*2*	*1*	*54*	*46*	*1*	*99*
2	Fishing and hunting	59	28	47	53	1	99
	II.—Extraction of minerals	**17**	**10**	**58**	**42**	**1**	**99**
3	Mines	12	7	61	39	..	100
4	Quarries of hard rocks	2	1	51	49	4	96
5	Salt, etc.	3	2	54	46	3	97
	B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.	***1,856***	***893***	***48***	***52***	***7***	***93***
	III.—Industry	**1,127**	**559**	**50**	**50**	**6**	**94**
6	Textiles	265	142	54	46	8	92
7	Hides, skins and hard materials from the animal kingdom	22	9	42	58	4	96
8	Wood	121	55	46	54	4	96
9	Metals	59	24	40	60	7	93
10	Ceramics	72	37	52	48	2	98
11	Chemical products properly so called, and analogous	40	20	51	49	2	98
12	Food industries	119	68	57	43	5	95
13	Industries of dress and the toilet	247	120	48	52	5	95
14	Furniture industries	1	1	46	54	26	74
15	Building industries	66	31	47	53	9	91
16	Construction of means of transport	2	1	38	62	17	83
17	Production and transmission of physical forces	..	..	50	50	61	39
18	Industries of luxury and those pertaining to literature and the arts and sciences.	69	26	38	62	12	88
19	Industries concerned with refuse matter	44	25	57	43	8	92
	IV.—Transport	**160**	**76**	**48**	**52**	**15**	**85**
20	Transport by water	31	15	49	51	22	78
21	Transport by road	89	44	49	51	11	89
22	Transport by rail	34	15	45	55	19	81
23	Post Office, telegraph and telephone services	6	2	38	62	20	80
	V.—Trade	**569**	**258**	**45**	**55**	**7**	**93**
24	Banks, establishments of credit, exchange and insurance	39	13	35	65	7	93
25	Brokerage, commission and export	8	3	37	63	27	73
26	Trade in textiles	41	16	40	60	11	89
27	Trade in skins, leather and furs	9	4	39	61	6	94
28	Trade in wood	7	3	49	51	7	93
29	Trade in metals	2	1	38	62	25	75
30	Trade in pottery	3	2	53	47	2	98
31	Trade in chemical products	5	3	44	56	9	91
32	Hotels, cafés, restaurants, etc.	22	11	49	51	7	93
33	Other trade in food stuffs	302	143	47	53	5	95
34	Trade in clothing and toilet articles	10	4	40	60	16	84
35	Trade in furniture	6	2	42	58	10	90
36	Trade in building materials	3	1	47	53	5	95
37	Trade in means of transport	8	3	41	59	3	97
38	Trade in fuel	17	11	64	36	6	94
39	Trade in articles of luxury and those pertaining to letters and the arts and sciences.	17	7	45	55	12	88
40	Trade in refuse matter	..	..	44	56	29	71
41	Trade of other sorts	70	31	44	56	7	93
	C.—PUBLIC ADMINISTRATION AND LIBERAL ARTS	***348***	***144***	***41***	***59***	***9***	***91***
	VI.—Public Force	**77**	**34**	**45**	**55**	**11**	**89**
42	Army	22	12	58	42	21	79
43	Navy	..	..	48	52	17	83
44	Police	55	22	40	60	6	94
45	**VII.—(Order 45) Public administration**	**84**	**31**	**37**	**63**	**9**	**91**
	VIII.—Professions and liberal arts	**170**	**72**	**42**	**58**	**7**	**93**
46	Religion	89	38	43	57	5	95
47	Law	10	3	27	73	16	84
48	Medicine	20	9	43	57	9	91
49	Instruction	21	8	40	60	9	91
50	Letters and arts and sciences	30	14	46	54	8	92
51	**IX.—(Order 51) Persons living principally on their income.**	17	7	38	62	26	74
	D.—MISCELLANEOUS	***552***	***315***	***57***	***43***	***9***	***91***
52	**X.—(Order 52) Domestic service.**	**147**	**87**	**59**	**41**	**14**	**86**
53	**XI.—(Order 53) Insufficiently described occupations**	**295**	**162**	**55**	**45**	**8**	**92**
	XII.—Unproductive	**110**	**66**	**60**	**40**	**5**	**95**
54	Inmates of jails, asylums and hospitals	4	3	94	6	20	80
55	Beggars, vagrants, prostitutes, etc.	106	63	59	41	4	96

SUBSIDIARY

Number per 10,000 of population

Order No.	Occupation.	Number per 10,000 of Total										
		India.	A'mer-Merwara.	Assam.	Baluchistan.	Bengal.	Bihar and Orissa.	Bombay.	Burma.	C. P. and Berar.	Coorg.	Madras.
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL POPULATION.	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**
	A.—PRODUCTION OF RAW MATERIALS.	*7,244*	*5,511*	*8,761*	*7,987*	*7,791*	*8,095*	*6,812*	*7,176*	*7,972*	*8,262*	*7,071*
	I.—Exploitation of the surface of the earth.	7,227	5,497	8,752	7,967	7,766	8,053	6,797	7,163	7,953	8,261	7,066
1	Pasture and agriculture	7,168	5,496	8,609	7,900	7,626	8,016	6,735	7,037	7,870	8,256	7,009
	(a) *Ordinary cultivation*	*6,916*	*5,357*	*7,540*	*6,722*	*7,491*	*7,820*	*6,417*	*6,714*	*7,517*	*6,881*	*6,836*
	(b) *Growers of special products and market gardening.*	*64*	*18*	*996*	*28*	*74*	*8*	*18*	*193*	*33*	*1,274*	*37*
	(c) *Forestry*	*21*	*22*	*6*	*36*	*6*	*14*	*52*	*36*	*51*	*63*	*17*
	(d) *Raising of farm stock*	*165*	*99*	*67*	*1,114*	*66*	*174*	*248*	*83*	*269*	*38*	*119*
	(e) *Raising of small animals*	*2*	..	..	..	*9*	..	..	*1*	..	..	..
2	Fishing and hunting	59	1	143	67	140	37	62	126	83	5	57
	II.—Extraction of minerals	17	14	9	20	25	42	15	13	19	1	5
3	Mines	12	..	7	17	25	34	1	7	17	..	3
4	Quarries of hard rocks	3	14	1	..	..	1	11	3	1	1	1
5	Salt, etc.	2	..	1	3	..	7	3	3	1	..	1
	B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.	*1,856*	*3,227*	*762*	*1,141*	*1,452*	*1,251*	*2,174*	*1,997*	*1,514*	*1,245*	*2,139*
	III.—Industry	1,127	1,689	387	446	743	728	1,256	670	1,007	662	1,335
6	Textiles	265	383	84	30	188	125	382	129	277	16	334
7	Hides, skins and hard materials from the animal kingdom.	22	103	2	3	12	2	37	1	8	..	33
8	Wood	121	100	48	63	80	77	148	159	123	130	152
9	Metals	59	83	19	88	40	54	64	29	88	36	52
10	Ceramics	72	112	24	9	49	66	78	16	61	33	60
11	Chemical products properly so called, and analogous.	40	51	8	4	29	41	30	9	23	2	15
12	Food industries	119	70	27	44	104	113	89	148	66	203	148
13	Industries of dress and the toilet	247	364	51	91	112	154	233	96	232	128	295
14	Furniture industries	1	..	..	1	2	..	1	1	..	..	1
15	Building industries	66	143	13	38	49	36	82	20	51	59	145
16	Construction of means of transport	2	..	1	1	8	..	1	2	1	..	1
17	Production and transmission of physical forces (heat, light, electricity, motive power, etc).	..	1	..	..	1	..	1	..	..	..	..
18	Industries of luxury and those pertaining to literature and the arts and sciences.	69	155	25	25	58	48	87	49	61	50	88
19	Industries concerned with refuse matter.	44	124	5	49	11	12	23	11	16	5	11
	IV.—Transport	166	691	199	344	208	94	267	327	136	177	136
20	Transport by water	31	2	34	11	67	14	66	109	4	1	18
21	Transport by road	89	115	48	261	99	56	122	191	74	162	82
22	Transport by rail	34	555	20	59	35	21	68	23	53	1	28
23	Post Office, telegraph and telephone services.	6	19	7	13	7	3	11	4	5	13	8
	V.—Trade	569	847	346	351	501	429	651	1,000	371	406	661
24	Banks, establishments of credit, exchange and insurance.	39	143	9	9	28	18	57	15	53	5	27
25	Brokerage, commission and export	8	31	1	2	10	6	14	18	4	..	5
26	Trade in textiles	41	65	22	61	42	27	73	62	33	26	23
27	Trade in skins, leather and furs	9	23	11	2	19	10	7	1	5	5	12
28	Trade in wood	7	2	5	9	10	10	6	18	4	4	8
29	Trade in metals	2	1	1	..	3	1	4	1	1	1	1
30	Trade in pottery	3	..	4	..	6	4	..	9	1	2	6
31	Trade in chemical products	5	1	3	11	3	10	3	2	5	1	4
32	Hotels, cafés, restaurants	22	12	3	4	6	23	18	18	9	16	33
33	Other trade in food stuffs	302	403	231	156	300	246	342	427	209	305	437
34	Trade in clothing and toilet articles	10	9	2	3	5	4	9	6	4	..	22
35	Trade in furniture	6	5	5	13	9	4	7	11	4	3	7
36	Trade in building materials	3	..	3	1	3	1	4	3	1	4	6
37	Trade in means of transport	8	25	4	4	4	2	10	13	7	..	7
38	Trade in fuel	17	54	4	6	10	28	18	9	3	4	21
39	Trade in articles of luxury and those pertaining to letters and the arts and sciences.	17	8	13	8	19	12	23	9	20	17	21
40	Trade in refuse matter	..	..	..	..	..	..	..	..	1	..	..
41	Trade of other sorts	70	65	25	62	24	23	56	378	7	13	21
	C.—PUBLIC ADMINISTRATION AND LIBERAL ARTS.	*348*	*699*	*184*	*506*	*255*	*170*	*523*	*370*	*326*	*219*	*318*
	VI.—Public Force	77	177	27	244	40	47	89	66	108	25	50
42	Army	22	129	5	222	2	..	15	21	7	1	4
43	Navy	..	..	..	..	..	..	2	..	..	..	..
44	Police	55	48	22	22	38	47	72	45	101	24	46
45	**VII.—(Order 45) Public administration.**	84	94	21	120	29	17	196	86	64	67	84
	VIII.—Professions and liberal arts.	170	379	132	134	175	103	206	212	146	119	163
46	Religion	89	201	78	84	80	54	109	116	81	51	61
47	Law	10	9	7	2	16	6	11	7	9	9	12
48	Medicine	20	22	16	11	35	14	16	44	11	15	22
49	Instruction	21	34	18	7	21	14	33	22	18	20	35
50	Letters and arts and sciences	30	113	13	30	23	15	37	23	27	24	33
51	**IX.—(Order 51) Persons living principally on their income.**	17	49	4	8	11	3	32	6	8	8	21
	D.—MISCELLANEOUS	*552*	*563*	*293*	*366*	*502*	*484*	*491*	*457*	*188*	*274*	*479*
52	**X.—(Order 52) Domestic service**	147	294	55	171	114	139	145	71	100	132	49
53	**XI.—(Order 53) Insufficiently described occupations.**	295	102	136	129	292	245	293	357	24	108	365
	XII.—Unproductive	110	167	100	66	96	50	143	29	64	34	65
54	Inmates of jails, asylums and hospitals.	4	9	3	4	3	2	4	7	2	6	3
55	Beggars, vagrants, prostitutes, etc.	106	158	97	62	93	48	139	22	62	28	62

TABLE II.

supported by each Order of occupation.

POPULATION SUPPORTED IN

N.-W. F. Province.	Punjab.	United Provinces.	Baroda.	Central India.	Cochin.	Hydera-bad.	Kashmir.	Mysore.	Rajputana.	Travancore	Occupation.
14	15	16	17	18	19	20	21	22	23	24	25
10,000	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**TOTAL POPULATION.**
6,751	*6,010*	*7,347*	*6,557*	*6,362*	*5,271*	*6,287*	*7,979*	*7,403*	*6,489*	*5,562*	*A.—PRODUCTION OF RAW MATERIALS.*
6,750	**5,995**	**7,345**	**6,556**	**6,358**	**5,271**	**6,273**	**7,979**	**7,312**	**6,476**	**5,557**	**I.—Exploitation of the surface of the earth.**
6,748	5,990	7,336	6,542	6,345	5,126	6,192	7,966	7,308	6,475	5,364	Pasture and agriculture.
6,662	*5,795*	*7,149*	*6,318*	*6,050*	*4,791*	*5,697*	*7,837*	*7,165*	*6,241*	*4,712*	*(a) Ordinary cultivation.*
12	*8*	*13*	*12*	*15*	*253*	*17*	*14*	*78*	*7*	*603*	*(b) Growers of special products and market gardening.*
10	*19*	*12*	*4*	*43*	*59*	*31*	*10*	*16*	*26*	*19*	*(c) Forestry.*
64	*168*	*162*	*208*	*237*	*21*	*447*	*102*	*48*	*201*	*30*	*(d) Raising of farm stock.*
..	..	..	..	..	*2*	..	*3*	*1*	..	..	*(e) Raising of small animals.*
2	5	9	14	13	145	81	13	4	1	193	Fishing and hunting.
1	**15**	**2**	**1**	**4**	..	**14**	..	**91**	**13**	**5**	**II.—Extraction of minerals.**
..	1	..	1	3	..	12	..	87	..	4	Mines.
..	7	1	..	..	..	2	..	..	6	..	Quarries of hard rocks.
1	7	1	..	1	..	..	..	4	7	1	Salt, etc.
2,011	*2,977*	*1,755*	*1,951*	*1,899*	*3,446*	*2,348*	*1,372*	*1,223*	*2,361*	*2,708*	*B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.*
1,147	**2,032**	**1,213**	**1,230**	**1,224**	**2,092**	**1,490**	**888**	**764**	**1,469**	**1,716**	**III.—Industry.**
217	450	243	258	180	510	287	203	175	371	468	Textiles.
19	37	28	79	25	13	12	2	7	90	1	Hides, skins and hard materials from the animal kingdom.
136	200	101	129	142	471	110	93	70	137	271	Wood.
113	99	60	79	76	101	67	42	40	64	103	Metals.
68	146	76	131	107	46	78	45	46	130	42	Ceramics.
26	53	89	54	76	46	14	41	12	44	58	Chemical products properly so called, and analogous.
117	120	164	56	70	438	89	66	40	61	491	Food industries.
322	475	280	225	418	201	480	212	177	318	178	Industries of dress and the toilet.
6	4	1	1	..	1	..	..	1	..	..	Furniture industries.
36	112	29	63	31	147	83	25	84	85	22	Building industries.
4	1	..	1	2	1	2	1	2	..	1	Construction of means of transport.
..	1	..	1	..	..	..	1	2	1	..	Production and transmission of physical forces (heat, light, electricity, motive power, etc.)
51	90	66	57	56	85	73	39	92	87	75	Industries of luxury and those pertaining to literature and the arts and sciences.
32	244	76	96	41	32	5	13	16	81	6	Industries concerned with refuse matter.
216	**293**	**94**	**82**	**56**	**205**	**100**	**106**	**53**	**105**	**169**	**IV.—Transport.**
12	44	9	9	2	74	2	50	1	1	70	Transport by water.
181	177	54	29	40	109	83	49	30	70	75	Transport by road.
15	62	26	32	12	14	14	1	16	30	3	Transport by rail.
8	10	5	12	2	8	1	6	6	4	12	Post Office, telegraph and telephone services.
648	**652**	**448**	**639**	**549**	**1,149**	**848**	**378**	**496**	**787**	**832**	**V.—Trade.**
14	80	30	86	39	48	16	32	12	177	28	Banks, establishments of credit, exchange and insurance.
9	11	7	6	6	3	3	..	3	14	2	Brokerage, commission and export.
59	47	28	55	29	61	61	19	40	70	132	Trade in textiles.
9	12	2	8	2	6	11	4	8	17	1	Trade in skins, leather and furs.
28	7	3	5	2	14	6	3	5	3	26	Trade in wood.
1	2	3	5	3	3	1	..	2	1	..	Trade in metals.
1	..	..	1	..	2	8	..	1	..	7	Trade in pottery.
2	18	5	1	7	9	2	..	3	1	..	Trade in chemical products.
28	4	7	16	26	106	151	1	20	15	68	Hotels, cafés, restaurants, etc.
222	115	297	269	314	649	293	260	225	376	492	Other trade in food stuffs.
15	15	12	7	10	4	12	4	7	9	..	Trade in clothing and toilet articles.
3	4	3	3	1	17	6	1	4	2	10	Trade in furniture.
..	1	..	2	..	17	1	..	7	2	15	Trade in building materials.
7	20	10	9	5	9	12	2	2	8	3	Trade in means of transport.
5	10	19	8	14	22	19	12	12	36	12	Trade in fuel.
5	12	11	13	19	12	35	10	16	15	4	Trade in articles of luxury and those pertaining to letters and the arts and sciences.
..	..	..	..	..	1	..	1	..	..	..	Trade in refuse matter.
240	294	11	145	72	184	181	29	39	41	32	Trade of other sorts.
625	*446*	*252*	*799*	*525*	*474*	*559*	*331*	*529*	*701*	*424*	*C.—PUBLIC ADMINISTRATION AND LIBERAL ARTS.*
253	**110**	**70**	**132**	**195**	**19**	**123**	**65**	**124**	**142**	**27**	**VI.—Public Force.**
183	57	13	57	96	6	51	34	38	82	17	Army.
..	..	..	..	..	..	..	..	..	..	..	Navy.
70	53	57	75	99	13	72	31	86	60	10	Police.
111	**63**	**56**	**188**	**149**	**110**	**259**	**91**	**229**	**146**	**95**	**VII.—(Order 45) Public administration.**
235	**249**	**111**	**367**	**148**	**333**	**156**	**167**	**140**	**369**	**285**	**VIII.—Professions and liberal arts.**
176	142	56	256	101	116	76	122	60	264	98	Religion.
5	9	8	8	4	24	5	5	5	6	25	Law.
12	20	12	15	6	53	23	9	13	14	30	Medicine.
11	17	14	46	8	81	17	9	38	8	77	Instruction.
31	61	21	42	29	59	35	22	24	77	55	Letters and arts and sciences.
26	**24**	**15**	**42**	**33**	**12**	**21**	**8**	**36**	**44**	**17**	**IX.—(Order 51) Persons living principally on their income.**
613	*567*	*646*	*763*	*1,284*	*809*	*806*	*318*	*845*	*449*	*1,306*	*D.—MISCELLANEOUS.*
178	**210**	**192**	**17**	**229**	**60**	**315**	**120**	**66**	**213**	**45**	**X.—(Order 52) Domestic service.**
333	**169**	**345**	**700**	**306**	**721**	**284**	**73**	**690**	**38**	**1,239**	**XI.—(Order 53) Insufficiently described occupations.**
192	**248**	**109**	**46**	**249**	**28**	**297**	**125**	**89**	**148**	**22**	**XII.—Unproductive.**
6	6	5	4	5	2	3	2	2	5	5	Inmates of jails, asylums and hospitals.
96	242	104	42	244	26	294	123	87	143	17	Beggars, vagrants, prostitutes, etc.

SUBSIDIARY

Distribution of the agricultural, industrial,

PROVINCE, STATE OR AGENCY.	AGRICULTURE.				INDUSTRY.				COM	
	Population supported by agriculture.	Proportion of agricultural population per 1,000 of Province, State or Agency.	PERCENTAGE ON AGRICULTURAL POPULATION OF		Population supported by industry.	Proportion of industrial population per 1,000 of Province, State or Agency.	PERCENTAGE ON INDUSTRIAL POPULATION OF		Population supported by commerce.	Proportion of commercial population per 1,000 of Province, State or Agency.
			Actual Workers.	Dependants.			Actual Workers.	Dependants.		
1	2	3	4	5	6	7	8	9	10	11
INDIA.	**218,799,640**	**696**	**46**	**54**	**35,852,650**	**114**	**50**	**50**	**22,868,080**	**73**
Ajmer-Merwara	269,488	538	65	35	85,396	170	56	44	77,094	154
Andamans and Nicobars	9,471	393	49	51	406	16	57	43	533	21
Assam	6,026,173	854	44	56	223,147	32	60	40	321,158	45
Baluchistan	563,363	675	33	67	38,907	47	44	56	58,019	69
Bengal	34,937,017	754	32	68	3,556,527	77	49	51	3,283,826	71
Bihar and Orissa	30,083,572	783	46	54	2,960,338	77	56	44	2,011,218	52
Bombay	17,428,326	643	47	53	3,442,882	127	47	53	2,487,010	92
Burma	8,322,223	691	55	45	821,724	68	58	42	1,597,373	133
C. P. and Berar	12,104,760	755	61	39	1,643,788	102	55	45	813,353	51
Coorg	142,693	816	67	33	11,615	66	62	38	10,200	58
Madras	28,777,710	687	52	48	5,609,394	134	48	52	3,336,057	80
N.-W. F. Province	1,475,252	667	30	70	253,842	115	34	66	191,015	86
Punjab	14,036,976	580	37	63	4,951,429	205	41	59	2,284,672	94
United Provinces	34,383,677	716	50	50	5,843,192	122	53	47	2,590,005	54
Baroda State	1,286,901	633	47	53	250,175	123	47	53	146,538	72
Central India Agency	5,675,281	607	57	43	1,149,140	123	53	47	566,344	60
Cochin State	463,074	504	39	61	192,057	209	47	53	124,357	136
Hyderabad State	7,642,309	571	54	46	1,891,207	141	53	47	1,268,319	95
Kashmir State	2,479,398	785	47	53	280,430	89	47	53	153,024	48
Mysore State	4,206,095	724	27	73	496,119	86	36	64	267,200	46
Rajputana Agency	6,580,084	625	61	39	1,560,367	148	57	43	938,963	89
Sikkim State	83,039	944	66	34	425	5	74	26	1,527	18
Travancore State	1,822,753	532	35	65	590,143	172	49	51	340,275	99

NOTE.—The agricultural population is represented by Groups 1 to 6 of the classified scheme, the industria

TABLE III.

commercial and professional population by locality.

MERCE.		PROFESSIONS.				OTHERS.				
PERCENTAGE ON COMMERCIAL POPULATION OF		Population supported by professions.	Proportion of professional population per 1,000 of Province, State or Agency.	PERCENTAGE ON PROFESSIONAL POPULATION OF		Population supported by other occupations.	Proportion of persons following other occupations per 1,000 of Province, State or Agency.	PERCENTAGE ON PERSONS FOLLOWING OTHER OCCUPATIONS OF		PROVINCE, STATE OR AGENCY
Actual Workers.	Dependants.			Actual Workers.	Dependants.			Actual Workers.	Dependants.	
12	13	14	15	16	17	18	19	20	21	22
46	**54**	**5,325,357**	**17**	**42**	**58**	**30,624,287**	**98**	**55**	**45**	**INDIA.**
43	57	19,005	38	53	47	50,412	100	56	44	Ajmer-Merwara.
55	45	214	9	36	64	14,143	571	95	5	Andamans and Nicobars.
51	49	92,915	13	37	63	396,464	56	58	42	Assam.
41	59	11,169	13	41	59	163,245	196	45	55	Baluchistan.
45	55	811,939	18	36	64	3,716,333	80	52	48	Bengal.
53	47	395,107	10	47	53	2,985,058	78	62	38	Bihar and Orissa.
41	59	559,010	21	41	59	3,167,089	117	53	47	Bombay.
57	43	256,276	21	56	44	1,041,487	87	57	43	Burma.
51	49	234,704	15	49	51	1,236,705	77	58	42	C. P. and Berar.
65	35	2,081	12	48	52	8,387	48	69	31	Coorg.
43	57	680,896	16	37	63	3,466,103	83	54	46	Madras.
34	66	51,795	24	38	62	233,567	108	51	49	N.-W. F. Province.
37	63	602,576	25	40	60	2,312,097	96	51	49	Punjab.
47	53	534,027	11	45	55	4,663,179	97	59	41	United Provinces.
38	62	74,692	37	46	54	274,492	135	48	52	Baroda State.
50	50	138,390	15	42	58	1,827,825	195	62	38	Central India Agency.
37	63	30,564	33	36	64	108,058	118	46	54	Cochin State.
52	48	209,039	16	47	53	2,363,802	177	53	47	Hyderabad State.
43	57	52,889	17	38	62	192,385	61	50	50	Kashmir State.
37	63	81,077	14	32	68	755,702	130	49	51	Mysore State.
44	56	388,899	37	52	48	1,062,119	101	56	44	Rajputana Agency.
76	24	364	4	86	14	2,565	29	84	16	Sikkim State.
49	51	97,729	29	34	66	578,070	169	50	50	Travancore State.

by Sub-classes II and III, commercial by Sub-classes IV and V and professional by Sub-class VIII.

SUBSIDIARY

Number per 1,000 actual workers whose main occupation is not

Order No.	Occupation.	Number per 1,000 who are										
		India.	Ajmer-Merwara.	Assam.	Baluchistan.	Bengal.	Bihar and Orissa.	Bombay.	Burma.	C. P. and Berar.	Coorg.	Madras.
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL.	**53**	**91**	**103**	**187**	**57**	**45**	**30**	**34**	**45**	**27**	**52**
	A.—PRODUCTION OF RAW MATERIALS.	***18***	***13***	***102***	***158***	***22***	***13***	***8***	***16***	***12***	***12***	***7***
	I.—Exploitation of the surface of the earth.	**18**	**12**	**102**	**154**	**22**	**10**	**8**	**16**	**12**	**12**	**7**
1	Pasture and agriculture	15	12	88	159	14	8	7	14	6	12	6
2	Fishing and hunting	116	231	280	52	85	174	67	43	281	..	73
	II.—Extraction of minerals	**71**	**36**	**19**	**285**	**29**	**124**	**48**	**16**	**26**	..	**80**
3	Mines	66	..	21	303	29	115	19	6	24	..	70
4	Quarries of hard rocks	45	36	14	..	3	18	38	24	63	..	81
5	Salt, etc.	123	..	2	25	12	189	96	41	31	..	121
	B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.	***89***	***102***	***113***	***117***	***80***	***101***	***51***	***48***	***119***	***42***	***104***
	III.—Industry	**97**	**121**	**109**	**100**	**72**	**114**	**58**	**48**	**138**	**45**	**112**
6	Textiles	73	78	41	135	59	136	35	53	121	37	37
7	Hides, skins and hard materials from the animal kingdom.	131	314	145	..	85	144	112	7	191	..	77
8	Wood	115	293	144	152	80	104	94	55	133	64	106
9	Metals	138	132	265	78	104	129	75	37	142	53	119
10	Ceramics	130	287	127	162	105	123	81	27	118	90	151
11	Chemical products properly so called and analogous.	147	320	175	385	143	124	110	16	143	211	138
12	Food industries	50	9	38	144	19	65	31	62	75	23	83
13	Industries of dress and the toilet.	136	126	231	108	136	144	85	31	210	42	163
14	Furniture industries	35	..	41	24	19	61	25	61	10	..	119
15	Building industries	70	16	143	106	57	98	35	18	77	24	93
16	Construction of means of transport	94	..	78	80	113	62	36	67	70	..	95
17	Production and transmission of physical forces (heat, light, electricity, motive power, etc.).	15	..	..	..	8	49	..	14	34	..	9
18	Industries of luxury and those pertaining to literature and the arts and sciences.	93	47	147	69	85	108	62	34	149	73	119
19	Industries concerned with refuse matter.	36	3	17	14	17	52	23	27	35	..	55
	IV.—Transport	**63**	**16**	**100**	**195**	**88**	**90**	**30**	**54**	**35**	**24**	**59**
20	Transport by water	74	148	118	265	111	131	55	36	49	500	32
21	Transport by road	66	51	107	143	79	92	25	70	45	14	64
22	Transport by rail	41	5	47	291	71	61	11	16	19	111	49
23	Post Office, telegraph and telephone services.	76	12	123	305	120	97	30	19	32	198	109
	V.—Trade	**77**	**118**	**123**	**59**	**89**	**82**	**43**	**46**	**96**	**49**	**93**
24	Banks, establishments of credit, exchange and insurance.	129	176	260	118	180	147	74	77	114	43	138
25	Brokerage, commission and export.	48	18	21	92	90	65	13	13	56	..	52
26	Trade in textiles	71	29	75	86	92	101	32	59	82	90	93
27	Trade in skins, leather and furs	121	197	151	23	83	147	110	31	128	..	91
28	Trade in wood	73	70	142	18	66	102	28	39	286	44	77
29	Trade in metals	69	..	28	200	76	68	27	74	45	..	42
30	Trade in pottery	102	..	135	500	110	64	258	78	114	107	151
31	Trade in chemical products	81	..	68	193	52	136	39	29	45	167	90
32	Hotels, cafés, restaurants, etc.	87	58	40	62	65	96	27	84	78	50	104
33	Other trade in food stuffs	77	118	134	47	91	75	43	47	100	50	90
34	Trade in clothing and toilet articles	63	6	45	71	40	91	17	44	77	250	108
35	Trade in furniture	62	..	171	62	68	72	36	39	95	..	69
36	Trade in building materials	74	..	90	..	97	107	45	40	160	22	89
37	Trade in means of transport	85	84	69	62	116	90	63	60	90	..	91
38	Trade in fuel	68	143	119	113	31	61	69	56	102	16	111
39	Trade in articles of luxury and those pertaining to letters and the arts and sciences.	68	19	83	22	64	81	29	55	51	21	102
40	Trade in refuse matter	57	..	..	..	..	29	95	..	59	..	21
41	Trade of other sorts	60	140	93	35	77	76	28	39	113	12	80
	C.—PUBLIC ADMINISTRATION AND LIBERAL ARTS.	***132***	***209***	***229***	***409***	***162***	***194***	***98***	***54***	***147***	***304***	***157***
	VI.—Public Force	**168**	**411**	**190**	**469**	**232**	**277**	**88**	**66**	**207**	**567**	**149**
42	Army	141	509	269	460	141	64	19	104	51	..	52
43	Navy	17	..	..	..	..	..	17	..	..	..	..
44	Police	183	64	166	570	243	280	115	35	230	580	161
45	**VII.—(Order 45) Public administration.**	**146**	**97**	**251**	**464**	**143**	**172**	**150**	**135**	**106**	**376**	**219**
	VIII.—Professions and liberal arts.	**113**	**125**	**239**	**138**	**153**	**168**	**61**	**29**	**123**	**209**	**137**
46	Religion	132	126	268	121	152	226	72	16	112	274	185
47	Law	170	53	314	375	308	245	76	16	132	237	172
48	Medicine	83	30	141	201	133	89	25	76	131	195	93
49	Instruction	94	34	218	116	146	98	55	39	41	312	117
50	Letters and arts and sciences	81	159	210	144	117	121	46	20	195	40	93
51	**IX.—(Order 51) Persons living principally on their income.**	**89**	**100**	**158**	**187**	**89**	**111**	**80**	**30**	**84**	**172**	**101**
	D.—MISCELLANEOUS	***34***	***42***	***44***	***80***	***33***	***26***	***19***	***30***	***55***	***31***	***43***
52	**X.—(Order 52) Domestic service.**	**38**	**32**	**43**	**78**	**25**	**31**	**17**	**19**	**59**	**24**	**37**
53	**XI.—(Order 53) Insufficiently described occupations.**	**30**	**9**	**67**	**97**	**49**	**21**	**12**	**34**	**15**	**48**	**37**
	XII.—Unproductive	**39**	**30**	**17**	**58**	**14**	**34**	**30**	**18**	**62**	**2**	**76**
54	Inmates of jails, asylums and hospitals	6	..	57	23	11	7	6	..	4	..	13
55	Beggars, vagrants, prostitutes, etc.	41	81	15	63	14	36	31	26	65	3	80

NOTE.—In calculating the proportions for 'Total,' Class A, Sub-class I and Order I the number of actual workers in Groups 1 and 2 has been left out of account.

TABLE IV.

agricultural but who have a subsidiary agricultural occupation.

PARTIALLY AGRICULTURIST.											OCCUPATION.
N.-W. F. Province.	Punjab.	United Provinces.	Baroda.	Central India.	Cochin.	Hyderabad	Kashmir.	Mysore.	Rajputana	Travancore	
14	15	16	17	18	19	20	21	22	23	24	25
43	**58**	**70**	**33**	**54**	**27**	**61**	**65**	**68**	**96**	**7**	**TOTAL**
6	*12*	*31*	*3*	*31*	*15*	*37*	*29*	*12*	*24*	*1*	*A.—PRODUCTION OF RAW MATERIALS.*
6	**12**	**31**	**3**	**31**	**15**	**3**	**29**	**6**	**23**	**1**	**I.—Exploitation of the surface of the earth.**
6	11	31	3	31	15	34	27	6	23	1	Pasture and agriculture.
..	63	133	5	107	17	161	58	98	185	1	Fishing and hunting.
16	**29**	**154**	..	**29**	..	**11**	..	**59**	**72**	..	**II.—Extraction of minerals.**
..	58	138	..	7	..	..	..	55	200	..	Mines.
..	28	116	..	..	..	70	..	..	83	..	Quarries of hard rocks.
17	25	170	..	129	..	..	..	186	62	..	Salt, etc.
27	*69*	*106*	*67*	*110*	*32*	*85*	*73*	*106*	*134*	*10*	*B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.*
25	**71**	**116**	**70**	**117**	**29**	**86**	**76**	**125**	**160**	**10**	**III.—Industry.**
22	60	71	92	80	11	64	42	99	127	2	Textiles.
18	51	142	107	113	40	44	92	87	277	..	Hides, skins and hard materials from the animal kingdom.
37	112	183	72	95	38	90	113	95	299	8	Wood.
45	124	254	69	127	20	110	171	150	204	11	Metals.
13	67	192	70	136	12	115	116	202	199	7	Ceramics.
44	122	159	87	164	12	167	139	282	267	15	Chemical products properly so called and analogous.
17	24	48	44	41	54	99	36	38	64	22	Food industries.
27	89	159	72	136	27	93	111	161	188	12	Industries of dress and the toilet.
63	13	21	64	..	54	..	..	37	36	..	Furniture industries.
5	44	67	54	48	27	62	52	95	71	19	Building industries.
9	49	83	41	160	..	75	..	148	44	17	Construction of means of transport.
..	92	21	..	..	..	..	..	12	..	..	Production and transmission of physical forces (heat, light, electricity, motive power, etc.).
22	42	114	34	72	27	99	61	193	69	14	Industries of luxury and those pertaining to literature and the arts and sciences.
3	57	13	16	4	19	85	63	13	26	4	Industries concerned with refuse matter.
21	**54**	**76**	**41**	**72**	**33**	**61**	**47**	**57**	**65**	**4**	**IV.—Transport.**
16	51	117	163	164	44	172	24	170	142	2	Transport by water.
19	58	82	50	84	30	67	74	42	77	5	Transport by road.
41	43	51	14	15	4	1	115	64	30	4	Transport by rail.
33	58	83	16	40	22	39	83	122	37	8	Post Office, telegraph and telephone services.
30	**73**	**80**	**64**	**98**	**39**	**86**	**74**	**81**	**84**	**10**	**V.—Trade.**
81	181	156	114	141	58	86	166	153	75	17	Banks, establishments of credit, exchange and insurance.
12	32	79	15	20	..	30	..	85	20	18	Brokerage, commission and export.
61	56	88	37	42	71	92	48	109	43	7	Trade in textiles.
23	46	85	190	121	35	200	77	56	335	5	Trade in skins, leather and furs.
3	48	60	35	10	62	100	23	53	31	9	Trade in wood.
..	149	90	73	122	..	19	..	109	11	..	Trade in metals.
10	15	6	..	..	17	119	..	137	8	10	Trade in pottery.
..	42	96	..	40	10	47	..	71	23	..	Trade in chemical products.
10	48	88	71	118	18	95	102	85	137	11	Hotels, cafés, restaurants, etc.
27	46	79	60	100	40	87	68	76	86	8	Other trade in food stuffs.
29	19	39	14	51	6	103	271	96	40	34	Trade in clothing and toilet articles.
54	33	59	20	6	32	60	145	114	44	21	Trade in furniture.
..	76	38	..	26	32	..	80	118	40	11	Trade in building materials.
12	92	82	18	96	32	85	13	39	155	3	Trade in means of transport.
4	64	48	100	112	29	113	81	22	69	1	Trade in fuel.
14	28	81	35	72	37	70	37	94	60	28	Trade in articles of luxury and those pertaining to letters and the arts and sciences.
..	..	118	..	..	43	..	18	30	..	..	Trade in refuse matter.
33	73	68	55	109	40	66	53	90	61	49	Trade of other sorts.
125	*110*	*150*	*55*	*94*	*46*	*107*	*94*	*255*	*124*	*36*	*C.—PUBLIC ADMINISTRATION AND LIBERAL ARTS.*
193	**165**	**233**	**80**	**75**	**9**	**74**	**114**	**145**	**160**	**124**	**VI.—Public Force.**
221	195	239	57	44	4	26	112	98	82	128	Army.
..	..	..	..	..	..	..	..	..	..	..	Navy.
65	118	231	99	109	11	105	118	171	289	119	Police.
61	**110**	**104**	**53**	**68**	**43**	**133**	**64**	**437**	**99**	**41**	**VII.—(Order 45) Public administration.**
42	**79**	**113**	**51**	**166**	**47**	**99**	**98**	**187**	**128**	**26**	**VIII.—Professions and liberal arts.**
42	110	149	61	236	45	115	115	252	149	29	Religion.
92	102	119	36	16	101	112	72	279	42	35	Law.
58	45	42	22	36	57	66	57	60	58	42	Medicine.
49	71	100	23	52	47	86	66	153	25	16	Instruction.
31	29	70	30	57	30	98	52	136	85	20	Letters and arts and sciences.
37	**137**	**142**	**9**	**26**	**94**	**20**	**170**	**114**	**52**	**25**	**IX.—(Order 51) Persons living principally on their income.**
11	*37*	*44*	*27*	*14*	*33*	*55*	*41*	*10*	*52*	*3*	*D.—MISCELLANEOUS.*
17	**44**	**51**	**26**	**47**	**10**	**50**	**25**	**12**	**45**	**5**	**X.—(Order 52) Domestic service.**
8	**32**	**36**	**28**	**7**	**38**	**60**	**49**	**8**	**21**	**3**	**XI.—(Order 53) Insufficiently described occupations.**
6	**34**	**54**	**5**	**12**	**7**	**55**	**53**	**23**	**80**	..	**XII.—Unproductive.**
1	..	6	1	13	9	..	..	..	2		Inmates of jails, asylums and hospitals.
6	35	58	6	12	7	56	55	24	84	..	Beggars, vagrants, prostitutes, etc.

SUBSIDIARY TABLE V.

Occupations combined with agriculture (where agriculture is the principal occupation).

Province, State or Agency.	Landlords.			Cultivators.			Farm servants and field labourers		
	Number per 10,000 actual workers who returned a subsidiary occupation.								
	Total.	With agricultural subsidiary occupation.	With non-agricultural subsidiary occupation.	Total.	With agricultural subsidiary occupation.	With non-agricultural subsidiary occupation.	Total.	With agricultural subsidiary occupation.	With non-agricultural subsidiary occupation.
1	2	3	4	5	6	7	8	9	10
INDIA.	**2,386**	**1,092**	**1,294**	**1,319**	**402**	**917**	**453**	**134**	**319**
Ajmer-Merwara	3,373	1,339	2,034	688	115	573	328	82	246
Assam	4,963	1,980	2,983	1,451	109	1,342	764	150	614
Baluchistan	4,190	454	3,736	3,048	89	2,959	91	25	66
Bengal	2,748	1,036	1,712	1,372	328	1,044	677	211	466
Bihar and Orissa	2,530	1,942	588	1,799	552	1,247	514	144	370
Bombay	2,428	1,084	1,344	1,226	462	764	389	59	330
Burma	1,077	380	697	804	304	500	799	127	672
Central Provinces and Berar	3,587	2,091	1,496	1,230	408	822	356	60	296
Coorg	3,154	662	2,492	819	195	624	163	38	125
Madras	2,670	689	1,981	1,223	446	777	318	84	234
North-West Frontier Province	1,564	130	1,434	784	38	746	387	85	302
Punjab	2,214	294	1,920	775	138	637	671	93	578
United Provinces	3,331	2,253	1,078	1,878	674	1,204	623	405	218
Baroda State	913	442	471	367	85	282	130	32	98
Central India Agency	4,726	3,012	1,714	648	173	475	588	91	497
Cochin State	2,120	47	2,073	1,268	68	1,200	507	17	490
Hyderabad State	875	513	362	334	161	173	224	67	157
Kashmir State	2,023	777	1,246	1,134	119	1,015	729	160	569
Mysore State	2,262	64	2,198	1,169	31	1,138	241	35	206
Rajputana Agency	2,019	1,107	912	551	115	436	429	163	266
Sikkim State	1,364	152	1,212	228	1	227	..	..	..
Travancore State	1,126	440	686	688	155	533	373	98	275

SUBSIDIARY TABLE VI.

Selected occupations, 1911 and 1901.

Order No.	Occupations.	Population supported in 1911.	Population supported in 1901.	Percentage of variation.
1	2	3	4	5
	TOTAL POPULATION.	**304,233,535**	**285,398,117**	**+6·6**
	A.—PRODUCTION OF RAW MATERIALS	***220,678,445***	***192,144,940***	***+14·8***
	I.—Exploitation of the surface of the earth	**220,160,976**	**191,918,113**	**+14·7**
1	Pasture and agriculture	218,329,343	190,607,678	+14·5
2	Fishing and hunting	1,831,633	1,302,435	+40·6
	II.—Extraction of minerals	**517,469**	**334,827**	**+120·3**
3	Mines	373,184	126,807	+194·3
4	Quarries of hard rocks	69,454	34,075	+103·8
5	Salt, etc.	74,831	73,945	+1·2
	B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES	***56,354,944***	***55,690,446***	***+·8***
	III.—Industry	**34,245,957**	**34,296,316**	**—·7**
6	Textiles	8,045,040	8,565,585	−6·1
7	Hides, skins and hard materials from the animal kingdom	643,365	973,767	−33·9
8	Wood	3,668,800	3,205,217	+14·5
9	Metals	1,794,763	1,921,804	−6·6
10	Ceramics	2,158,229	1,985,422	+8·7
11	Chemical products properly so called, and analogous	1,215,957	1,287,661	−5·6
12	Food industries	3,636,131	3,734,795	−2·6
13	Industries of dress and the toilet	7,544,357	7,304,355	+3·3
14	Furniture industries	38,141	22,949	+66·2
15	Building industries	1,996,780	1,689,533	+18·2
16	Construction of means of transport	64,644	82,367	−21·5
17	Production and transmission of physical forces (heat, light, electricity, motive power, etc.)	13,946	4,992	+179·4
18	Industries of luxury and those pertaining to literature and the arts and sciences.	2,068,219	1,893,297	+9·2
19	Industries concerned with refuse matter	1,357,585	1,624,572	−16·4
	IV.—Transport	**4,877,958**	**3,769,397**	**+29·4**
20	Transport by water	947,974	820,099	+15·6
21	Transport by road	2,701,371	2,161,732	+25·0
22	Transport by rail	1,084,747	638,546	+62·0
23	Post Office, telegraph and telephone services	193,866	148,930	+30·2
	V.—Trade	**17,230,389**	**17,824,823**	**−3·3**
24	Banks, establishments of credit, exchange and insurance	1,156,558	1,128,630	+2·5
25	Brokerage, commission and export	235,594	337,814	−30·3
26	Trade in textiles	1,201,698	1,059,357	+13·4
27	Trade in skins, leather and furs	289,121	130,759	+121·1
28	Trade in wood	217,861	282,505	−22·9
29	Trade in metals	56,822	9,383	+505·6
30	Trade in pottery	101,676	254,234	−60·0
31	Trade in chemical products	169,156	174,271	−2·9
32	Hotels, cafés, restaurants, etc.	708,371	560,981	+26·3
33	Other trade in food stuffs	9,161,997	10,035,176	−8·7
34	Trade in clothing and toilet articles	299,925	173,700	+72·7
35	Trade in furniture	167,828	330,919	−49·3
36	Trade in building materials	82,575	111,061	−25·6
37	Trade in means of transport	231,718	243,011	−4·6
38	Trade in fuel	509,364	327,387	+55·6
39	Trade in articles of luxury and those pertaining to letters and the arts and sciences.	508,510	603,608	−15·8
40	Trade in refuse matter	3,681	..	..
41	Trade of other sorts	2,127,874	2,062,027	+3·2
	C.—PUBLIC ADMINISTRATION AND LIBERAL ARTS	***10,352,888***	***10,418,596***	***−·6***
	VI.—Public Force	**2,254,868**	**2,096,238**	**+7·6**
42	Army	635,907	633,908	+·3
43	Navy	3,914	4,032	−2·9
44	Police	1,615,047	1,458,298	+10·7
45	**VII.—(Order 45) Public administration**	**2,459,529**	**3,161,341**	**−22·2**
	VIII.—Professions and liberal arts	**5,114,999**	**4,525,068**	**+13·0**
46	Religion	2,638,296	2,482,002	+6·3
47	Law	294,486	251,608	+17·0
48	Medicine	613,794	521,851	+17·6
49	Instruction	649,912	489,955	+32·6
50	Letters and arts and sciences	918,511	779,652	+17·8
51	**IX.—(Order 51) Persons living principally on their income**	**523,561**	**635,879**	**−17·7**
	D.—MISCELLANEOUS	***16,347,953***	***26,944,205***	***−37·5***
52	**X.—(Order 52) Domestic service**	**4,500,083**	**4,645,123**	**−2·9**
53	**XI.—(Order 53) Insufficiently described occupations**	**9,645,304**	**17,776,874**	**−49·1**
	XII.—Unproductive	**3,293,971**	**4,522,206**	**−27·2**
54	Inmates of jails, asylums and hospitals	118,044	137,694	−14·3
55	Beggars, vagrants, prostitutes, etc.	3,175,027	4,384,514	−27·6

NOTE.—In this table certain areas for which the 1901 figures are not readily available have been left out of account.

SUBSIDIARY TABLE VII.

Occupations of females by Orders and selected Groups.

Group No.	Occupation.	Number of actual workers. Males.	Females.	Number of females per 1,000 males.
1	2	3	4	5
	TOTAL POPULATION	**101,525,421**	**47,359,582**	**466**
	A.—PRODUCTION OF RAW MATERIALS	**72,332,823**	**34,176,058**	**472**
	I.—EXPLOITATION OF THE SURFACE OF THE EARTH	*72,122,268*	*34,078,164*	*473*
	1.—Pasture and agriculture	**71,462,868**	**33,872,511**	**474**
	(a) *Ordinary cultivation*	*67,543,794*	*32,595,794*	*483*
1	Income from rent of agricultural land	2,113,710	731,486	346
2	Ordinary cultivators	51,956,508	19,139,433	368
4	Farm servants and field labourers	13,158,684	12,720,555	967
	(b) *Growers of special products and market gardening*	*706,173*	*495,718*	*702*
5	Tea, coffee, cinchona, and indigo plantations	391,627	350,064	894
6	Fruit, flower, vegetable, betel, vine, areca-nut, etc., growers	314,546	145,654	463
	(c) *Forestry*	*217,474*	*159,831*	*735*
8	Wood-cutters, fire-wood, lac, catechu, rubber, etc., collectors and charcoal burners	183,061	158,469	866
	(d) *Raising of farm stock*	*2,984,467*	*606,224*	*203*
9	Cattle and buffalo breeders and keepers	289,835	143,933	497
10	Sheep, goat and pig breeders	185,497	46,845	253
11	Breeders of other animals (horses, mules, camels, asses, etc.)	18,640	2,191	118
12	Herdsmen, shepherds, goatherds, etc.	2,490,495	413,255	166
13	(e) *Raising of small animals*—[Birds, bees, silkworms, etc.]	*10,960*	*14,944*	*1,364*
	2.—Fishing and hunting	**659,400**	**205,653**	**312**
14	Fishing	630,064	201,682	320
15	Hunting	29,336	3,971	135
	II.—EXTRACTION OF MINERALS	*210,555*	*97,894*	*465*
	3.—Mines	**153,785**	**74,139**	**482**
16	Coal mines and petroleum wells	115,210	62,433	542
17	Mines and metallic minerals (gold, iron, manganese, etc.)	38,575	11,706	303
18	**4.—Quarries of hard rocks**—[Other minerals (jade, diamonds, limestone, etc.)]	**29,972**	**8,209**	**274**
	5.—Salt, etc.	**26,798**	**15,546**	**580**
19	Rock, sea and marsh salt	10,595	4,079	385
20	Extraction of saltpetre, alum and other substances soluble in water	16,203	11,467	708
	B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES	**19,124,551**	**8,886,937**	**465**
	III.—INDUSTRY	*11,503,467*	*6,011,763*	*523*
	6.—Textiles	**2,685,256**	**1,764,193**	**657**
21	Cotton ginning, cleaning and pressing	163,572	104,542	639
22	Cotton spinning, sizing and weaving	1,921,977	1,215,714	633
23	Jute spinning, pressing and weaving	189,130	42,217	223
24	Rope, twine and string	82,358	167,197	2,023
25	Other fibres (cocoanut, aloes, flax, hemp, straw, etc.)	23,898	43,269	1,497
26	Wool carders and spinners, weavers of woollen blankets, carpets, etc.	103,294	67,297	652
27	Silk spinners and weavers	77,805	64,010	823
30	Dyeing, bleaching, printing, preparation and sponging of textiles	77,533	37,380	489
31	Other (lace, crape, embroideries, fringes, etc.) and insufficiently described textile industries	33,964	20,522	555
	7.—Hides, skins and hard materials from the animal kingdom	**252,445**	**42,349**	**168**
32	Tanners, curriers, leather dressers and dyers, etc.	171,303	31,155	182
33	Makers of leather articles, such as trunks, water bags, etc.	75,112	9,635	128
	8.—Wood	**1,297,527**	**433,393**	**334**
37	Basket makers and other industries of woody materials, including leaves	368,462	384,251	1,043
	9.—Metals	**657,938**	**79,369**	**121**
39	Plough and other agricultural implements makers	22,733	2,792	128
41	Other workers in iron and makers of implements and tools, principally or exclusively of iron	489,512	59,419	121
42	Workers in brass, copper and bell-metal	100,930	12,721	126
	10.—Ceramics	**767,386**	**391,282**	**510**
45	Makers of glass and crystal ware	12,290	8,565	697
47	Potters and earthen pipe and bowl makers	651,882	350,900	538
48	Brick and tile makers	91,501	24,330	266
49	Others (mosaic, talc, mica, alabaster, etc., workers)	10,599	6,980	659
	11.—Chemical products properly so called and analogous	**390,467**	**239,612**	**614**
53	Manufacture and refining of vegetable and mineral oils	359,457	225,161	627
55	Others (soap, candles, lac, cutch, perfumes and miscellaneous drugs)	16,457	10,429	634
	12.—Food industries	**806,194**	**1,327,851**	**1,647**
56	Rice pounders and huskers and flour grinders	127,920	963,342	7,531
57	Bakers and biscuit makers	30,934	15,073	487
58	Grain parchers, etc.	127,608	240,245	1,883
59	Butchers	110,296	21,522	195
61	Butter, cheese and ghee makers	7,254	3,573	493
62	Makers of sugar, molasses and gur	24,991	24,224	969
63	Sweetmeat makers, preparers of jam and condiments, etc.	104,673	24,613	235
64	Brewers and distillers	10,835	7,154	660
66	Manufacturers of tobacco, opium and ganja	23,867	16,634	697
	13.—Industries of dress and the toilet	**2,676,445**	**1,071,310**	**400**
67	Hat, cap and turban makers	7,004	5,968	852
68	Tailors, milliners, dress makers and darners, embroiderers on linen	425,667	211,440	497
69	Shoe, boot and sandal makers	767,921	161,130	210
70	Other industries pertaining to dress—gloves, socks, gaiters, belts, buttons, umbrellas, canes, etc.	11,578	5,130	443
71	Washing, cleaning and dyeing	676,329	524,425	775
72	Barbers, hairdressers and wig makers	783,508	153,906	196
73	Other industries connected with the toilet (tattooers, shampooers, bath houses, etc.)	4,438	9,261	2,087
	14.—Furniture industries	**13,723**	**4,440**	**324**
75	Upholsterers, tent makers, etc.	705	2,548	3,614
	15.—Building industries	**752,342**	**209,773**	**279**
76	Lime burners, cement workers	15,894	9,434	594
77	Excavators, plinth builders and well sinkers	127,365	85,666	673
78	Stone and marble workers, masons and bricklayers	478,885	90,698	189
79	Others (thatchers, building contractors, house painters, tillers, plumbers, locksmiths, etc.)	130,198	23,975	184
	16.—Construction of means of transport	**24,467**	**471**	**19**
83	**17.—Production and transmission of physical forces (heat, light, electricity, motive power, etc.)**—[Gas works, electric light and ice factories]	**7,026**	**231**	**33**
	18.—Industries of luxury and those pertaining to literature and the arts and sciences	**741,425**	**81,675**	**110**
90	Makers of bangles, rosaries, bead and other necklaces, spangles, lingams and sacred threads	56,503	37,460	663
93	**19.—Industries concerned with refuse matter**—(Sweepers, scavengers, dust and sweeping contractors)	**430,326**	**365,814**	**850**
	IV.—TRANSPORT	*2,156,943*	*237,939*	*110*
	20.—Transport by water	**451,404**	**30,201**	**67**
96	Persons employed on the maintenance of streams, rivers and canals (including construction)	70,098	11,343	162
	21.—Transport by road	**1,181,167**	**181,337**	**153**
98	Persons employed on the construction and maintenance of roads and bridges	248,857	98,297	395

SUBSIDIARY TABLE VII—*concld.*

Occupations of females by Orders and selected Groups—*concld.*

Group No.	Occupation.	Number of actual workers. Males.	Females.	Number of females per 1,000 males.
1	2	3	4	5
102	Porters and messengers	218,506	44,034	202
	22.—Transport by rail	**448,992**	**25,192**	**56**
104	Labourers employed on railway construction	75,798	16,811	222
105	**23.—Post Office, telegraph, and telephone services**	**75,389**	**1,209**	**160**
	V.—TRADE	*5,464,141*	*2,637,265*	*483*
106	**24.—Banks, establishments of credit, exchange and insurance.** (Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employés.)	**356,625**	**64,839**	**182**
107	**25.—Brokerage, commission and export.** (Brokers, commission agents, commercial travellers, warehouse owners and their employés.)	**32,388**	**6,761**	**82**
108	**26.—Trade in textiles.** (Trade in piece-goods, wool, cotton, silk, hair and other textiles.)	**426,139**	**86,891**	**204**
109	**27.—Trade in skins, leather and furs.** (Trade in skins, leather, furs, feathers, horns, etc.)	**103,517**	**11,040**	**107**
110	**28.—Trade in wood.** [Trade in wood (not firewood), cork, bark, etc.]	**70,529**	**38,869**	**551**
111	**29.—Trade in metals.** (Trade in metals, machinery, knife, tool, etc., sellers.)	**19,972**	**2,551**	**128**
112	**30.—Trade in pottery**	**29,196**	**24,961**	**855**
113	**31.—Trade in chemical products.** [Trade in chemical products (drugs, dyes, paints, petroleum, explosives, etc.)]	**58,028**	**18,472**	**318**
	32.—Hotels, cafés, restaurants, etc.	**226,427**	**125,462**	**554**
114	Vendors of wine, liquors, aerated water, etc.	191,915	114,487	597
115	Owners and managers of hotels, cook-shops, sarais, etc., and their employés	34,512	10,975	318
	33.—Other trade in food stuffs	**2,808,320**	**1,668,793**	**594**
116	Fish dealers	215,653	260,273	1,207
117	Grocers and sellers of vegetable oil, salt and other condiments	925,467	322,442	348
118	Sellers of milk, butter, ghee, poultry, eggs, etc.	173,375	158,888	916
119	Sellers of sweetmeats, sugar, gur and molasses	149,158	110,798	743
120	Cardamom, betel-leaf, vegetables, fruit and areca nut sellers	426,284	414,089	971
121	Grain and pulse dealers	709,517	271,530	383
122	Tobacco, opium, ganja, etc., sellers	102,793	38,776	377
123	Dealers in sheep, goats and pigs	40,917	9,661	236
124	Dealers in hay, grass and fodder	65,156	82,336	1,264
125	**34.—Trade in clothing and toilet articles.** [Trade and ready-made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready-made shoes, perfumes, etc.).	**101,068**	**21,775**	**215**
	35.—Trade in furniture	**56,878**	**15,570**	**274**
126	Trade in furniture, carpets, curtains and bedding	17,639	10,601	601
127	Hardware, cooking utensils, porcelain, crockery, glassware, bottles, articles for gardening, the cellar, etc.	39,239	4,969	127
128	**36.—Trade in building materials.** (Stones, bricks, plaster, cement, sand, tiles, thatch, etc.)	**25,875**	**13,866**	**536**
129	**37.—Trade in means of transport.** [Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc., sellers (not makers) of carriages, saddlery, etc.]	**87,229**	**10,581**	**121**
130	**38.—Trade in fuel.** (Dealers in firewood, charcoal, coal, cowdung, etc.)	**119,366**	**215,634**	**1,806**
	39.—Trade in articles of luxury and those pertaining to letters and the arts and sciences	**162,854**	**71,862**	**441**
131	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc.	33,089	5,221	158
132	Dealers in common bangles, beads, necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	114,732	65,072	567
134	**40.—Trade in refuse matter.** (Dealers in rags, stable refuse, etc	**1,279**	**349**	**273**
	41.—Trade of other sorts	**728,429**	**238,969**	**328**
135	Shopkeepers otherwise unspecified	651,282	227,465	349
136	Itinerant traders, pedlars, hawkers, etc.	30,486	3,951	130
137	Conjurers, acrobats, fortune tellers, reciters, exhibitors of curiosities, and wild animals	30,451	5,801	191
	C.—PUBLIC ADMINISTRATION AND LIBERAL ARTS	**3,981,507**	**518,147**	**130**
	VI.—PUBLIC FORCE	*1,059,399*	*10,025*	*9*
	42.—Army	**383,106**	**968**	**3**
141	**43.—Navy**	**2,225**	**4**	**2**
	44.—Police	**674,068**	**9,053**	**13**
	VII.—(ORDER 45) PUBLIC ADMINISTRATION	*927,599*	*42,922*	*46*
	VIII.—PROFESSIONS AND LIBERAL ARTS	*1,851,053*	*402,586*	*218*
	46.—Religion	**1,006,678**	**186,451**	**185**
148	Priests, ministers, etc.	572,293	76,021	133
149	Religious mendicants, inmates of monasteries, etc.	270,117	87,362	323
150	Catechists, readers, church and mission service	16,332	3,016	185
151	Temple, burial and burning ground service, pilgrim conductors, circumcisers	149,936	20,052	134
	47.—Law	**31,340**	**621**	**8**
	48.—Medicine	**169,004**	**101,298**	**599**
155	Midwives, vaccinators, compounders, nurses, masseurs, etc.	31,440	87,981	2,798
156	**49.—Instruction.** [Professors and teachers of all kinds (except law, medicine, music, dancing and drawing) and clerks and servants connected with education.]	**245,923**	**25,745**	**105**
	50.—Letters and arts and sciences	**345,606**	**88,471**	**256**
160	Music composers and masters, players of all kinds of musical instruments (not military), singers, actors, and dancers	253,862	82,716	326
	IX.—(ORDER 51) PERSONS LIVING PRINCIPALLY ON THEIR INCOME	*143,456*	*62,614*	*436*
161	Proprietors (other than of agricultural land), fund and scholarship holders and pensioners	143,456	62,614	436
	D.—MISCELLANEOUS	**6,666,540**	**3,778,410**	**621**
	X.—(ORDER 52) DOMESTIC SERVICE	*1,733,112*	*992,744*	*572*
162	Cooks, water carriers, door-keepers, watchmen and other indoor servants	1,587,615	987,856	622
	XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS. (Order 53)—General terms which do not indicate a definite occupation	*3,057,313*	*2,009,382*	*657*
167	Labourers and workmen, otherwise unspecified	2,688,688	1,990,658	740
	XII.—UNPRODUCTIVE	*1,295,610*	*775,784*	*599*
168	**54.—Inmates of jails, asylums and hospitals**	**117,273**	**7,290**	**62**
169	**55.—Beggars, vagrants, prostitutes.** (Beggars, vagrants, procurers, prostitutes, receivers of stolen goods, cattle poisoners.)	**1,178,337**	**706,494**	**652**

SUBSIDIARY TABLE VIII.

Occupations in cities.

City.	Number per 10,000 supported by each class and sub-class of occupations.																	Number per cent of		Number of female workers per 100 males.
	A.—Production of raw materials.	I.—Exploitation of the surface of the earth.	II.—Extraction of raw materials.	B.—Preparation and supply of material substances.	III.—Industry.	IV.—Transport.	V.—Trade.	C.—Public administration and liberal arts.	VI.—Public force.	VII.—Public administration.	VIII.—Professions and liberal arts.	IX.—Persons living on their income.	D.—Miscellaneous.	X.—Domestic service.	XI.—General terms which do not indicate a definite occupation.	XII.—Unproductive.	All occupations.	Actual workers.	Dependants.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
INDIA.	**7,244**	**7,227**	**17**	**1,856**	**1,127**	**160**	**569**	**348**	**77**	**84**	**170**	**17**	**552**	**147**	**295**	**110**	**10,000**	**47**	**53**	**47**
ALL CITIES.	**653**	**645**	**8**	**5,707**	**3,006**	**967**	**1,734**	**1,414**	**322**	**339**	**543**	**210**	**2,226**	**952**	**1,071**	**293**	**10,000**	**50**	**50**	**20**
Calcutta	*399*	396	3	*5,225*	2,105	1,231	1,889	*1,258*	116	349	580	213	*3,118*	1,229	1,603	286	10,000	61	39	13
Bombay	*225*	209	16	*6,187*	3,298	1,248	1,641	*891*	113	205	363	210	*2,697*	735	1,840	122	10,000	61	39	16
Madras	*595*	592	3	*5,639*	2,703	1,168	1,768	*1,698*	166	465	684	383	*2,068*	668	1,259	141	10,000	39	61	22
Rangoon	*312*	312	..	*5,936*	2,727	1,054	2,155	*1,138*	222	410	462	44	*2,614*	784	1,675	155	10,000	64	36	10
Delhi	*793*	744	49	*7,010*	4,008	856	2,146	*1,047*	258	133	457	199	*1,150*	613	375	162	10,000	45	55	12
Ahmadabad	*348*	346	2	*7,638*	5,335	484	1,809	*1,014*	116	249	467	182	*1,010*	362	420	228	10,000	46	54	26
Agra	*1,334*	1,332	2	*5,764*	3,714	593	1,457	*903*	237	179	432	55	*1,199*	837	826	336	10,000	44	56	23
Howrah	*387*	385	2	*6,087*	3,227	1,474	1,386	*663*	46	155	353	109	*2,863*	445	2,236	182	10,000	57	43	15
Cawnpore	*478*	477	1	*4,807*	2,692	610	1,505	*1,017*	331	152	394	140	*3,698*	1,197	2,313	188	10,000	47	53	15
Karachi	*626*	544	82	*7,040*	2,518	2,855	1,667	*1,269*	454	338	419	58	*1,065*	714	218	133	10,000	46	54	12

SUBSIDIARY TABLE IX.

Occupations by religion.

Order No.	Occupation.	Distribution by religion of 1,000 persons following each occupation.					Distribution by occupation of 1,000 persons of each religion.				
		Hindu.	Christian.	Musalman.	Animist.	Others.	Hindu.	Christian.	Musalman.	Animist.	Others.
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL POPULATION.	**641**	**10**	**247**	**39**	**63**	**1,000**	**1,000**	**1,000**	**1,000**	**1,000**
	A.—Production of raw materials	**639**	**8**	**244**	**47**	**62**	**734**	**555**	**729**	**902**	**721**
	I.—EXPLOITATION OF THE SURFACE OF THE EARTH	***639***	***8***	***244***	***47***	***62***	***732***	***554***	***728***	***895***	***720***
1	Pasture and agriculture	638	8	246	47	61	724	538	725	894	710
2	Fishing and hunting	778	26	92	5	99	8	16	3	1	10
	II.—EXTRACTION OF MINERALS	***714***	***5***	***107***	***145***	***29***	***2***	***1***	***1***	***7***	***1***
3	Mines	725	6	73	182	14	2	1	1	7	..
4	Quarries of hard rocks	555	2	287	27	129	..	..	..	..	1
5	Salt, etc.	746	..	189	8	57	..	..	..	..	..
	B.—Preparation and supply of material substances	**656**	**14**	**246**	**9**	**75**	**180**	**239**	**175**	**42**	**208**
	III.—INDUSTRY	***662***	***13***	***273***	***7***	***45***	***110***	***138***	***118***	***19***	***76***
6	Textiles	524	14	414	3	45	19	32	40	2	17
7	Hides, skins and hard materials from the animal kingdom	835	3	88	1	23	2	1	1	..	..
8	Wood	678	18	176	22	106	12	19	8	7	19
9	Metals	722	7	217	14	40	7	4	5	2	4
10	Ceramics	776	5	195	8	16	8	4	6	2	2
11	Chemical products properly so called, and analogous	642	6	342	7	3	5	3	6	1	..
12	Food industries	675	9	244	7	65	13	10	12	2	12
13	Industries of dress and the toilet	690	4	271	4	31	26	9	26	2	12
14	Furniture industries	266	13	651	2	68	..	..	..	..	..
15	Building industries	553	8	393	11	35	4	4	8	1	3
16	Construction of means of transport	745	11	203	6	35	..	..	..	..	..
17	Production and transmission of physical forces (heat, light, electricity, motive power, etc.)	497	232	244	..	27	..	1	..	..	..
18	Industries of luxury and those pertaining to literature and the arts and sciences	761	9	163	2	60	7	5	4	..	6
19	Industries concerned with refuse matter	810	92	83	2	13	7	46	2	..	1
	IV.—TRANSPORT	***525***	***25***	***327***	***21***	***102***	***13***	***37***	***21***	***8***	***25***
20	Transport by water	388	34	427	5	146	2	10	6	..	8
21	Transport by road	532	10	313	31	114	7	8	11	7	16
22	Transport by rail	625	54	279	10	32	3	16	3	1	1
23	Post Office, telegraph and telephone services	649	50	253	12	36	1	3	1	..	..
	V.—TRADE	***684***	***12***	***168***	***11***	***125***	***57***	***64***	***36***	***15***	***107***
24	Banks, establishments of credit, exchange and insurance	798	6	71	2	123	4	2	1	..	7
25	Brokerage, commission and export	684	12	124	26	154	1	1	..	1	2
26	Trade in textiles	638	21	202	7	132	4	8	3	1	8
27	Trade in skins, leather and furs, etc.	618	17	349	6	10	1	2	1	..	..
28	Trade in wood	605	19	203	47	126	1	1	1	1	1
29	Trade in metals	740	8	182	4	66	..	..	..	..	..
30	Trade in pottery	776	12	77	2	133	..	..	..	..	1
31	Trade in chemical products	712	8	189	20	71	1	..	..	..	1
32	Hotels, cafés, restaurants, etc.	860	19	72	12	37	3	4	1	2	1
33	Other trade in food-stuffs	723	13	159	7	98	31	34	18	5	42
34	Trade in clothing and toilet articles	389	4	569	3	55	..	..	2	..	1
35	Trade in furniture	704	15	153	3	125	1	1	..	..	1
36	Trade in building materials	646	46	218	8	82	..	1	..	..	..
37	Trade in means of transport	325	5	563	17	90	..	..	2	..	1
38	Trade in fuel	732	10	172	55	31	2	1	1	2	1
39	Trade in articles of luxury and those pertaining to letters and the arts and sciences	567	4	380	5	44	1	1	2	..	1
40	Trade in refuse matter	660	12	309	..	19	..	..	..	..	..
41	Trade of other sorts	564	10	110	13	298	7	8	4	4	39
	C.—Public administration and liberal arts	**646**	**35**	**238**	**6**	**75**	**31**	**102**	**30**	**5**	**37**
	VI.—PUBLIC FORCE	***586***	***47***	***290***	***13***	***64***	***7***	***33***	***9***	***3***	***7***
42	Army	406	147	338	2	107	1	28	3	..	3
43	Navy	592	118	53	..	237	..	..	..	..	..
44	Police	653	9	273	17	48	6	5	6	3	4
45	***VII.—(ORDER 45) PUBLIC ADMINISTRATION***	***642***	***23***	***250***	***8***	***77***	***6***	***14***	***7***	***1***	***8***
	VIII.—PROFESSIONS AND LIBERAL ARTS	***682***	***31***	***204***	***3***	***80***	***17***	***48***	***13***	***1***	***20***
46	Religion	748	26	142	2	82	10	20	5	1	11
47	Law	728	21	197	..	54	1	2	1	..	1
48	Medicine	647	30	207	3	113	2	6	2	..	4
49	Instruction	627	74	227	3	69	2	13	1	..	2
50	Letters and arts and sciences	527	27	377	6	63	2	7	4	..	2
51	***IX.—(ORDER 51) PERSONS LIVING PRINCIPALLY ON THEIR INCOME***	***564***	***59***	***301***	***2***	***74***	***1***	***7***	***1***	..	***2***
	D.—Miscellaneous	**619**	**19**	**289**	**35**	**38**	**55**	**104**	**66**	**51**	**34**
52	***X.—(ORDER 52) DOMESTIC SERVICE***	***640***	***15***	***297***	***24***	***24***	***16***	***23***	***20***	***10***	***6***
53	***XI.—(ORDER 53) INSUFFICIENTLY DESCRIBED OCCUPATIONS***	***642***	***27***	***230***	***49***	***52***	***29***	***76***	***27***	***37***	***24***
	XII.—UNPRODUCTIVE.	***528***	***4***	***432***	***12***	***24***	***10***	***5***	***19***	***4***	***4***
54	Inmates of jails, asylums and hospitals	547	28	302	12	111	1	1	..	..	1
55	Beggars, vagrants, prostitutes, etc.	527	3	437	12	21	9	4	19	4	3

NOTE.—Table XV-D was not prepared everywhere. The proportions in this Subsidiary table refer to the distribution by occupation of a population aggregating 22·5 millions in Assam, Baluchistan, Bengal, Bihar and Orissa, Burma, C. P. and Berar, Punjab, United Provinces, Baroda, Central India, Cochin, Hyderabad, Kashmir and Travancore.

SUBSIDIARY TABLE X.

Main results of industrial Census.

Description of Factory, etc.	Number of Factories.	Total.	Number of Persons Employed.				Number of females employed per 100 males.	Province, or State, where chiefly found, with percentage of number of persons there employed to total number in India.
			Direction, supervision and clerical work.		Workmen.			
			Europeans and Anglo-Indians.	Indians.	Skilled.	Unskilled.		
1	2	3	4	5	6	7	8	9
INDIA.	**7,113**	**2,105,824**	**9,437**	**60,794**	**554,778**	**1,480,815**	**38**	
I.—Growing of special products	**1,687**	**810,407**	**1,627**	**10,346**	**18,446**	**779,988**	**94**	
Coffee plantations	482	57,623	249	1,300	1,997	54,077	79	Madras (37); Mysore (43); Coorg (19).
Indigo plantations	121	30,795	98	2,076	2,486	26,135	16	Bihar and Orissa (100).
Tea plantations	1,002	703,585	1,150	6,543	12,074	683,818	91	Assam (70); Bengal (27).
II.—Mines	**562**	**224,687**	**1,164**	**4,911**	**71,695**	**146,317**	**38**	
Collieries	353	142,877	326	3,846	57,068	81,637	43	Bengal (26); Bihar and Orissa (61).
Gold mines	12	28,592	577	157	6,381	21,477	8	Mysore (88).
III.—Quarries of hard rocks	**53**	**12,273**	**22**	**289**	**1,218**	**10,744**	**29**	
Stone and marble quarries	50	11,866	21	257	1,147	10,441	29	Bombay (32).
IV.—Textile industries	**1,487**	**557,589**	**1,426**	**18,597**	**250,580**	**286,986**	**25**	
Cotton	1,127	308,190	573	12,585	167,191	127,841	29	Bombay (62).
Jute, hemp, etc.	223	222,319	734	4,744	66,065	150,776	21	Bengal (97).
V.—Leather industries	**158**	**13,612**	**105**	**329**	**5,742**	**6,936**	**9**	
Tanneries	122	9,399	41	589	3,814	4,955	7	Madras (47); Bombay (17).
VI.—Wood, etc., industries	**168**	**29,067**	**185**	**1,955**	**11,506**	**15,421**	**3**	
Saw mills	106	12,490	120	1,535	2,869	7,966	6	Burma (79).
Timber yards	27	11,445	17	227	5,650	5,551	..	Bihar and Orissa (83).
VII.—Metal industries	**372**	**71,045**	**1,243**	**3,386**	**34,115**	**31,801**	**4**	
Machinery and engineering workshops	93	23,147	413	1,375	12,661	8,698	2	Bengal (51); Bombay (23).
VIII.—Glass and earthenware industries.	**453**	**49,466**	**67**	**1,423**	**10,532**	**37,444**	**24**	
Brick and tile factories	411	46,156	56	1,197	9,120	35,783	23	Bengal (48).
IX.—Industries connected with chemical products.	**455**	**49,358**	**586**	**2,747**	**12,023**	**34,002**	**13**	
Oil mills	208	9,745	45	978	1,959	6,763	20	Bengal (44); Madras (21).
Petroleum refineries	9	10,858	212	240	2,942	7,464	..	Burma (99).
X.—Food industries	**720**	**74,401**	**486**	**4,869**	**11,243**	**57,803**	**16**	
Flour and rice mills	403	42,374	201	2,757	5,690	33,726	12	Burma (70).
XI.—Industries of dress	**90**	**10,189**	**09**	**663**	**7,263**	**2,054**	**4**	
Boot and shoe factories	23	5,163	270	240	4,054	799	3	United Provinces (64); Bombay (15).
XII.—Furniture industries	**50**	**3,372**	**30**	**235**	**2,102**	**1,005**	**2**	
Furniture factories	46	3,110	27	219	1,897	967	2	Bengal (29); Bombay (16).
XIII.—Industries connected with buildings.	**163**	**22,168**	**82**	**638**	**3,292**	**18,156**	**30**	
Lime works and kilns	53	7,630	17	230	359	7,024	39	Bombay (51); C. P. and Berar (23).
Stone, marble and cement works	57	7,605	55	214	1,445	5,891	34	Bihar and Orissa (37); United Provinces (31).
XIV.—Industries connected with transport.	**242**	**125,117**	**1,302**	**4,155**	**30,805**	**38,855**	**1**	
Railway workshops	118	98,723	834	3,064	65,460	29,365	1	Bengal (23); Bombay (16).
XV.—Production and transmission of physical forces.	**64**	**8,169**	**262**	**414**	**4,351**	**3,142**	**16**	
Gas works	14	4,680	122	176	3,165	1,217	..	Bengal (73); Bombay (23).
XVI.—Industries of luxury	**389**	**45,504**	**641**	**4,837**	**29,865**	**10,161**	**1**	
Printing presses	341	41,598	500	4,416	27,588	9,094	1	Bengal (30); Bombay (21); Madras (16).
Factories in which mechanical power is used.	**4,569**	**1,803,992**	**8,369**	**50,597**	**492,576**	**1,252,450**	**38**	
Factories in which mechanical power is not used.	**2,544**	**301,832**	**1,068**	**10,197**	**62,202**	**228,365**	**41**	

Note.—The details under each main head do not work up to the total, as figures for minor factories have not been given.

SUBSIDIARY TABLE XI.

Number per 1,000,000 of population employed in factories of each kind.

PROVINCE, STATE OR AGENCY.	Total.	Growing of special products.	Mines and quarries.	Textile industries and dress.	Leather and other industries.	Industries connected with wood and furniture.	Metal industries.	Industries connected with glass, earthenware and buildings.	Industries connected with chemical products and production and transmission of Physical forces.	Food industries.	Industries connected with transport.	Industries of luxury.
1	2	3	4	5	6	7	8	9	10	11	12	13
INDIA.	**6,718**	**2,585**	**754**	**1,811**	**43**	**104**	**227**	**229**	**184**	**237**	**399**	**145**
Ajmer-Merwara	24,258	..	227	6,647	..	..	..	..	88	42	16,707	547
Assam	71,050	69,939	550	131	..	166	10	19	19	9	142	65
Baluchistan	2,789	..	1,343	..	..	..	643	254	42	100	407	..
Bengal	13,093	4,156	828	5,126	46	37	696	645	383	101	760	315
Bihar and Orissa	4,676	812	2,771	22	6	252	147	132	93	164	267	10
Bombay	9,981	..	179	7,319	85	53	436	271	310	134	810	334
Burma	6,585	336	946	74	..	817	351	13	948	2,497	407	146
C. P. and Berar	3,531	12	972	1,682	6	28	109	212	41	327	111	31
Coorg	61,791	61,791	..	..	..	..	..	..	..	..	..	..
Madras	3,144	846	199	700	107	50	112	140	165	279	373	173
N.-W. F. Province	120	..	..	29	..	..	..	..	..	28	28	35
Punjab	2,039	162	207	437	4	14	158	273	26	151	461	146
United Provinces	1,296	75	..	428	64	59	81	160	69	92	166	102
Baroda State	4,634	..	..	3,404	35	55	..	253	495	151	108	133
Central India Agency	1,719	..	352	1,087	23	26	41	50	48	61	..	31
Cochin State	6,973	4,179	..	211	..	487	71	879	669	188	62	227
Hyderabad State	1,818	..	781	508	51	10	58	72	11	59	263	5
Kashmir State	2,625	..	..	1,632	..	466	40	186	76	..	134	91
Mysore State	10,095	4,499	4,251	417	36	72	13	66	88	169	138	146
Rajputana Agency	545	..	64	222	..	..	61	..	16	25	139	13
Travancore State	4,357	1,457	300	1,398	..	29	85	448	439	26	10	170

SUBSIDIARY TABLE XII.

Particulars as to ownership and management of the more important industrial concerns.

Nature of factory, etc.	Number of factories.	Number owned by				Number privately owned by		Number managed by	
		Government.	Companies of which the directors are			Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.
			Europeans and Anglo-Indians.	Indians.	Of both races.				
1	2	3	4	5	6	7	8	9	10
AJMER-MERWARA.									
Cotton	9	..	2	4	..	..	3	1	8
ASSAM.									
Tea plantations	609	..	494	12	..	55	48	536	73
BENGAL.									
Tea plantations	240	..	158	18	..	46	18	193	47
Collieries	129	..	53	6	21	7(a)	43	66(b)	63
Jute presses	109	..	50	16	..	7	36	64	45
Jute mills	50	..	49	..	..	1	..	50	..
Machinery and engineering workshops	37	4	22	..	..	4	7	30	7
Brick and tile factories	161	1	7	3	4	10(c)	136	8	153
Oil mills	118	..	4	4	..	..	118	4	115
Printing presses	103	7	11	4	1	17(d)	65	32	71
BIHAR AND ORISSA.									
Indigo plantations	119	..	12	..	..	93	14	117	2
Collieries	199	..	80	11	5	6(e)	99	87(f)	112
Mica mines	52	..	10	..	1	4	37	14	38
Lac factories	48	..	1	..	..	1	46	2(g)	46
BOMBAY.									
Cotton, etc., ginning, cleaning and pressing factories	312	..	13	92	13	..	194	10	304
Cotton, etc., spinning, weaving and other mills	148	1	12	92	25	..	18	43	106
Flour and rice mills	57	..	1	14	3	..	39	6	51
Machinery and engineering workshops	13	..	5	..	2	4	2	10	3
Printing presses	61	4	8	8	..	5	36	16	45
Railway workshops	13	..	13	..	..	..	..	12	1
BURMA.									
Rice mills	152	..	41	5	..	6	100(h)	45	107(i)
C. P. AND BERAR.									
Manganese mines	40	..	15	3	..	1	21	20	20
Cotton ginning, cleaning and pressing mills	153	..	5	56	1	..	91	7	146
MADRAS.									
Coffee plantations	104	..	30	6	1	56	11	86	18
Tile factories	40	..	7	9	..	2	23	10	30
Rice mills	81	..	2	23	..	..	57	3	78
Railway workshops	23	..	23	..	..	..	..	23	..
Printing presses	51	3	11	16	1	1	19	15	36
Tanneries	66	..	3	26	..	1	36	3	64
PUNJAB.									
Cotton spinning factories	11	..	..	2	..	..	9	1	10
Cotton ginning factories	22	..	..	3	..	..	19	..	22
Brick and tile kiln	86	1	..	2	..	..	83	..	86
Railway workshops	19	18	1	..	..	..	..	12	7
Printing presses	28	4	..	..	..	2	22	5	23
Tea factory	41	..	..	1	..	8	32	10	31
UNITED PROVINCES.									
Brick and tile factories	32	1	5	..	..	2	24	3	29
Glass factories	28	..	..	1	..	..	27	1	27
Printing presses	27	3	2	1	..	6	15	12	15
BARODA STATE.									
Cotton ginning factories	48	..	..	3	..	..	45	..	48
C. I. AGENCY.									
Cotton ginning factories	81	1	..	23	..	..	57	1	80
HYDERABAD STATE.									
Cotton ginning factories	15	..	..	3	..	..	12	..	15
Gold mines	2	..	2	..	..	..	2	..	2
Tanneries	13	..	..	..	..	..	13	..	13
KASHMIR STATE.									
Carpet factories	4	..	3	1	..	..	..	3	1
Timber factories	9	..	3	2	..	..	4	3	6
MYSORE STATE.									
Coffee plantations	242	..	9	1	..	127	105	138	104
Gold mines	6	..	6	..	..	..	..	6	..
RAJPUTANA AGENCY.									
Cotton	19	..	..	4	..	..	15	..	19
TRAVANCORE STATE.									
Tea plantations	37	..	29	1	..	7	..	36	1
Rubber plantations	10	..	9	..	..	1	..	10	..
Oil mills	12	..	..	6	..	..	6	..	12

(a) Includes one Armenian. (b) Includes three Armenians. (c) Includes two Armenians. (d) Includes one Armenian. (e) Includes two Armenians. (f) Includes two Armenians. (g) Includes one Armenian. (h) Includes five Chinese. (i) Includes nineteen Chinese.

NOTE.—In some cases the details in columns 3 to 8 and 9 to 10 do not work up to the total number of factories in column 2, as a factory when owned and managed by persons of two different castes has been treated as two factories.

SUBSIDIARY TABLE XIII.

Special statistics for railways and the irrigation, post office and telegraph departments.

(i) *Number of persons employed in the Railway Department on the 10th March 1911.*

Serial Number.	Province, State or Agency.	Persons directly employed.										Persons indirectly employed.								Grand Total.		Serial Number.
		Officers.		Subordinates drawing more than Rs. 75 per month.		Subordinates drawing from Rs. 20 to Rs. 25 per month.		Subordinates drawing under Rs. 20 per month.		Total.		Contractors.		Contractors' regular employés.		Coolies.		Total.				
		Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	
	INDIA.	**1,288**	**89**	**9,118**	**4,060**	**5,287**	**36,184**	**645**	**434,953**	**16,338**	**525,286**	**78**	**6,933**	**47**	**37,596**	**1**	**217,766**	**126**	**262,295**	**16,464**	**787,571**	
1	Assam	22	..	67	47	62	1,222	5	7,788	156	9,057	1	182	..	2,366	..	6,871(a)	1	9,419	157	18,476	1
2	Baluchistan	7	2	88	32	9	765	1	3,199	105	3,998	..	34	..	53	..	648	..	735	105	4,733	2
3	Bengal, Bihar and Orissa	391	25	2,896	794	1,000	21,522	59	116,683	4,346	139,024	28	1,710	19	13,931	1	82,261	48	97,902	4,394	236,926	3
4	Bombay	170	13	1,369	1,242	831	19,242	121	65,087	2,491	85,584	10	274	2	3,601	..	20,976	12	24,851	2,503	110,435	4
5	Burma	59	..	470	179	184	4,446	52	13,929	765	18,554	9	143	9	747	..	7,983	18	8,873	783	27,427	5
6	Central Provinces and Berar	41	1	341	120	111	2,041	2	16,729	495	18,891	2	124	..	1,576	..	15,776	2	17,476	497	36,367	6
7	Madras	142	6	961	303	1,483	7,292	231	41,839	2,817	49,440	7	976	1	1,016	..	7,603	8	9,595	2,825	59,035	7
8	North-West Frontier Province	7	..	15	17	1	338	..	2,174	23	2,529	..	83	..	102	..	1,510	..	1,695	23	4,224	8
9	Punjab	160	22	999	508	413	12,476	19	56,536	1,591	69,542	10	859	3	2,608	..	33,746	13	37,213	1,604	106,755	9
10	United Provinces	184	14	1,146	482	507	9,564	37	68,137	1,874	78,197	7	1,987	10	10,014	..	24,639	17	36,640	1,891	114,837	10
11	Baroda State	..	..	15	22	6	442	..	2,983	21	3,447	..	83	..	212	..	2,273	..	2,568	21	6,015	11
12	Central India Agency	15	..	134	46	37	885	..	5,806	186	6,737	2	107	..	164	..	1,633	2	1,904	188	8,641	12
13	Cochin State	..	1	2	..	6	26	1	229	9	256	..	33	..	3	..	13	..	49	9	305	13
14	Hyderabad State	35	3	135	110	257	1,611	68	9,053	495	10,777	1	39	..	224	..	7,023	1	7,286	496	18,063	14
15	Kashmir State	1	..	..	3	..	16	..	144	1	163	..	6	..	..	..	21	..	27	1	190	15
16	Mysore State	..	..	72	13	86	467	13	3,494	171	3,974	..	7	..	13	..	225	..	245	171	4,219	16
17	Rajputana Agency including Ajmer-Merwara.	53	2	404	137	287	3,800	36	20,689	780	24,628	1	254	3	937	..	4,550	4	5,741	784	30,369	17
18	Travancore State	1	..	4	5	7	29	..	454	12	488	..	32	..	19	..	15	..	66	12	554	18

NOTE.—There are no railways in Coorg.
(a) Includes 101 menials and sweepers employed under Sanitation Committee (Assam Bengal Railway).

SUBSIDIARY TABLE XIII—*contd.*

Special statistics for railways and the irrigation, post office and telegraph departments—*contd.*

(ii) Number of persons employed in the Irrigation Department on the 10th March 1911.

Serial Number.	Province, State or Agency.	Persons directly employed.														Persons indirectly employed.								Grand Total.		Serial Number.
		Officers.		Upper Subordinates.		Lower Subordinates.		Clerks.		Peons and other Servants.		Coolies.		Total.		Contractors.		Contractors' regular employés.		Coolies.		Total.				
		Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	
	INDIA.	**320**	**265**	**95**	**1,257**	**18**	**5,712**	**33**	**2,241**	**14**	**34,725**	**3**	**24,909**	**483**	**69,109**	**19**	**9,544**	**36**	**14,722**	**..**	**281,521**	**55**	**305,787**	**538**	**374,896**	
1	Baluchistan	1	2	..	4	..	13	..	12	..	153	..	..	1	184	2	12	..	10	..	192	2	214	3	398	1
2	Bengal, Bihar and Orissa	18	24	4	80	2	170	..	..	5	4,083	..	984	29	5,341	1	719	..	385	..	13,678	1	14,782	30	20,123	2
3	Bombay	40	21	12	133	1	199	..	..	..	4,782	..	9,486	53	14,571	..	469	..	942	..	31,832	..	33,243	53	47,814	3
4	Burma	17	..	4*	125*	3	97	..	1	..	503	..	1,422	24	2,148	1	245	4	193	..	11,923	5	12,361	29	14,509	4
5	Central Provinces and Berar	14	7	6	27	..	389	10	190	..	908	..	4,618	30	6,139	..	100	1	497	..	11,739	1	12,336	31	18,475	5
6	Coorg	..	..	1	..	1	11	..	..	..	4	..	..	2	15	..	29	..	..	..	302	..	331	2	346	6
7	Madras	33	22	18	249	3	261	..	506	9	5,591	3	3,181	66	9,810	..	1,494	..	1,260	..	33,293	..	36,047	66	45,857	7
8	North-West Frontier Province	13	5	13	20	..	208	..	70	..	745	..	1,158	26	2,206	..	250	..	307	..	8,520	..	9,077	26	11,283	8
9	Punjab	121	69	15	272	1	3,143	21	930	..	9,432	..	2,752	158	16,598	2	2,582	..	3,373	..	72,199	2	78,154	160	94,752	9
10	United Provinces	42	36	14	60	..	305	2	478	..	6,268	..	..	58	7,147	6	1,744	9	2,957	..	38,297	15	42,998	73	50,145	10
11	Baroda State	..	1	..	25	..	34	..	..	..	88	..	50	..	198	..	7	..	20	..	226	..	253	..	451	11
12	Central India Agency	4	34	..	99	..	290	..	..	..	339	..	29	4	791	2	310	22	1,341†	..	26,568‡	24	28,219	28	29,010	12
13	Cochin State	1	3	..	4	..	7	..	..	..	26	..	68	1	108	1	28	..	7	..	132	1	167	2	275	13
14	Hyderabad State	9	10	5	93	5	204	..	..	..	497	..	87	19	891	1	478	..	1,415	..	15,172	1	17,065	20	17,956	14
15	Kashmir State { Govt.	3	..	..	6	..	13	..	4	..	125	..	163	3	311	..	56	..	57	..	2,169	..	2,282	3	2,593	15
	Kashmir State { State	..	5	..	7	..	16	..	..	..	314	..	38	..	380	..	97	..	37	..	1,407	..	1,541	..	1,921	
16	Mysore State	2	15	3	24	2	272	..	..	..	356	..	297	7	964	..	848	..	1,373	..	8,150	..	10,371	7	12,335	16
17	Rajputana Agency including Ajmer-Merwara.	2	7	..	20	..	76	..	..	..	515	..	179	2	797	..	57	..	472	..	2,933	..	3,462	2	4,259	17
	Travancore State	..	4	..	9	..	4	..	50	..	46	..	397§	..	510	3	19	..	76	..	2,789	3	2,884	3	3,394	18

NOTE.—There is no Irrigation in Assam.

*Includes 1 European and 18 Indian and Burman Canal Inspectors and 94 Indian and Burman Canal Surveyors. † Includes 46 Mistries.
‡ Includes 8 Dák runners. § Includes 320 Mistries and Watchers.

Special statistics for railways and the irrigation, post office and telegraph departments—*contd.*

(iii) *Number of persons employed in the Post Office on the 10th March 1911.*

Serial Number.	Province, State or Agency.	Post Office.												Railway Mail Service.								Combined Office.				Total.		Serial Number.
		Supervising officers (including Probationery Superintendents and Inspectors and all officers of higher ranks).		Postmasters (including Deputy Assistant, Sub and Branch Postmasters).		Miscellaneous Agents, Schoolmasters, Station Masters, etc.		Clerks, English and Vernacular.		Postmen and other servants.		Road establishment consisting of overseers, runners, clerks and booking Agents, boatmen, syces, coachmen, bearers and others.		Supervising officers (including Superintendents, Assistant Superintendents and Inspectors of Sorting).		Clerks, English and Vernacular.		Sorters.		Mail Guards, Mail Agents, Van Peons, Porters, etc.		Signallers.		Messengers and other servants.				
		Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	
	INDIA.	**104**	**652**	**121**	**7,969**	**16**	**11,983**	**202**	**10,231**	**1**	**33,399**	**9**	**22,461**	**19**	**95**	**12**	**340**	**5**	**2,878**	**1**	**1,681**	**8**	**1,171**	**..**	**2,168**	**498**	**95,078**	
1	Assam	4	9	2	174	..	138	..	137	..	510	..	723	..	..	..	..	..	70	..	55	..	15	..	59	6	1,890	1
2	Baluchistan	2	3	..	52	..	26	..	35	..	90	..	1	..	..	..	..	..	21	..	4	..	14	..	14	2	260	2
3	Bengal, Bihar and Orissa	31	127	23	1,709	..	2,534	49	3,081	..	7,784	..	5,824	1	14	..	..	..	608	..	442	..	287	..	458	104	22,868	3
4	Bombay	7	171	8	1,790	5	1,041	20	1,717	..	5,471	..	2,264	2	21	..	81	..	394	..	218	..	175	..	276	42	13,619	4
5	Burma	11	20	5	368	2	68	24	481	..	1,150	..	306	2	2	..	78	..	..	1	106	2	113	..	153	47	2,845	5
6	Central Provinces and Berar	6	25	11	270	7	969	8	254	..	1,156	..	1,582	..	2	..	..	..	97	..	62	..	62	..	129	32	4,614	6
7	Coorg	..	..	..	11	..	13	..	6	..	40	..	56	..	..	..	..	..	..	..	..	..	1	..	6	..	133	7
8	Madras	11	70	22	711	1	2,259	42	1,406	1	4,873	1	2,986	4	10	..	..	..	423	..	195	2	142	..	416	84	13,496	8
9	North-West Frontier Province	2	4	4	89	..	131	..	95	..	363	..	184	..	..	..	..	..	13	..	9	..	59	..	27	6	974	9
10	Punjab	9	68	14	609	1	2,227	26	1,290	..	3,395	..	2,064	1	17	..	57	1	504	..	234	..	85	..	158	52	10,728	10
11	United Provinces	14	58	20	851	..	1,425	25	1,017	..	4,565	8	2,497	4	21	4	100	4	576	..	259	1	113	..	232	80	11,714	11
12	Baroda State	..	7	..	81	..	327	..	84	..	537	..	174	...	..	..	1	..	11	..	8	..	9	..	26	..	1,265	12
13	Central India Agency	..	13	..	161	..	114	..	72	..	413	..	336	..	..	..	..	..	17	..	1	..	13	..	17	..	1,157	13
14	Cochin State	..	2	1	52	..	20	..	18	..	123	..	55	..	..	..	..	..	..	..	..	..	..	..	6	1	276	14
15	Hyderabad State	1	43	..	369	..	80	..	181	..	858	..	1,250	..	..	..	..	..	..	..	..	..	9	..	19	1	2,809	15
16	Kashmir State	1	4	..	70	..	61	..	43	..	215	..	586	..	..	..	..	..	..	..	..	..	3	..	14	1	996	16
17	Mysore State	4	7	8	128	..	293	6	134	..	633	..	303	5	4	8	23	..	37	..	37	2	20	..	43	33	1,662	17
18	Rajputana Agency including Ajmer-Merwara.	1	10	1	238	..	197	..	136	..	703	..	590	..	4	..	..	..	107	..	48	..	47	..	92	2	2,172	18
19	Travancore State	..	11	2	236	..	60	2	94	..	515	..	654	..	..	..	..	..	..	..	3	1	4	..	23	5	1,600	19

SUBSIDIARY TABLE XIII—*concld.*

Special statistics for railways and the irrigation, post office and telegraph departments. —*concld.*

(iv) Number of persons employed in the Telegraph Department on the 10th March 1911.

Province, State or Agency.	Administrative Establishment.		Signalling Establishment.		Clerks of all kinds.		Skilled Labour.		Unskilled Labour.		Messengers and other servants.		Grand Total.	
	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
INDIA.	**140**	**21**	**2,699**	**891**	**85**	**923**	**12**	**3,368**	**3**	**5,767**	**..**	**2,590**	**2,939**	**14,565**
Assam	7	1	31	53	..	20	..	108	..	400	..	91	38	671
Baluchistan	4	..	30	9	..	5	..	52	..	7	..	53	34	126
Bengal, Bihar and Orissa	40	6	537	134	26	356	10	1,132	1	1,510	..	858	614	3,996
Bombay	16	1	520	176	37	146	..	337	..	603	..	662	573	1,925
Burma	18	4	311	20	7	78	..	364	..	1,049	..	456	336	1,971
Central Provinces and Berar	12	1	87	17	5	23	..	169	..	85	..	83	104	378
Madras	11	2	208	288	5	103	1	266	2	423	..	373	227	1,408
North-West Frontier Province	1	..	51	12	..	4	..	63	..	89	..	85	52	253
Punjab	13	2	364	81	..	75	..	317	..	594	..	352	377	1,421
United Provinces	14	3	387	70	2	93	1	309	..	663	..	305	404	1,463
Baroda State	..	..	2	..	..	..	..	..	..	..	..	3	2	5
Central India Agency	..	..	27	10	1	4	..	39	..	1	..	53	28	107
Cochin State	..	..	3	7	..	2	..	..	..	..	..	16	3	28
Hyderabad State	..	..	33	1	..	2	..	..	..	..	..	35	33	36
Kashmir State	..	1	17	44	..	4	..	74	..	84	..	72	17	279
Mysore State	2	..	36	3	..	5	..	46	..	89	..	29	38	172
Rajputana Agency including Ajmer-Merwara.	2	..	40	10	2	7	..	92	..	149	..	54	44	312
Travancore State	..	..	5	6	..	1	..	..	..	1	..	10	5	18

NOTE.—This table is exclusive of the establishment at Pondicherry, which consists of 9 signallers (5 Europeans and Anglo-Indians and 4 Indians), 11 Indian messengers and one Indian unskilled labourer.

APPENDIX.

Summary Tables.

TABLE I.—GENERAL STATEMENT.
" II.—VARIATION IN POPULATION.
" III.—POPULATION DISTRIBUTED BY PROVINCES, STATES AND AGENCIES.
" IV.—TOWNS AND VILLAGES CLASSIFIED BY POPULATION.
" V.—TOWNS CLASSIFIED BY POPULATION.
" VI.—VARIATION IN POPULATION OF CHIEF TOWNS.
" VII.—RELIGION.
" VIII.—AGE.
" IX.—CIVIL CONDITION
" X.—EDUCATION.
" XI.—LANGUAGE.
" XII.—BIRTHPLACE.
" XIII.—INFIRMITIES.
" XIV.—STATISTICS OF MAIN CASTES.
" XV.—OCCUPATION OR MEANS OF LIVELIHOOD.

TABLE I.—General Statement.

——	India.	British Provinces.	Native States.
1	2	3	4
Area in square miles	1,802,657	1,093,074	709,583
Number of Towns and Villages	722,495	538,809	183,686
(a) Towns	*2,153*	*1,452*	*701*
(b) Villages	*720,342*	*537,357*	*182,985*
Number of Occupied Houses	63,710,179	49,140,947	14,569,232
(a) In Towns	*6,037,456*	*4,409,121*	*1,628,335*
(b) In Villages	*57,672,723*	*44,731,826*	*12,940,897*
Total Population	315,156,396	244,267,542	70,888,854
(a) In Towns	*29,748,228*	*22,817,715*	*6,930,513*
(b) In Villages	*285,408,168*	*221,449,827*	*63,958,341*
Males	161,338,935	124,873,691	36,465,244
(a) In Towns	*16,108,304*	*12,525,830*	*3,582,474*
(b) In Villages	*145,230,631*	*112,347,861*	*32,882,770*
Females	153,817,461	119,393,851	34,423,610
(a) In Towns	*13,639,924*	*10,291,885*	*3,348,039*
(b) In Villages	*140,177,537*	*109,101,966*	*31,075,571*

TABLE II.—Variation in Population.

——		India.	British Provinces.	Native States.
1		2	3	4
Total population	1911	315,156,396	244,267,542	70,888,854
	1901	294,361,056	231,605,940	62,755,116
	1891	287,314,671	221,240,836	66,073,835
	1881	253,896,330	198,882,817	55,013,513
	1872	206,162,360	185,163,435	20,998,925
Males	1911	161,338,935	124,873,691	36,465,244
	1901	149,951,824	117,653,127	32,298,697
	1891	146,769,629	112,574,217	34,195,412
	1881	129,949,290	101,339,222	28,610,068
	1872	106,055,545	95,297,739	10,757,806
Females	1911	153,817,461	119,393,851	34,423,610
	1901	144,409,232	113,952,813	30,456,419
	1891	140,545,042	108,666,619	31,878,423
	1881	123,947,040	97,543,595	26,403,445
	1872	100,106,815	89,865,696	10,241,119

The above figures are inclusive of the population of areas newly enumerated at successive censuses as follows :—

Total population of new areas in	1881	33,139,081	14,628	33,124,453
„ „	1891	5,713,902*	3,112,994	2,600,908
„ „	1901	2,672,077†	1,654,377	1,017,700
„ „	1911	1,793,365	94,495	1,698,870
Male „ „	1881	17,492,340	12,640	17,479,700
„ „	1891	2,872,513	1,507,043	1,365,470
„ „	1901	1,362,651	837,440	525,211
„ „	1911	945,346	47,581	897,765
Female „ „	1881	15,646,741	1,988	15,644,753
„ „	1891	2,793,074	1,605,951	1,187,123
„ „	1901	1,283,297	790,808	492,489
„ „	1911	848,019	46,914	801,105

Note.—The new areas at each census have been detailed in the Title page to Imperial Table II.
* Sex details of 48,315 persons are not available. † Sex details of 26,129 persons are not available.

TABLE III.—POPULATION DISTRIBUTED BY PROVINCES, STATES AND AGENCIES.

PROVINCE, STATE OR AGENCY.	Area in square miles.	POPULATION.			
		1911.			1901.
		Persons.	Males.	Females.	(Both sexes.)
1	2	3	4	5	6
INDIA	**1,802,657**	**315,156,396**	**161,338,935**	**153,817,461**	**294,361,056**
Provinces	**1,093,074**	**244,267,542**	**124,873,691**	**119,393,851**	**231,605,940**
1. Ajmer-Merwara	2,711	501,395	266,198	235,197	476,912
2. Andamans and Nicobars	3,143	26,459	19,570	6,889	24,649
3. Assam	53,015	6,713,635	3,467,621	3,246,014	5,841,878
4. Baluchistan	54,228	414,412	239,181	175,231	382,106
5. Bengal	78,699	45,483,077	23,365,225	22,117,852	42,141,477
6. Bihar and Orissa	83,181	34,490,084	16,859,929	17,630,155	33,242,783
Bihar	*42,361*	*23,752,969*	*11,606,432*	*12,146,537*	*23,360,212*
Orissa	*13,743*	*5,131,753*	*2,476,284*	*2,655,469*	*4,982,142*
Chota Nagpur	*27,077*	*5,605,362*	*2,777,213*	*2,828,149*	*4,900,429*
7. Bombay (*Presidency*)	123,059	19,672,642	10,245,847	9,426,795	18,559,650
Bombay	*75,993*	*16,113,042*	*8,275,233*	*7,837,809*	*15,304,766*
Sind	*46,986*	*3,513,435*	*1,939,324*	*1,574,111*	*3,210,910*
Aden	*80*	*46,165*	*31,290*	*14,875*	*43,974*
8. Burma	230,839	12,115,217	6,183,494	5,931,723	10,490,624
9. Central Provinces and Berar	99,823	13,916,308	6,930,392	6,985,916	11,971,452
Central Provinces	*82,057*	*10,859,146*	*5,379,778*	*5,479,368*	*9,217,436*
Berar	*17,766*	*3,057,162*	*1,550,614*	*1,506,548*	*2,754,016*
10. Coorg	1,582	174,976	97,279	77,697	180,607
11. Madras	142,330	41,405,404	20,382,955	21,022,449	38,229,654
12. N.-W. F. Province (*Districts and Administered Territories*).	13,418	2,196,933	1,182,102	1,014,831	2,041,534
13. Punjab	99,779	19,974,956	10,992,067	8,982,889	20,330,337
14. United Provinces of Agra and Oudh	107,267	47,182,044	24,641,831	22,540,213	47,692,277
Agra	*83,109*	*34,624,040*	*18,157,131*	*16,466,909*	*34,859,109*
Oudh	*24,158*	*12,558,004*	*6,484,700*	*6,073,304*	*12,833,168*
States and Agencies	**709,583**	**70,888,854**	**36,465,244**	**34,423,610**	**62,755,116**
15. Assam State (Manipur)	8,456	346,222	170,666	175,556	284,465
16. Baluchistan States	80,410	420,291	227,238	193,053	428,640
17. Baroda State	8,182	2,032,798	1,055,935	976,863	1,952,692
18. Bengal States	5,393	822,565	438,368	384,197	740,299
19. Bihar and Orissa States	28,648	3,945,209	1,955,125	1,990,084	3,314,474
20. Bombay States	63,864	7,411,675	3,765,401	3,646,274	6,908,559
21. Central India Agency	77,367	9,356,980	4,801,459	4,555,521	8,497,805
22. Central Provinces States	31,174	2,117,002	1,053,630	1,063,372	1,631,140
23. Hyderabad State	82,698	13,374,676	6,797,118	6,577,558	11,141,142
24. Kashmir State	84,432	3,158,126	1,674,367	1,483,759	2,905,578
25. Madras States	10,549	4,811,841	2,411,758	2,400,083	4,188,086
Cochin State	*1,361*	*918,110*	*457,342*	*460,768*	*812,025*
Travancore State	*7,594*	*3,428,975*	*1,731,363*	*1,697,612*	*2,952,157*
26. Mysore State	29,475	5,806,193	2,934,621	2,871,572	5,539,399
27. North-West Frontier Province (*Agencies and Tribal areas*).	25,500	1,622,094	864,876	757,218	83,962
28. Punjab States	36,551	4,212,794	2,322,908	1,889,886	4,424,398
29. Rajputana Agency	128,987	10,530,432	5,515,275	5,015,157	9,853,366
30. Sikkim State	2,818	87,920	45,059	42,861	59,014
31. United Provinces States	5,079	832,036	431,440	400,596	802,097

TABLE IV.—Towns and Villages classified by Population.

Classification of Towns and Villages.	India.		British Provinces.		Native States.	
	Number.	Population.	Number.	Population.	Number.	Population.
1	2	3	4	5	6	7
INDIA.	**722,495**	**315,156,396**	**538,809**	**244,267,542**	**183,686**	**70,888,854**
Under 500 inhabitants . . .	552,109	102,030,197	403,983	75,756,865	148,126	26,273,332
500—1,000	107,545	74,644,948	84,444	58,671,877	23,101	15,973,071
1,000—2,000	45,843	62,262,892	36,726	49,901,649	9,117	12,361,243
2,000—5,000	14,643	41,282,411	11,829	33,377,494	2,814	7,904,917
5,000—10,000 . . .	1,616	10,652,043	1,250	8,171,755	366	2,480,288
10,000—20,000	485	6,651,606	376	5,205,034	109	1,446,572
20,000—50,000	179	5,463,259	140	4,253,919	39	1,209,340
50,000—100,000 . . .	45	2,978,075	35	2,275,627	10	702,448
100,000 and over	30	7,045,292	26	6,185,555	4	859,737
Encampments, Boat and Railway population unclassed.	...	523,579	...	467,767	...	55,812
Areas in which village statistics were not recorded.	...	1,622,094	...	...	...	1,622,094

TABLE V.—Towns classified by Population.

Towns containing a population of	India.		British Provinces.		Native States.	
	Number.	Population.	Number.	Population.	Number.	Population.
1	2	3	4	5	6	7
Total Urban Population.	**2,153**	**29,748,228**	**1,452**	**22,817,715**	**701**	**6,930,513**
I 100,000 and over . . .	30	7,075,782	26	6,210,883	4	864,899
II 50,000 to 100,000 . . .	45	3,010,281	35	2,306,466	10	703,815
III 20,000 to 50,000 . . .	181	5,545,820	142	4,334,292	39	1,211,528
IV 10,000 to 20,000 . . .	442	6,163,954	343	4,816,758	99	1,347,196
V 5,000 to 10,000 . . .	848	5,944,503	568	3,982,242	280	1,962,261
VI Under 5,000 . . .	607	2,007,888	338	1,167,074	269	840,814

TABLE VI.—Variation in Population of chief Towns.

Town.	Population.		Variation, Increase (+), Decrease(—).	Town.	Population.		Variation, Increase (+), Decrease (—).
	1911.	1901.			1911.	1901.	
1	2	3	4	1	2	3	4
1. Calcutta with Suburbs and Howrah.	1,222,313	1,106,738	+ 115,575	35. Moradabad. . .	81,168	75,128	+ 6,040
Calcutta and Fort .	*896,067*	*847,796*	+ *48,271*	36. Ambala and Cantonment.	80,131	78,638	+ 1,493
Cossipore Chitpur .	*48,178*	*40,750*	+ *7,428*	37. Calicut and Cantonment.	78,417	76,981	+ 1,436
Manicktoia . .	*53,767*	*32,387*	+ *21,380*	38. Hyderabad and Cantonment. (*Sind*).	75,952	69,378	+ 6,574
Garden Reach .	*45,295*	*28,211*	+ *17,084*	39. Imphal . . .	74,650	72,234	+ 2,416
Howrah . .	*179,006*	*157,594*	+ *21,412*	40. Bhagalpur . .	74,349	75,760	— 1,411
2. Bombay . . .	979,445	776,006	+ 203,439	41. Rampur and Cantonment.	74,316	78,758	— 4,442
3. Madras and Cantonment.	518,660	509,346	+ 9,314	42. Shahjahanpur . .	71,778	76,458	— 4,680
4. Hyderabad and Cantonment.	500,623	448,466	+ 52,157	43. Mysore City . .	71,306	68,111	+ 3,195
5. Rangoon and Cantonment.	293,316	245,430	+ 47,886	44. Jhansi and Cantonment	70,208	55,724	+ 14,484
6. Lucknow and Cantonment.	259,798	264,049	— 4,251	45. Jullundur and Cantonment.	69,318	67,735	+ 1,583
7. Delhi and Cantonment	232,837	208,575	+ 24,262	46. Sialkot and Cantonment	64,869	57,956	+ 6,913
8. Lahore and Cantonment.	228,687	202,964	+ 25,723	47. Koil-Aligarh . .	64,825	70,434	— 5,609
9. Ahmadabad and Cantonment.	216,777	185,889	+ 30,888	48. Kumbakonam . .	64,647	59,673	+ 4,974
10. Benares and Cantonment.	203,804	213,079	— 9,275	49. Trivandrum and Cantonment.	63,561	57,882	+ 5,679
11. Agra and Cantonment.	185,449	188,022	— 2,573	50. Saharanpur . .	62,850	66,254	— 3,404
12. Cawnpore and Cantonment.	178,557	202,797	— 24,240	51. Darbhanga . .	62,628	66,244	— 3,616
13. Allahabad and Cantonment.	171,697	172,032	— 335	52. Hubli . . .	61,440	60,214	+ 1,226
14. Poona and Cantonment.	158,856	153,320	+ 5,536	53. Sholapur . . .	61,345	75,288	— 13,943
15. Amritsar and Cantonment.	152,756	162,429	— 9,673	54. Bhavnagar . .	60,694	56,442	+ 4,252
16. Karachi and Cantonment.	151,903	116,663	+ 35,240	55. Tanjore . . .	60,341	57,870	+ 2,471
17. Mandalay and Cantonment.	138,299	183,816	— 45,517	56. Negapatam . .	60,168	57,190	+ 2,978
18. Jaipur . . .	137,098	160,167	— 23,069	57. Farrukhabad-*cum*-Fategarh and Cantonment.	59,647	67,338	— 7,691
19. Patna . . .	136,153	134,785	+ 1,368	58. Jodhpur . . .	59,262	60,437	— 1,175
20. Madura . . .	134,130	105,984	+ 28,146	59. Salem . . .	59,153	70,621	— 11,468
21. Bareily and Cantonment.	129,462	133,167	— 3,705	60. Muttra and Cantonment.	58,183	60,042	— 1,859
22. Srinagar and Cantonment.	126,344	122,618	+ 3,726	61. Moulmein . . .	57,582	58,446	— 864
23. Trichinopoly and Cantonment.	123,512	104,721	+ 18,791	62. Gorakhpur . .	56,892	64,148	— 7,256
24. Meerut and Cantonment.	116,227	118,129	— 1,902	63. Cuddalore . . .	56,574	52,216	+ 4,358
25. Surat and Cantonment	114,868	119,306	— 4,438	64. Bhopal . . .	56,204	77,023	— 20,819
26. Dacca . . .	108,551	89,733	+ 18,818	65. Bikaner . . .	55,826	53,075	+ 2,751
27. Nagpur . . .	101,415	127,734	— 26,319	66. Fyzabad-*cum*-Ajodhya and Cantonment.	54,655	71,179	— 16,524
28. Bangalore City including Civil and Military Station.	189,485	159,046	+ 30,439	67. Cocanada . . .	54,110	48,096	+ 6,014
Bangalore Civil and Military Station.	*100,834*	*89,599*	+ *11,235*	68. Shikarpur . . .	53,944	49,491	+ 4,453
Bangalore City.	*88,651*	*69,447*	+ *19,204*	69. Conjeeveram . .	53,864	46,164	+ 7,700
29. Jubbulpore and Cantonment.	100,651	90,533	+ 10,118	70. Cuttack . . .	52,528	51,364	+ 1,164
30. Baroda and Cantonment.	99,345	103,790	— 4,445	71. Ferozepore and Cantonment.	50,836	49,341	+ 1,495
31. Multan and Cantonment.	99,243	87,394	+ 11,849	72. Bhatpara . . .	50,414	21,540	+ 28,874
32. Peshawar and Cantonment.	97,935	95,147	+ 2,788				
33. Rawalpindi and Cantonment	86,483	87,688	— 1,205				
34. Ajmer . . .	86,222	73,839	+ 12,383				

TABLE VII.—RELIGION.

RELIGION.	INDIA.	BRITISH PROVINCES.	NATIVE STATES.
1	2	3	4
INDIA	**315,156,396**	**244,267,542**	**70,888,854**
Hindu	217,586,892	163,621,431	53,965,161
Brahmanic	*217,337,943*	*163,381,380*	*53,956,563*
Arya	*243,445*	*234,841*	*8,604*
Brahmo	*5,504*	*5,210*	*294*
Sikh	3,014,466	2,171,908	842,558
Jain	1,248,182	458,578	789,604
Buddhist	10,721,453	10,644,409	77,044
Zoroastrian (*Parsi*)	100,096	86,155	13,941
Musalman	66,647,299	57,423,889	9,223,410
Christian	3,876,203	2,492,284	1,383,919
Jew	20,980	18,524	2,456
Animistic	10,295,168	7,348,024	2,947,144
Minor Religions and Religion not returned	37,101	2,340	34,761
Not enumerated by Religion	1,608,556	.....	1,608,556

TABLE VIII.—AGE.

AGE.	INDIA.		BRITISH PROVINCES.		NATIVE STATES.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
ALL AGES	**161,338,935**	**153,817,461**	**124,873,691**	**119,393,851**	**36,465,244**	**34,423,610**
0— 5	21,236,185	21,875,110	16,333,827	16,818,189	4,902,358	5,056,921
5—10	22,131,817	21,112,842	17,540,671	16,754,274	4,591,146	4,358,568
10—15	18,640,581	15,222,701	14,766,248	12,037,481	3,874,333	3,185,220
15—20	13,567,760	12,613,713	10,547,127	9,925,457	3,020,633	2,688,256
20—25	13,154,601	14,187,319	10,158,169	10,981,137	2,996,432	3,206,182
25—30	14,335,940	13,882,689	11,100,578	10,796,915	3,235,362	3,085,774
30—35	13,258,251	12,740,661	10,215,190	9,803,963	3,043,061	2,936,698
35—40	9,946,860	8,484,242	7,791,733	6,673,261	2,155,127	1,810,981
40—45	10,140,739	9,627,237	7,756,742	7,369,809	2,383,997	2,257,428
45—50	6,082,167	5,162,380	4,783,732	4,107,818	1,298,435	1,054,562
50—55	6,917,004	6,758,697	5,267,258	5,178,133	1,649,746	1,580,564
55—60	2,824,725	2,497,401	2,256,029	2,030,850	568,696	466,551
60—65	4,111,465	4,649,749	3,155,409	3,592,890	956,056	1,056,859
65—70	1,324,871	1,150,465	1,096,888	943,451	227,983	207,014
70 and over	2,328,086	2,676,823	1,874,396	2,179,466	453,690	497,357
Age unspecified	270	342	270	137	.	205
Not enumerated by age	1,337,613	1,175,090	229,424	200,620	1,108,189	974,470

TABLE IX.—Civil Condition.

Age and Civil Condition.	India.		British Provinces.		Native States.	
	Males	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
INDIA.	**161,338,935**	**153,817,461**	**124,873,691**	**119,393,851**	**36,465,244**	**34,423,610**
0—5 Total.	21,236,185	21,875,110	16,333,827	16,818,189	4,902,358	5,056,921
0—5 Unmarried	21,077,999	21,554,982	16,229,456	16,596,893	4,848,543	4,958,089
0—5 Married	151,518	302,425	99,824	208,388	51,694	94,037
0—5 Widowed	6,668	17,703	4,547	12,908	2,121	4,795
5—10 Total.	22,131,817	21,112,842	17,540,671	16,754,274	4,591,146	4,358,568
5—10 Unmarried.	21,286,142	18,798,794	16,854,725	14,914,258	4,431,417	3,884,536
5—10 Married	810,577	2,219,778	657,157	1,761,128	153,420	458,650
5—10 Widowed	35,098	94,270	28,789	78,888	6,309	15,382
10—15 Total.	18,640,581	15,222,701	14,766,248	12,037,481	3,874,333	3,185,220
10—15 Unmarried.	16,145,450	8,444,235	12,760,818	6,638,194	3,384,632	1,806,041
10—15 Married	2,403,136	6,555,424	1,930,050	5,213,593	473,086	1,341,831
10—15 Widowed	91,995	223,042	75,380	185,694	16,615	37,348
15—20 Total	13,567,760	12,613,713	10,547,127	9,925,457	3,020,633	2,688,256
15—20 Unmarried.	9,025,628	2,059,855	7,003,526	1,641,099	2,022,102	418,756
15—20 Married	4,364,438	10,087,024	3,403,160	7,899,347	961,278	2,187,677
15—20 Widowed	177,694	466,834	140,441	385,011	37,253	81,823
20—40 Total.	50,695,652	49,294,911	39,265,670	38,255,276	11,429,982	11,039,635
20—40 Unmarried.	9,405,603	1,269,712	7,242,363	1,003,973	2,163,240	265,739
20—40 Married	38,783,103	41,488,821	30,067,772	32,039,830	8,715,331	9,448,991
20—40 Widowed	2,506,946	6,536,378	1,955,535	5,211,473	551,411	1,324,905
40—60 Total.	25,964,635	24,045,715	20,063,761	18,686,610	5,900,874	5,359,105
40—60 Unmarried.	1,152,726	285,460	876,177	220,380	276,549	65,080
40—60 Married	21,268,590	11,714,965	16,468,705	9,111,362	4,799,885	2,603,603
40—60 Widowed	3,543,319	12,045,290	2,718,879	9,354,868	824,440	2,690,422
60 and over Total.	7,764,422	8,477,037	6,126,693	6,715,807	1,637,729	1,761,230
60 and over Unmarried.	290,985	103,763	226,867	84,538	64,118	19,225
60 and over Married	5,125,422	1,335,574	4,061,098	1,073,847	1,064,324	261,727
60 and over Widowed	2,348,015	7,037,700	1,838,728	5,557,422	509,287	1,480,278
Age unspecified Total.	270	342	270	137	...	205
Age unspecified Unmarried.	153	146	153	66	...	80
Age unspecified Married	97	151	97	51	...	100
Age unspecified Widowed	20	45	20	20	...	25
Not enumerated by civil condition.	**1,337,613**	**1,175,090**	**229,424**	**200,620**	**1,108,189**	**974,470**

TABLE X.—Education.

Age.	India.			British Provinces.		Native States.	
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8
INDIA.	**315,156,396**	**161,338,935**	**153,817,461**	**124,873,691**	**119,393,851**	**36,465,244**	**34,423,610**
All ages . Total .	313,415,389	160,418,470	152,996,919	124,834,850	119,354,866	35,583,620	33,642,053
All ages . Illiterate . .	294,875,811	143,479,655	151,396,156	110,713,490	118,029,970	32,766,165	33,366,186
All ages . Literate . .	18,539,578	16,938,815	1,600,763	14,121,360	1,324,896	2,817,455	275,867
All ages . Literate in English .	1,670,387	1,518,361	152,026	1,338,694	133,217	179,667	18,809
0—10 . Total .	86,355,954	43,368,002	42,987,952	33,874,498	33,572,463	9,493,504	9,415,489
0—10 . Illiterate . .	85,729,656	42,857,880	42,871,776	33,440,463	33,476,966	9,417,417	9,394,810
0—10 . Literate . .	626,298	510,122	116,176	434,035	95,497	76,087	20,679
0—10 . Literate in English .	39,974	28,427	11,547	25,878	10,255	2,549	1,292
10—15 . Total .	33,863,282	18,640,581	15,222,701	14,766,248	12,037,481	3,874,333	3,185,220
10—15 . Illiterate . .	31,843,791	16,874,664	14,969,127	13,274,917	11,832,099	3,599,747	3,137,028
10—15 . Literate . .	2,019,491	1,765,917	253,574	1,491,331	205,382	274,586	48,192
10—15 . Literate in English .	166,940	146,498	20,442	129,982	17,702	16,516	2,740
15—20 . Total .	26,181,473	13,567,760	12,613,713	10,547,127	9,925,457	3,020,633	2,688,256
15—20 . Illiterate . .	23,958,670	11,613,573	12,345,097	8,911,092	9,703,588	2,702,481	2,641,509
15—20 . Literate . .	2,222,803	1,954,187	268,616	1,636,035	221,869	318,152	46,747
15—20 . Literate in English .	266,991	243,137	23,854	211,655	20,545	31,482	3,309
20 and over . Total .	166,242,372	84,424,709	81,817,663	65,456,124	63,657,693	18,968,585	18,159,970
20 and over . Illiterate . .	152,581,069	71,725,767	80,855,302	54,899,166	62,855,559	16,826,601	17,999,743
20 and over . Literate . .	13,661,303	12,698,942	962,361	10,556,958	802,134	2,141,984	160,227
20 and over . Literate in English .	1,196,410	1,100,227	96,183	971,151	84,715	129,076	11,468
Age unspecified . Total .	772,308	417,418	354,890	190,853	161,772	226,565	193,118
Age unspecified . Illiterate . .	762,625	407,771	354,854	187,852	161,758	219,919	193,096
Age unspecified . Literate . .	9,683	9,647	36	3,001	14	6,646	22
Age unspecified . Literate in English .	72	72	...	28	...	44	...
Not enumerated by education.	1,741,007	920,465	820,542	38,841	38,985	881,624	781,557

Note.—Persons knowing English are included in the figures for "Literate."

TABLE XI.—LANGUAGE.

Family and Sub-Family.	Number of Speakers.	Family and Sub-Family.	Number of Speakers.
1	2	1	2
INDIA.	**315,156,396**	**Vernaculars of other Asiatic countries and Africa.**	**223,110**
Vernaculars of India.	**312,948,881**	A. Indo-European Family	57,041
A. Malayo-Polynesian Family	6,179	B. Semitic Family	43,570
B. Austro-Asiatic Family	4,398,640	C. Hamitic Family	7,024
(*i*) *Mon-Khmer Sub-Family*	*555,417*	D. Caucasian Family	20
(*ii*) *Munda Sub-Family*	*3,843,223*	E. Mongolian Family	115,350
C. Tibeto-Chinese Family	12,972,512	F. Malayo-Polynesian Family	53
(*i*) *Tibeto-Burman Sub-Family*	*10,932,775*	G. Bantu Family	52
(*ii*) *Siamese-Chinese Sub-Family*	*2,039,737*	**European Languages.**	**321,224**
D. Dravidian Family	62,718,961	A. Indo-European Family	321,201
E. Indo-European Family	232,822,511	B. Basque Family	5
(*i*) *Aryan Sub-Family*	*232,822,511*	C. Mongolian Family	17
F. Unclassified Languages	29,618	Language not returned	1
Language not returned	460	**Language not recorded.**	**1,663,181**

TABLE XII.—BIRTHPLACE.

Province, State or Agency.	Actual Population at Census.	Immigrants (persons born elsewhere but enumerated in Province or State).	Emigrants.		Natural population (persons born in a Province or State irrespective of the place of enumeration).
			Persons born in Province or State but enumerated in other parts of India.	Persons born in Province or State but enumerated in other parts of the British Empire.	
1	2	3	4	5	6
INDIA.	**315,156,396**	**650,502**	...	**1,023,505***	**315,529,399**
Ajmer-Merwara	501,395	96,578	84,110	...	488,927
Andamans and Nicobars	26,459	14,402	967	3	*13,027
Assam	7,059,857	882,068	73,739	555	6,252,083
Baluchistan	834,703	58,500	76,031	242	852,476
Bengal	46,305,642	1,970,778	552,587	32,170	44,919,621
Bihar and Orissa	38,435,293	449,712	1,901,033	15,773	39,902,387
Bombay	27,084,317	1,021,224	602,966	19,865	26,685,924
Burma	12,115,217	590,965	12,653	1,513	11,538,418
Central Provinces and Berar	16,033,310	749,985	314,515	718	15,598,558
Coorg	174,976	45,535	3,858	4	133,303
Madras	41,870,160	253,877	824,723	693,456	43,134,462
North-West Frontier Province	3,819,027	135,345	66,717	661	3,751,060
Punjab	24,187,750	660,219	504,173	13,312	24,045,016
United Provinces	48,014,080	660,085	1,408,656	20,654	48,783,305
Baroda State	2,032,798	222,957	235,523	5	2,045,369
Central India Agency	9,356,980	474,255	535,847	286	9,418,858
Cochin State	918,110	47,266	20,381	2,887	894,112
Hyderabad State	13,374,676	260,713	306,272	116	13,420,351
Kashmir State	3,158,126	76,773	81,931	37	3,163,321
Mysore State	5,806,193	312,908	131,257	8,350	5,632,892
Rajputana Agency	10,530,432	303,553	855,625	322	11,082,826
Sikkim State	87,920	29,835	3,445	...	61,530
Travancore State	3,428,975	61,165	26,270	6,873	3,400,953

NOTE.—The figures for the Provinces are inclusive of the States attached to them, except in the case of Madras, where they exclude Cochin and Travancore.

* Includes 205,703 emigrants who failed to specify their province of birth.

TABLE XIII.—INFIRMITIES.

A.—INDIA.

AGE.	INSANE.		DEAF-MUTES.		BLIND.		LEPERS.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
INDIA.	**50,043**	**30,963**	**119,251**	**80,640**	**221,916**	**221,737**	**81,024**	**28,070**
0—5	508	427	4,786	3,779	6,999	4,990	245	188
5—10	2,715	1,750	17,318	11,633	12,296	7,947	568	419
10—15	4,131	2,696	18,166	11,697	13,218	8,097	1,692	1,144
15—20	4,663	3,165	14,455	9,837	11,944	8,296	3,185	1,814
20—25	5,543	3,372	13,564	9,194	13,344	10,083	4,752	2,344
25—30	6,298	3,120	12,456	7,841	14,260	11,256	7,174	2,653
30—35	6,528	3,466	10,415	6,929	15,182	14,276	9,517	3,327
35—40	4,839	2,431	6,767	4,258	12,069	11,195	9,761	2,754
40—45	4,760	3,067	6,847	4,916	17,126	18,342	12,542	3,558
45—50	2,849	1,759	3,675	2,430	11,890	12,118	8,503	2,252
50—55	2,765	2,174	3,960	2,971	20,198	23,730	9,617	3,025
55—60	1,187	915	1,609	1,125	9,753	10,750	3,974	1,260
60—65	1,478	1,325	2,307	1,966	23,807	32,680	5,553	1,951
65—70	480	371	768	552	8,646	9,898	1,437	472
70 and over	853	751	1,685	1,329	30,105	37,135	2,438	892
Age unspecified	446	174	473	183	1,079	944	66	17

NOTE.—The persons returned as suffering from more than one infirmity are entered under each. The total population afflicted (470,887 males and 360,587 females) does not therefore correspond with the aggregate of the several infirmities.
Infirmities were not recorded for 933,106 males and 821,439 females.

B.—BRITISH PROVINCES.

AGE.	INSANE.		DEAF-MUTES.		BLIND.		LEPERS.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Provinces.	**42,064**	**26,094**	**100,838**	**68,084**	**175,214**	**173,133**	**69,190**	**23,243**
0—5	380	336	4,108	3,220	5,308	3,740	186	137
5—10	2,204	1,418	14,826	9,815	9,654	6,037	469	320
10—15	3,351	2,172	15,580	9,892	10,283	6,206	1,386	921
15—20	3,867	2,614	12,243	8,332	9,216	6,353	2,695	1,503
20—25	4,675	2,857	11,418	7,804	10,339	7,682	4,014	1,919
25—30	5,381	2,675	10,574	6,685	11,305	8,745	6,139	2,204
30—35	5,579	2,939	8,797	5,945	11,989	10,953	8,175	2,716
35—40	4,185	2,111	5,727	3,605	9,704	8,810	8,479	2,332
40—45	4,014	2,582	5,721	4,099	13,555	14,079	10,613	2,856
45—50	2,435	1,514	3,115	2,048	9,622	9,685	7,421	1,936
50—55	2,301	1,849	3,248	2,413	15,841	18,216	8,102	2,480
55—60	1,017	822	1,344	975	7,890	8,871	3,437	1,108
60—65	1,232	1,128	1,876	1,590	18,506	25,139	4,730	1,627
65—70	423	330	650	489	7,018	8,123	1,245	411
70 and over	734	651	1,397	1,099	24,603	30,205	2,082	767
Age unspecified	286	96	214	73	381	279	17	6

C.—NATIVE STATES.

AGE.	INSANE.		DEAF-MUTES.		BLIND.		LEPERS.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
States.	**7,979**	**4,869**	**18,413**	**12,556**	**46,702**	**48,604**	**11,834**	**4,827**
0—5	128	91	678	559	1,691	1,250	59	51
5—10	511	332	2,492	1,818	2,642	1,910	99	99
10—15	780	524	2,586	1,805	2,935	1,891	306	223
15—20	796	551	2,212	1,505	2,728	1,943	490	311
20—25	868	515	2,146	1,390	3,005	2,401	738	425
25—30	917	445	1,882	1,156	2,955	2,511	1,035	449
30—35	949	527	1,618	984	3,193	3,323	1,342	611
35—40	654	320	1,040	653	2,365	2,585	1,282	422
40—45	746	485	1,126	817	3,571	4,263	1,929	702
45—50	414	245	560	382	2,268	2,433	1,082	316
50—55	464	325	712	558	4,357	5,514	1,515	545
55—60	170	93	265	150	1,863	1,879	537	152
60—65	246	197	431	376	5,301	7,541	823	324
65—70	57	41	118	63	1,628	1,765	192	61
70 and over	119	100	288	230	5,502	6,930	356	125
Age unspecified	160	71	259	110	698	665	49	11

TABLE XIV.—STATISTICS OF MAIN CASTES.

Caste.	Strength.	Where chiefly found.	Caste.	Strength.	Where chiefly found.
1	2	3	1	2	3
Agamudaiyan	349,916	Madras.	Kayastha	2,178,390	Most Provinces.
Agarwal	1,019,698	Most Provinces.	Kewat	1,215,616	Bihar and Orissa, C. P. and Berar, U. P.
Ahar	269,809	United Provinces.	Khandayat	807,106	Bengal, Bihar and Orissa.
Ahir	9,508,486	Most Provinces.	Khati	250,596	Central India, Rajputana.
Arain	1,001,593	Punjab, Kashmir.	Khatik	299,357	United Provinces, Rajputana.
Arakanese	344,127	Burma.	Khatri	599,159	Punjab, United Provinces.
Arora	746,838	N.-W. F. Province, Punjab.	Kisan	393,436	Bihar and Orissa, United Provinces.
Awan	702,452	N.-W. F. Province, Punjab.	Koch	370,490	Assam, Bengal.
Babhan	1,265,982	Bihar and Orissa, United Provinces.	Koiri	1,766,796	Bihar and Orissa, United Provinces.
Bagdi	1,041,892	Assam, Bengal, Bihar and Orissa.	Kol	344 790	C. P. and Berar, U. P., Central India.
Bairagi	762,125	Most Provinces.	Koli	3,171,978	Most Provinces.
Balai	413,483	Central India, Rajputana.	Komati	765,535	Madras, Hyderabad.
Balija	1,046,419	Madras.	Kori	918,820	C. P. and Berar, United Provinces.
Baluch	1,335,974	Baluchistan, Bombay, Punjab.	Kshatriya	468,456	Assam, Madras, Mysore.
Baniya	1,125,517	Most Provinces.	Kumhar	3,424,815	Most Provinces.
Banjara	1,084,955	Most Provinces	Kunbi	4,512,737	Bombay, C. P. and Berar, Baroda.
Barai	547,858	Bengal, Bihar and Orissa, United Provinces.	Kunjra	279,257	Bihar and Orissa, United Provinces.
Barhai	1,067,093	Bihar and Orissa, C. P. and B., United Prov.	Kurmi	3,735,651	Bihar and Orissa, C. P. and Berar, U. P.
Bauri	750,010	Bengal, Bihar and Orissa, Madras.	Kurumban	947,619	Madras, Hyderabad, Mysore.
Beda	318,444	Madras, Mysore.	Labbai	424,724	Madras, Travancore.
Berad	396,796	Bombay, Hyderabad.	Lingayat	2,976,293	Bombay, Madras, Hyderabad, Mysore.
Bhangi	740,481	Bombay, United Provinces, Rajputana.	Lodha	1,732,230	C. P. and Berar, U. P., Central India.
Bhar	454,427	United Provinces.	Lohana	605,482	Bombay.
Bharbhunja	321,833	Punjab, United Provinces, Central India.	Lohar	2,070,372	Most Provinces.
Bharvad	896,402	Bombay, Central India.	Machhi	325,814	Bombay, Punjab.
Bhat	364,862	United Provinces.	Madiga	1,931,017	Madras, Hyderabad, Mysore.
Bhil	1,635,988	Bombay, Central India, Rajputana.	Mahar	3,342,680	Bombay, C. P. and Berar, Hyderabad.
Bhoi	305,421	Bombay, Central Iadia, Hyderabad.	Mal	2,135,329	Bengal, Madras, Hyderabad.
Bhuiya	854,449	Assam, Bengal, Bihar and Orissa.	Mali	2,035,843	Most Provinces.
Bhumij	410,701	Bengal, Bihar and Orissa.	Mallah	738,780	Bihar and Orissa, United Provinces.
Bind	287,365	Bengal, Bihar and Orissa, United Provinces.	Malo	268,014	Assam, Bengal.
Boya	427,908	Madras.	Mang	700,069	Bombay, C. P. and Berar, Hyderabad.
Brahman	14,598,708	Most Provinces.	Mangala	260,514	Madras, Hyderabad.
Burmese	7,644,310	Burma.	Mappilla	1,046,834	Madras.
Chakala	562,735	Madras, Hyderabad.	Maratha	5,087,436	Bombay, C. P. and Berar, Hyderabad.
Chakkiliyan	528,859	Madras.	Maravan	375,042	Madras.
Chamar	11,493,733	Most Provinces.	Meo	403,868	Punjab, United Provinces, Rajputana.
Chasa	851,894	Bihar and Orissa.	Mina	639,908	Central India, Rajputana.
Cheruman	256,473	Madras.	Mirasi	270,664	Punjab, Rajputana.
Chetti	390,450	Madras, Travancore.	Mochi	1,018,366	Most Provinces.
Chhimba	251,650	Punjab, United Provinces, Rajputana.	Moghal	358,022	Most Provinces.
Chin	306,486	Burma.	Munda	574,434	Assam, Bengal, Bihar and Orissa.
Chuhra	1,269,250	N.-W. F. Province, Punjab, Kashmir.	Murao	674,346	United Provinces.
Darzi	705,732	Most Provinces.	Musahar	699,207	Bihar and Orissa, United Provinces.
Devanga	451,355	Bombay, Madras, Hyderabad.	Mutrasi	414,674	Madras, Hyderabad.
Dhangar	678,439	C. P. and Berar, Hyderabad.	Namasudra	2,087,162	Assam, Bengal.
Dhanuk	859,767	Bihar and Orissa, United Provinces.	Nayar	1,129,466	Madras, Cochin, Travancore.
Dhimar	384,504	C. P. and Berar, Central India.	Nuniya	799,880	Bihar and Orissa, United Provinces.
Dhobi	2,074,405	Most Provinces.	Od	610,162	Madras, Punjab.
Dhuniya	719,265	Bihar and Orissa United Provinces.	Oraon	751,983	Bengal, Bihar and Orissa, C. P. and Berar.
Dom	925,820	Bengal, Bihar and Orissa, United Provinces.	Oswal	427,778	Bombay, Rajputana.
Dosadh	1,316,388	Bengal, Bihar and Orissa United Provinces.	Pallan	877,354	Madras.
Fakir	979,293	Punjab, United Provinces.	Palli	2,828,792	Madras.
Gadariya	1,368,990	Bihar and Orissa, U. P., Central India.	Panchala	392,327	Bombay, Madras, Mysore, Hyderabad.
Ganda	364,826	Bihar and Orissa, C. P. and Berar.	Panika	796,973	Bihar and Orissa, C. P. and Berar, Madras.
Gaura	900,192	Bihar and Orissa, Coorg, Madras.	Paraiyan	2,448,295	Madras, Travancore.
Golla	1,538,021	Madras, Hyderabad, Mysore.	Pasi	1,490,825	Bihar and Orissa, United Provinces.
Gond	2,917,950	Bihar and Orissa, C. P. and B., Central India.	Pathan	3,796,816	Most Provinces.
Gosain	262,054	Most Provinces.	Pod	536,591	Bengal.
Goundla	306,071	Hyderabad.	Pulaiyan	262,416	Cochin, Travancore.
Gujar	2,199,198	Most Provinces.	Rabari	310,566	Bombay, Baroda, Rajputana.
Hajjam	3,013,399	Most Provinces.	Rajbansi	2,049,454	Assam, Bengal, Bihar and Orissa.
Halwai	254,844	Bihar and Orissa, United Provinces.	Rajput	9,430,095	Most Provinces.
Hari	454,174	Bengal, Bihar and Orissa.	Sadgop	575,931	Bengal.
Ho	420,571	Bihar and Orissa.	Saiyid	1,655,525	Most Provinces.
Holeya	771,513	Madras, Mysore.	Sale	786,408	Bombay, Madras, Hyderabad.
Idaiyan	744,372	Madras.	Santal	2,138,310	Bengal, Bihar and Orissa.
Idiga	324,957	Madras, Mysore.	Savar	582,342	Bihar and Orissa, Madras, Central India.
Iluvan	875,856	Madras, Cochin, Travancore.	Shaha	800,849	Assam, Bengal, Bihar and Orissa.
Jat	6,964,286	Most Provinces.	Shan	996,946	Burma.
Jhinwar	375,694	Punjab.	Shanan	808,264	Madras, Travancore.
Jogi	814,365	Most Provinces.	Sheikh	32,131,342	Most Provinces.
Jolaha	2,858,399	Most Provinces.	Sindhi	1,701,158	Bombay, Rajputana.
Kachhi	1,304,296	C. P. and Berar, U. P., Central India.	Sonar	1,262,978	Most Provinces.
Kahar	1,838,698	Bihar and Orissa, United Provinces.	Sudra	295,437	Assam, Bengal.
Kaibartta, Chasi	2,231,218	Assam, Bengal.	Sutradhar	649,445	Bengal, Bombay, Central India, Hyderabad.
Kaibartta, Jaliya	375,936	Assam, Bengal.	Talaing	320,629	Burma.
Kaikolan	373,297	Madras.	Tanti and Tatwa	980,071	Assam, Bengal, Bihar and Orissa.
Kallan	536,629	Madras.	Tarkhan	716,959	N.-W. F. Province, Punjab, Kashmir.
Kalwar	954,241	Bihar and Orissa, C. P. and Berar, U. P.	Telaga	967,218	Madras, Hyderabad.
Kamar	314,105	Assam, Bengal.	Teli and Tili	4,233,250	Most Provinces.
Kamma	1,126,531	Madras.	Tiyan	641,606	Madras.
Kammalan	1,047,752	Madras, Travancore.	Tiyar	280,510	Bengal, Bihar and Orissa.
Kandh	673,346	Bihar and Orissa, Madras.	Uppara	326,199	Madras, Hyderabad, Mysore.
Kandu	664,423	Bihar and Orissa, United Provinces.	Vadda	390,119	Bombay, Hyderabad, Mysore.
Kanet	403,815	Punjab.	Vakkaliga	1,507,093	Madras, Mysore.
Kapu	3,361,621	Madras, Hyderabad.	Valaiyan	383,948	Madras.
Karan	255,689	Bengal, Bihar and Orissa, Madras.	Vannan	288,544	Madras.
Karen	1,102,695	Burma.	Velama	571,822	Madras, Hyderabad.
Kasai	963,123	Punjab, United Provinces.	Vellala	2,603,089	Madras, Travancore.

NOTE.—In this Table C. P. and B., Stands for Central Provinces and Berar and U. P. for United Provinces.

TABLE XV.—Occupation or Means of Livelihood.

Order No.	Occupation.	Number of persons supported by each Class, Sub-class and Order.		
		India.	British Provinces.	Native States.
1	2	3	4	5
	INDIA.	**313,470,014**	**244,189,716**	**69,280,298**
	A.—Production of raw materials	**227,030,092**	**179,948,129**	**47,131,963**
	I.—EXPLOITATION OF THE SURFACE OF THE EARTH	***226,550,483***	***179,529,352***	***47,021,131***
1	Pasture and agriculture	224,695,900	177,935,894	46,760,006
	(a) Ordinary cultivation	*216,787,137*	*172,321,648*	*44,465,489*
	(b) Growing of special products and market gardening	*2,012,503*	*1,656,145*	*356,358*
	(c) Forestry	*672,093*	*478,362*	*193,731*
	(d) Raising of farm stock	*5,176,104*	*3,423,495*	*1,742,609*
	(e) Raising of small animals	*48,063*	*46,244*	*1,819*
2	Fishing and hunting	1,854,583	1,593,458	261,125
	II.—EXTRACTION OF MINERALS	***529,609***	***418,777***	***110,832***
3	Mines	375,927	298,764	77,163
4	Quarries of hard rocks	75,424	58,897	16,527
5	Salt, etc.	78,258	61,116	17,142
	B.—Preparation and supply of material substances	**58,191,121**	**44,537,228**	**13,653,893**
	III.—INDUSTRY	***35,323,041***	***26,791,864***	***8,531,177***
6	Textiles	8,306,501	6,196,671	2,109,830
7	Hides, skins and hard materials from the animal kingdom	698,741	473,041	225,700
8	Wood	3,799,892	2,893,498	906,394
9	Metals	1,861,445	1,378,833	482,612
10	Ceramics	2,240,210	1,646,043	594,167
11	Chemical products properly so called, and analogous	1,241,587	988,326	253,261
12	Food industries	3,711,675	3,033,728	677,947
13	Industries of dress and the toilet	7,750,609	5,652,131	2,098,478
14	Furniture industries	39,288	35,677	3,591
15	Building industries	2,062,493	1,621,852	440,641
16	Construction of means of transport	66,056	56,775	9,281
17	Production and transmission of physical forces (heat, light, electricity, motive power, etc.).	14,384	11,537	2,847
18	Industries of luxury and those pertaining to literature and to arts and sciences.	2,141,665	1,674,609	467,056
19	Industries concerned with refuse matter	1,388,515	1,129,143	259,372
	IV.—TRANSPORT	***5,028,978***	***4,336,054***	***692,924***
20	Transport by water	982,766	885,128	97,638
21	Transport by road	2,781,938	2,343,722	438,216
22	Transport by rail	1,062,493	936,651	125,842
23	Post Office, telegraph and telephone services	201,781	170,553	31,228
	V.—TRADE	***17,839,102***	***13,409,310***	***4,429,792***
24	Banks, establishments of credit, exchange and insurance	1,220,187	803,561	416,626
25	Brokerage, commission and export	240,858	203,702	37,156
26	Trade in textiles	1,277,469	901,365	376,104
27	Trade in skins, leather and furs	296,712	238,014	58,698
28	Trade in wood	224,838	179,555	45,283
29	Trade in metals	59,766	44,273	15,493
30	Trade in pottery	101,981	82,304	19,677
31	Trade in chemical products	171,927	149,552	22,375
32	Hotels, cafés, restaurants, etc.	719,052	368,569	350,483
33	Other trade in food stuffs	9,478,868	7,420,566	2,058,302
34	Trade in clothing and toilet articles	306,701	251,656	55,045
35	Trade in furniture	173,413	145,022	28,391
36	Trade in building materials	84,613	65,115	19,498
37	Trade in means of transport	239,396	192,143	47,253
38	Trade in fuel	524,962	391,165	133,797
39	Trade in articles of luxury and those pertaining to letters and the arts and sciences.	522,130	401,988	120,142
40	Trade in refuse matter	3,695	3,141	554
41	Trade of other sorts	2,192,534	1,567,619	624,915
	C.—Public administration and liberal arts	**10,912,123**	**7,306,043**	**3,606,080**
	VI.—PUBLIC FORCE	***2,398,586***	***1,553,589***	***844,997***
42	Army	665,278	329,456	335,822
43	Navy	4,640	4,511	129
44	Police	1,728,668	1,219,622	509,046
45	***VII.—PUBLIC ADMINISTRATION***	***2,648,005***	***1,503,812***	***1,144,193***
	VIII.—PROFESSIONS AND LIBERAL ARTS	***5,325,357***	***3,881,670***	***1,443,687***
46	Religion	2,769,489	1,897,173	872,316
47	Law	303,408	255,663	47,745
48	Medicine	626,900	525,131	101,769
49	Instruction	674,393	530,579	143,814
50	Letters and arts and sciences	951,167	673,124	278,043
51	***IX.—PERSONS LIVING PRINCIPALLY ON THEIR INCOME.***	***540,175***	***366,972***	***173,203***
	D.—Miscellaneous	**17,286,678**	**12,398,316**	**4,888,362**
52	***X.—DOMESTIC SERVICE***	***4,599,080***	***3,416,992***	***1,182,088***
53	***XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS***	***9,236,217***	***6,575,606***	***2,660,611***
	XII.—UNPRODUCTIVE	***3,451,381***	***2,405,718***	***1,045,663***
54	Inmates of lunatic asylums and hospitals	132,610	108,745	23,865
55	Beggars, vagrants and prisoners	3,318,771	2,296,973	1,021,798

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on 01 February, 2020